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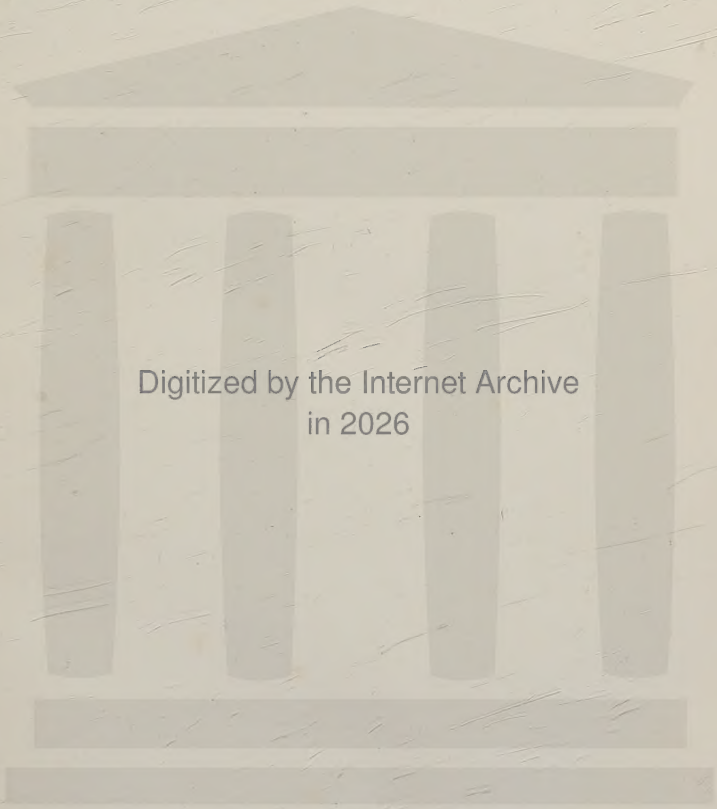
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TARBELL'S
TEACHERS' GUIDE

TO THE
INTERNATIONAL SUNDAY-SCHOOL LESSONS
FOR 1910

MARTHA TARBELL, Ph. D.

Hurst Memorial Library
Pacific Christian College
Long Beach, Calif.

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GENERAL SCHEME

Suggestions for Teaching the Lessons. The Four Gospels. The Gospel According to Matthew. An Outline of Matthew's Gospel. The Life of Christ.

The Bible Text. Words and Phrases Explained. Suggestive Thoughts from Helpful Writers. Light from Oriental Life. The Historical and Geographical Background.

The Approach to the Lesson. Three Lesson Topics with Illustrations. Sentence Sermons. The Lesson's Meanings for Us. The Lesson Briefly Told. Subjects for Bible Classes with References to Current Periodicals. Work to be assigned Pupils.

Maps, Diagrams and Pictures.

CONTENTS

UNIFORM COURSE FOR 1910

The Ministry of Our Lord as Narrated in the Gospel According to St. Matthew

	Page
List of Lessons	5, 6
List of Topics and Illustrations	7-10
Introduction	
Suggestions to Teachers	13-18
The Four Gospels	18-21
The Gospel According to Matthew	21-24
Outline of Matthew's Gospel	24-28
The Life of Christ	28-33
Lessons for 1910	35-475

LESSONS FOR 1910

FIRST QUARTER

Lesson	Page
I. Jan. 2—John, the Forerunner of Jesus, Mt. 3.1-12	35
II. Jan. 9—The Baptism and Temptation of Jesus, Mt. 3.13-17; 4.1-11	44
III. Jan. 16—The Beginning of the Galilean Ministry, Mt. 4.12-25	54
IV. Jan. 23—True Blessedness, Mt. 5.1-16	62
V. Jan. 30—Some Laws of the Kingdom, Mt. 5.17-26, 38-48	72
VI. Feb. 6—Almsgiving and Prayer, Mt. 6.1-15	82
VII. Feb. 13—Worldliness and Trust, Mt. 6.19-34	92
VIII. Feb. 20—The Golden Rule—Temperance Lesson, Mt. 7.1-12	102
IX. Feb. 27—False and True Discipleship, Mt. 7.13-29	110
X. Mar. 6—Jesus the Healer, Mt. 8.2-17	120
XI. Mar. 13—Two Mighty Works, Mt. 8.23-34	128
XII. Mar. 20—A Paralytic Forgiven and Healed, Mt. 9.1-13	136
XIII. Mar. 27—Review	144

SECOND QUARTER

I. April 3—The Power of Faith, Mt. 9.18-34	152
II. April 10—The Mission of the Twelve, Mt. 9.35-10.15,40-42	160
III. April 17—The Question of John the Baptist, Mt. 11.1-19	170
IV. April 24—Warning and Invitation, Mt. 11.20-30	178
V. May 1—Two Sabbath Incidents, Mt. 12.1-14	186
VI. May 8—Temperance Lesson, Prov. 23.29-35	194
VII. May 15—Growing Hatred to Jesus, Mt. 12.22-32,38-42	202
VIII. May 22—The Death of John the Baptist, Mt. 14.1-12	212
IX. May 29—The Multitudes Fed, Mt. 14.13-21; 15.29-39	220
X. June 5—Jesus Walks on the Sea, Mt. 14.22-36	228
XI. June 12—The Canaanitish Woman, Mt. 15.21-28	236
XII. June 19—The Parable of the Sower, Mt. 13.1-9, 18-23	244
XIII. June 26—Parable of the Tares, Mt. 13.24-30,36-43	252

LIST OF LESSONS

THIRD QUARTER

		Page
I.	July 3—Pictures of the Kingdom, Mt. 13.31-33,44-52	260
II.	July 10—Review	270
III.	July 17—Peter's Confession, Mt. 16.13-28	276
IV.	July 24—The Transfiguration, Mt. 17.1-18, 14-20	286
V.	July 31—A Lesson on Forgiveness, Mt. 18.21-35	294
VI.	Aug. 7—Jesus on the Way to Jerusalem, Mt. 19.1-2,13-26	302
VII.	Aug. 14—The Laborers in the Vineyard, Mt. 20.1-16	312
VIII.	Aug. 21—Jesus Nearing Jerusalem, Mt. 20.17-34	320
IX.	Aug. 28—Jesus Entering Jerusalem, Mt. 21.1-17	328
X.	Sept. 4—Two Parables of Judgment, Mt. 21.23-46	338
XI.	Sept. 11—The King's Marriage Feast, Mt. 22.1-14	346
XII.	Sept. 18—Three Questions, Mt. 22.15-22,34-46	354
XIII.	Sept. 25—Temperance Lesson, Gal. 5.15-26	364

FOURTH QUARTER

I.	Oct. 2—The Wise and Foolish Virgins, Mt. 25.1-13	372
II.	Oct. 9—The Parable of the Talents, Mt. 25.14-30	380
III.	Oct. 16—The Last Judgment, Mt. 25.31-46	388
IV.	Oct. 23—Review	396
V.	Oct. 30—The Anointing of Jesus, Mt. 26.1-16	402
VI.	Nov. 6—The Last Supper, Mt. 26.17-30	410
VII.	Nov. 13—World's Temperance Lesson, Mt. 24.32-51	418
VIII.	Nov. 20—Jesus in Gethsemane, Mt. 26.36-56	426
IX.	Nov. 27—The Trial of Jesus, Mt. 26.57-68	434
X.	Dec. 4—Peter's Denial, Mt. 26.31-35,69-75	442
XI.	Dec. 11—The Crucifixion, Mt. 27.15-50	450
XII.	Dec. 18—The Resurrection, Mt. 28.1-20	460
XIII.	Dec. 25—Review	469

LESSON TOPICS AND ILLUSTRATIONS

FIRST QUARTER

	Page
LESSON I	
1. Fruit Worthy of Repentance	39
2. Humility	40
3. Missionary Topic. Make Ready the Way of the Lord	41
LESSON II	
1. The First Temptation	49
2. The Second and Third Temptations	50
3. How to meet Temptation	51
LESSON III	
1. The Call	57
2. The Task	58
3. Missionary Topic. The People that sat in Darkness saw a Great Light	59
LESSON IV	
1. The First Three Beatitudes	67
2. The Fourth Beatitude	68
3. The Seventh Beatitude	69
LESSON V	
1. Uncommitted Sin	76
2. Resist not him that is Evil	77
3. The Second Mile	79
LESSON VI	
1. Ostentatious Righteousness	86
2. How to Pray	87
3. Missionary Topic. Thy Kingdom Come	89
LESSON VII	
1. Worry,	96
2. Worldliness	97
3. Other Worldliness	99
LESSON VIII	
1. The Mote and the Beam	105
2. Ask and it shall be given you	106
3. The Golden Rule	107
LESSON IX	
1. The Way into the Kingdom of Heaven	113
2. The Badge of Members of the Kingdom	115
3. Foundation Laying	116
LESSON X	
1. Himself took our Infirmities and bare our Diseases	124
2. Imitators of Christ	124
3. Missionary Topic. Many shall come from the East and the West..	125
LESSON XI	
1. Trust	131
2. Unclean Spirits	132
3. Missionary Topic. Medical Missions	133

LESSON XII — Page
1. The Son of Man hath Power on Earth to forgive Sins 139
2. Follow Me 141
3. Missionary Topic. I come not to call the Righteous but Sinners .. 142

SECOND QUARTER

LESSON I
1. All Things are Possible to him that believeth 155
2. The Damsel is not Dead, but sleepeth 156
3. The Value of a Single Soul 157

LESSON II
1. Missionary Topic. Home Missionaries 164
2. Missionary Topic. The Need of Missionaries 165
3. Missionary Topic. Motives for Missionary Work 166

LESSON III
1. The Credentials of Jesus 173
2. The Geniality of Jesus 174
3. Missionary Topic. Taking the Kingdom by Force 175

LESSON IV
1. The Warning 181
2. The Invitation 182
3. The School of Christ 183

LESSON V
1. Man was not made for the Sabbath 189
2. The Sabbath was made for Man 190
3. I desire Mercy and not Sacrifice 191

LESSON VI
1. Keep Consequences in the Foreground 196
2. Prevention of Intemperance 198
3. Another Delusion and Danger 199

LESSON VII
1. He that is not with Me is against Me 206
2. The Sign of Jonah 207
3. Missionary Topic. Heathen Appreciation of Christ 208

LESSON VIII
1. The Goad of Conscience 215
2. Moral Courage 216
3. The Success of Defeat 217

LESSON IX
1. Do the Impossible 223
2. I am the Bread of Life 224
3. Missionary Topic. Give ye them to eat 225

LESSON X
1. The Quiet Hour 231
2. The Unrecognized Christ 232
3. Courageous Cheer 233

LESSON XI
1. Persistent Prayer 239
2. The Trial of Faith 240
3. Missionary Topic. To the Jew First, and also to the Gentile 241

LESSON XII
1. Hardened Hearts 247
2. Superficial Hearts 248
3. Preoccupied Hearts 249

LESSON XIII

Page

1. In God's Own Time 255
2. Wheat or Tares 255
3. The Field is the World 257

THIRD QUARTER

LESSON I

1. Missionary Topic. Growth of the Kingdom 264
2. A Transforming Power 266
3. Unconditional Surrender 267

LESSON III

1. What think ye of Christ? 280
2. Self-Surrender 281
3. Profit and Loss 283

LESSON IV

1. Transfigured Faces 289
2. After Exaltation, Service, ... 290
3. Nothing shall be Impossible to you 291

LESSON V

1. Until Seventy times Seven 297
2. The Greatest Debt 298
3. Justice and Mercy 299

LESSON VI

1. Suffer the Little Children to come unto Me 305
2. The Peril of Riches 307
3. Missionary Topic. The Children of the World for Christ 308

LESSON VII

1. The Mercenary Spirit 315
2. I do Thee No Wrong 316
3. Missionary Topic. The Late-Called Races 317

LESSON VIII

1. Desire for Pre-eminence 323
2. The Greatness of Service 324
3. A Ransom for Many 325

LESSON IX

1. Fickle Enthusiasm 332
2. Righteous Indignation 332
3. Reverent Worship, ... 334

LESSON X

1. Go work To-day in the Vineyard 341
2. The Stone of Stumbling 343
3. The Personal Note 343

LESSON XI

1. The Slighted Invitation 349
2. Nominal Christians 350
3. Many are called, but Few chosen 351

LESSON XII

1. Render unto Cæsar the Things that are Cæsar's; and unto God the Things that are God's 358
2. The Godward Side of the Great Commandment 359
3. The Manward Side of the Great Commandment 361

LESSON XIII — Page
1. Evil Fruit 366
2. Good Fruit 368
3. By the Spirit let us walk 369

FOURTH QUARTER

LESSON I
1. Storing Power 374
2. The Door was Shut 376
3. Be ye Ready 377

LESSON II
1. Wages in the Kingdom of God 383
2. The Fact of Fidelity 384
3. Use or Lose 385

LESSON III
1. The Judgment 390
2. Ministering to Christ 392
3. Missionary Topic. Before Him shall be gathered all the Nations.. 393

LESSON V
1. Prodigality of Love 405
2. Anoint the Living 406
3. Judas 407

LESSON VI
1. Is it I? 413
2. Unto Remission of Sins 414
3. This do in Remembrance of Me 415

LESSON VII
1. Imperishable Words 421
2. Watch 422
3. Temperance Lesson 424

LESSON VIII
1. Watch and Pray 429
2. The Great Proviso of Prayer 430
3. The Use of Sorrow 431

LESSON IX
1. Self-Interest 437
2. Meekness 438
3. Half-Truths 439

LESSON X
1. He that thinketh he standeth 444
2. Petering 446
3. A Fall is a Signal to Rise 447

LESSON XI
1. The Meaning of the Cross 453
2. Exile from God 455
3. Missionary Topic. The Work of the Cross 457

LESSON XII
1. The Lord is Risen 463
2. Because I live ye shall live also 465
3. Missionary Topic. The Great Commission 466

TARBELL'S TEACHERS' GUIDE

TO THE

INTERNATIONAL SUNDAY-SCHOOL LESSONS

FOR 1910

INTRODUCTION

SUGGESTIONS TO TEACHERS

Salutation. When Professor John Duncan, of Edinburgh, once met his students at the close of the holidays, his words to them were: "Many will be-wishing you a Happy New Year at this time. Gentlemen, I wish you a Happy Eternity." It is a Happy Eternity that I wish you as on the first Sunday in January we begin our year's study of Matthew's Gospel, the Gospel of the Kingdom of Heaven, of the life eternal which begins here and now.

The Course for 1910. We have just completed an interesting year's course in which Paul has been the hero. We have seen how absolutely real to him was Jesus the Christ, how from the day that Christ was revealed to him he lived and worked and suffered and triumphed with Christ. Now that

"Great gift of God
A year of time,"

is probably ours, and we shall have a year with the Master Himself. In the preface to her Life of Jesus Christ, Elizabeth Stuart Phelps says that in her preparation of the book she had an experience full of wonder and charm. Every morning on awakening she would think: "Who was with me yesterday? What noble being entered this door? In what high, in what delightful, society have I been?" Let us take our stand with Mrs. Phelps, and also with Ruskin who says: "I have dedicated my life, not to the interpretation of the beautiful in face and form, in landscape and gallery, but to an interpretation of the truth and beauty of Jesus Christ."

Luther claimed that every child should know the facts of the life of Christ before he is nine years of age. The study of Jesus the Man and the Christ is work for a lifetime, and it cannot be begun too early. You who are teachers of young pupils will give them a living picture of Christ caring for the sick and the afflicted in the cities by the Sea of Galilee; teaching on the mountain side the lesson of the birds of the heaven and of the lilies of the field; giving from a boat on the lake the lesson of the Sower and of the Pearl of Great Price; bidding His disciples suffer the little children to come unto Him. Every lesson has many aspects, and one, at least, that is especially adapted to your pupils.

Teachers of older pupils, are you tempted to say that you have taught the Gospels over and over, that there is nothing new for you in this year's course? Neither are the sunsets new, but to the lover of beauty their ever-changing forms are new and wonderful, despite the thousands of years that they have gladdened the western skies. With fresh eyes and heart the artist sees variety and charm in what to the average onlooker is commonplace: be an artist in the word of God. There never can come a time in the life of any sincere religious worker when he feels that he knows all there is to know about any

book in the Bible. It is an odd circumstance, says Professor James in his Talks on Psychology, that neither the old nor the new, by itself, is interesting: the old in the new is what claims the attention,—the old with a slightly new turn. Bring forth out of the treasure of Matthew's Gospel things both new and old. Do not teach the old truths in old ways. Even for your pupils the lessons may have all the power of surprise, for no one can ever exhaust their meaning nor their manner of presentation. Give your pupils a new and enlarged realization of the Christ. Let them gain that mastery of the Gospel according to Matthew which can only come through studying it as Mrs. Browning counsels, for

> It is when
> We gloriously forget ourselves, and plunge
> Soul-forward, headlong, into a book's profound,
> Impassioned for its beauty and salt of truth—
> 'Tis then we get the right good from a book.

Your Preparation of the Lesson. "I can understand about the pupils, and about their lessons and their classes and how they are taught," said a German theologian after visiting our Sunday-schools, "but," he added, "I don't see who teaches and examines the teachers." No earnest teacher will come before his class without having thoroughly taught himself the lesson. To teachers may well be applied the truth of that play upon words used in regard to preachers, that the difference between a good one and a poor one is that the first has something to say, and the other has to say something. A teacher's words must always be extemporaneous; his thought never. The teacher who fails to study the lesson thoroughly can have no deep interest in the lesson; the teacher who has no deep interest in the lesson cannot interpret it to his pupils with insight and power. Earnestness of purpose and joy in one's work come only with the sense of mastery of one's theme.

Your Outline. Dr. R. A. Torry says that a doctor whom his father knew used to fill a large jug with every remedy he had in stock and shake it up thoroughly; then when he did not know what was the matter with a patient he gave him a dose from that jug, for there was something in it that would help him anyhow. Do not imitate that doctor; do not read only once the treatment of the lessons in this Guide and then go before your class with its information confused in your mind, and from it impart whatever occurs first to you, in the expectation that some of it will help your pupils anyhow. The Guide is written for pupils of all grades: each teacher must select the portions that are for his pupils, must arrange them in their order of presentation, and must add to his working outline his own special message, the result of his own experience.

When Dr. Charles Cuthbert Hall was appointed to deliver in India a series of lectures on Christianity, he spent three or four months at Oxford in studying the literature of the Orient that he might understand the minds of the people whom he was to address. So you have spent time in becoming acquainted with your pupils' minds, and from your personal knowledge of them you know best what will interest and influence them. The object of this book is not to do all the teacher's work for him, but to enable him to do his work with more ease, freshness, and effectiveness than he could if obliged to seek for himself all the information here given.

As you read each lesson treatment, check the portions which you will use with your class. Decide on your plan of teaching, and make a logical outline to fit that plan. Then go over your outline till you have it thoroughly in mind. You may find it helpful to carry this outline to class. Follow your outline, and there will be no aimless thought or illustration in your teaching.

The Lesson Text. As every teacher knows, the oldest copies of the New Testament books which have come down to us are in Greek. Our English Bibles, whether the old familiar one of 1611 (A. V.) or the new Revised Versions (R. V.) of 1881-85 and 1901, are translations made from these Greek versions. Since the Authorized, or King James', Version was translated in 1611, the meaning of many English words has changed: the Revised Version gives the correct modern English words. For example, in his letter to the Romans Paul says, as translated in the A. V., Oftentimes I purposed to come

unto you, but was let hitherto. *Let* at that time meant *hindered,* and the correct wording in the R. V. is *and was hindered hitherto.* Since 1611, Greek manuscripts have been discovered which were unknown to the scholars who made the translation of our Authorized Version, and this new light has been used by the recent translators. The great amount of Greek fragments recently found at Oxyrhynchus and not yet deciphered, may show that our Greek Gospels used more coloquial Greek than has been supposed, less like the classic Greek, and this may throw still further light upon the exact meaning of certain passages. Because the R. V. is the best translation we now have, it is printed here in the Guide instead of the A. V.

Words and Phrases Explained. According to Dr. John Watson, a friend presented a commmentary on the Gospels to a good woman and some time afterwards asked her if she had found it helpful. "Well," she replied, "the large print above (the Bible text) I can easily follow, but the small print below (the commentator's illumination of the text) fairly drives me stupid." One aim kept in view while writing the explanations given in the Guide has been to avoid such an effect. It is hoped that these explanations not only are all that is needed for the right understanding of the text, but that they are provocative of thought as well.

References are "something to be skipped," a child once explained: do not so treat the Bible references given in the Guide, for often they are the best interpretation of the text under consideration. Teach your pupils to look up the meaning of words in the dictionary and to make use of the marginal references in their Bibles. These marginal references are often the only explanation a verse needs. Expect your pupils to know the exact value of talent, farthing, penny, bushel, etc., for this information is all given in the footnotes of their Bibles. If we were familiar with the marginal renderings given in the Version of 1611, we should not be surprised at many of the changed wordings of the Revised Version.

Suggestive Thoughts from Helpful Writers. These selections explain more fully the meaning of the text, or call attention to its teachings in a helpful way. They afford broad viewpoints. For their own understanding of the lesson all teachers should read these excerpts, whether or not they make direct use of them in their teaching.

Light from Oriental Life. Jesus Christ was an Oriental who lived among orientals and taught them in the way that orientals could best understand. We cannot understand His words aright unless we keep this in mind. His language is often highly figurative, and He made frequent use of similes, metaphors and hyperbole. His figurative language may be so familiar to you that there may be danger of your not realizing how literally some of your pupils may be taking it. You may not know what thoughts are coursing through their minds which are analogous to the lad's thought who, when asked what he supposed Canaan, the land "flowing with milk and honey" was like, honestly replied, "It must have been awful sticky." Instead of urging His hearers to be as accommodating to others as possible, Christ said "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Instead of saying, Believe that with divine help you can do great things and you can do them, He said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."

The mode of living and way of thinking of people in Palestine to-day explain some of Christ's sayings two thousand years ago. Prof. Mastermann in speaking about Christ's use of hyperbole, says that we create difficulties by trying to read eastern language through clouded, western spectacles, and adds: "No ordinary oriental will describe things exactly as they occur, and even a foreigner residing in the country must instinctively come to speak in a stronger way than he would ordinarily, or he will fail to impress his audience. We must remember that what is exaggeration to us is *not* such to them, and what we say is in their minds distorted to the extent of the exaggeration they imagine we *must* put in. If we say the streets of our cities are one hundred feet wide, they will think we actually mean little more than their narrow streets; but if we tell them we can put twenty of their streets side by side to make the

width of our streets, they may very probably form a correct conception of what we mean."

The Historical and Geographical Background. In preparing each lesson let your first work be to read and re-read the last lesson, the intervening verses, and the lesson under consideration, that you may gain a correct knowledge of the connection in Matthew's Gospel. Professor Tyndall has described a curious experience which he once had while lecturing before an audience. He accidentally touched a battery of Leyden jars charged with electricity, and received so strong a shock that for a second he was unconscious. As his consciousness returned he seemed to see portions of his anatomy hanging in the air, the limbs and head separated from the trunk, the feet and hands separated from the legs and arms. Do not see nor teach the Gospel of Matthew in separate portions of a few verses, but as a complete unit.

The "Historical Background" in the "Guide" connects each lesson with what precedes in Matthew, and where helpful gives the spirit or tendency of the time that gave rise to the event or teaching. Page references also are given to the "Life of Christ" in the Introduction, so that the place of each event in a chronologically arranged life that includes the events of all the Gospels may be seen.

After a visit to Palestine Renan wrote: "I have traversed in all directions the country of the Gospels; scarcely any important locality of the history of Jesus has escaped me. All that history, which at a distance seems to float in the clouds of an unreal world, thus took a form, a solidity, which astonished me. The striking agreement of the texts with the places, the miraculous harmony of the Gospel ideal with the country which served it as a framework, were like a revelation to me. I had before my eyes a fifth Gospel, torn, but still legible, and henceforward, through the recitals of Matthew and Mark, in place of an abstract being, whose existence might have been doubted, I saw living and moving an admirable human figure."

Palestine is often called the Fifth Gospel; do not fail to use its wisdom in connection with your study of the First Gospel. An inexpensive manual on "Palestine in the Time of Christ" has been prepared by the author of the "Guide" for the use of pupils, and references to the paragraphs which pupils should read in connection with each lesson are given in the "Guide." It is believed that pupils will find this study interesting, and will gain such a knowledge of Palestine as a country and of the places where Christ lived and worked, as will make His life seem very real to them.

You will find it helpful to have a large outline map of Palestine on your blackboard or on a large piece of cardboard. If you can rapidly sketch the outline on a paper pad, it will be wise to do this often in your teaching of younger pupils. Whenever the scene changes, have a brief geographical review as well as have the new places located on your outline map. Provide your pupils with outline maps and have them locate places where events occurred.

The Approach to the Lesson. Winston Churchill said recently in a political speech that he hated to talk before he got to talking! It is this talking before he gets to talking that costs many a Sunday-school teacher the attention and interest of his class. It is much wiser and easier to get your pupils interested at the start in what you are going to say, than it is to attain this interest after you are fairly launched upon your theme. Dr. Alexander McLaren, one of the greatest preachers of this age, has never been in the habit of writing his sermons, but he always writes out a few sentences with which to begin. "I always adhere to my introductory sentences," he says, "for they serve to shove me off into deep water." If Dr. McLaren needs to make sure of getting "a fair start," how much more does the Sunday-school teacher need the same help! Two ways of beginning are given with each lesson in the "Guide." In Bible classes, the information given in the "Historical Background" will often be the best approach to the lesson.

Lesson Thoughts and Illustrations. Do not let yourself suffer from the embarrassment of riches in Matthew's Gospel. Be content to side-track many important truths and keep your trains of thought running on that which is the main line for your class. Three topics are given with each lesson. Make the one you select the basis of your teaching.

With every lesson in the Acts last year a missionary topic was given. In

the course this year there are not so many lessons which can be viewed from the missionary standpoint. A missionary topic is given with those lessons that naturally lend themselves to such treatment, and illustrations drawn from missionary work are often given with other topics.

Stories that aptly illustrate the topic are a very important part in all teaching. "Men have said to one another, 'Honesty is sacred; we all ought to be honest,'" remarks Phillips Brooks, "and then some day, lo! there is honesty in the guise of a man among them, and shaming every fraud, and cheering every struggle with temptation, as it looks at them out of human eyes." "The Guide" strives to teach honesty, not by discoursing upon it as an abstract virtue that is sacred, but by showing it as it looks out of human eyes, shaming fraud and cheering struggle. Stories that aptly illustrate the lesson topic make its truth attractive and impressive, and bear fruit in the lives of the pupils as no amount of moralizing can. Lincoln was a wonderful story-teller, but it is said that while he adapted his stories, he originated very few. You may not have time to originate your illustrations, but you can readily tell or adapt those here given.

Sentence Sermons. This is the testimony of Dr. Eliot, long time president of Harvard: "There are bits of poetry in my mind learned in youth that have stood by me in keeping me true to my ideas of duty and life. Rather than lose these I would have missed all the sermons I have ever heard." Bits of poetry and strikingly phrased sentences are given under the head of "Sentence Sermons" that they may be stored away in the minds of your pupils. Have them keep a note book and write in it each week the sentence that emphasized the topic you have taught, and then encourage them to memorize these sentences. Often in your teaching ask for the sentence sermon they have learned at some earlier time which applies to the truth you are now discussing.

The Lesson's Meanings for Us. It is not enough that you make your teaching interesting; you must make the interest created lead to action. The chief object of Sunday-school instruction, unlike that of the day-school, is the pupils' character, not his mind; its chief aim is to train the heart and the will, not the intellect. When the chief priests and Pharisees heard Christ's parables, "they perceived that He spake of them"; so your pupils should hear His words as spoken to them. Mazzini's political watchword, "We have to rectify the actual by the ideal," should be your watchword throughout this year, and your ideal is no abstract theory, but the principles of righteousness taught by the Perfect Teacher. It is not what you teach about the life of Jesus the Christ, but what you teach from His life into the lives of your pupils, that is the all important thing. In what particulars should the teaching of the lesson affect the daily lives of my pupils? is the question to ask in your preparation of each lesson. A few of the ways in which the teaching bears upon Christian life and Christ-like service are here suggested each week. A year with the King should mean membership in His Kingdom.

The Lesson Briefly Told. The lesson as told here is the framework on which teachers of young pupils will build their vivid word pictures. It gives the whole lesson, not merely the verses selected for printing. If you tell the story, tell it not monotonously but as an event in which you yourself are supremely interested. After the lesson has been taught, let one of your pupils tell it, and then have them all write it at home in their note books.

Subjects for Bible Class Discussion. Has the Gospel of Matthew a message for this day and generation? Do Christian principles apply to all the activities of human life, and can they be applied so as to deal a death-blow alike to evils centuries old and to evils that have arisen in modern times? Can a standard be set for all that shall be higher than the conventional moral standard? While some Bible classes will make a thorough study this year of the Book of Matthew as a whole, others will seek to answer questions such as these. Every problem of life is a gospel problem, said Mr. Gladstone. Subjects ethical, social, political, industrial, commercial, suggested by the lesson texts, are given for Bible Class discussion, and with them references to strong articles in the currrent periodicals which may be obtained at public libraries. The theme should be announced in class a week in advance, and all should take part in the discussion under the leader's guidance.

The Work to be Assigned for the Next Lesson. The Keynote of the lesson

hour should be, not lecture nor recitation, but conversation. Make sure that each pupil comes prepared with some information for which he is responsible, and that he takes some part in the conversation. Assume that your pupils are willing to study, ask them to do a definite thing at home during the week, expect them to do it, and call for it at the right time during the lesson period. The questions asked at the end of each lesson treatment recall earlier lessons, require the use of the Bible, or compel thought. Those suitable for your class should be copied on separate slips of paper and given to pupils at the end of the class period. In addition to these questions, copy or cut and paste on a card the "Light from Oriental Life" and give it to one pupil to read and be prepared to tell the next Sunday, to another give the "Historical Background," to others a story or anecdote illustrating the topic you are to discuss. Sometimes in assigning work give a brief preview of the next lesson so as to show the connection with the lesson just studied and to awaken your pupils' interest in the theme. Do not fail to have large portions of Christ's words committed to memory.

Written Work. Pupils should keep a scrap-book or a note book. The scrap-book may be a large blank book or loose sheets of paper which, after being written upon, are bound together and covered. Pupils who are taught in school to make decorative designs will enjoy making and adorning their books. After the lesson has been taught, they should write the lesson story at home on one side of a page, and bring it the next Sunday for your approval. When the sheets are bound, let the pupils paste opposite each lesson a picture illustrating that lesson. For this purpose there are many penny reproductions of famous paintings available; the most attractive are the colored Tissot pictures which can be obtained in sets, one for each quarter. A map of Palestine which pupils have drawn, or an outline map which they have filled in, should also be bound in the book.

Older pupils may write in their note-books an outline of each lesson, the sentence sermon, and the illustration given which recalls the topic taught. Or they may keep several note-books, in one of which during the year they will write an analysis of the Book of Matthew, in others an account of the sayings of Christ; of His miracles; of His parables; the Sermon on the Mount; the training of the disciples; temperance news; missionary news, etc. Or the written work suggested in the review lessons may be assigned from week to week.

Review Lessons. This is the resolution recently passed by our Lesson Committee: *Resolved,* That the International Sunday-school Lesson Committee hereby recommend systematic written examinations on Bible lessons of each quarter. The pupils taking the examinations should be arranged quarterly and annually according to some scheme of marks and honors which will recognize good work in all departments of the school without developing individual competition.

Many teachers dread review Sunday, but there is no reason why it should not be one of the most interesting and profitable days of the year. Review lessons are a test and a spur which no class can afford to miss. A variety of exercises are suggested in the "Guide," suitable for all the various grades. The first review lesson occurs on Easter Sunday, therefore I suggest that two lessons be interchanged, and the lesson for April 3d, with its Easter topic, be taken on Easter and the Review on the first Sunday in April. The last Review Lesson occurs on Christmas. After a year's study of the Gospel of Matthew, a review of Christ's life and works will be more fitting and profitable for this day than the usual Christmas lesson, save for very young pupils. If the entire school session is given to Christmas music and exercises, then have the Review Lesson on the Sunday previous, having taken both lessons XI and XII on December 11.

THE FOUR GOSPELS

Why are there Four Gospels? The New Testament begins with four records which are known as the Gospels. Though Paul's letters were written and read in the churches before these Gospels as we have them were written, yet the Gospels rightly have the first place in our New Testament because they

are the records of that Life which was lived before Paul taught and wrote about Christ and Him crucified.

The word *Gospel* is derived from the two Anglo-Saxon words *God*, good, and *spell*, story or tidings: god-spell, gospel, good tidings. We call the four writers of the Gospels the Evangelists, and the Greek from which that word is derived means the *bringers of good tidings*. Why is the good news of Jesus Christ the Son of God (Mk. 1.1) brought to us by four different writers?

During the life of Christ and for some time afterwards His deeds and words were treasured in the hearts of His disciples and were taught orally to others: they were engraved on the disciples' hearts, to use the expression that Josephus uses in regard to the ancient Jewish laws. Most knowledge was acquired in those days, not from written records but by word of mouth, and practice made perfect memories. As the little group who had personally known their Master began to near their end of life, the need of a written record was appreciated. Luke tells us in his preface to his Gospel that "Many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us." Two of our Evangelists, Matthew and John, were apostles and eyewitnesses of the events they record; the other two, Mark and Luke, heard them from eyewitnesses and, as Luke says, "traced the course of all things accurately from the first."

One hundred and twenty-three miles above Cairo in Egypt was an ancient city called Oxyrhyncus, and its "rubbish heap," which all these centuries has lain hidden by the desert sands, has been recently discovered and fragments of papyrus, scraps of accounts, pieces of manuscript, have been rescued from this heap where they had been dumped, and have been packed in hundreds of big cases and sent to Oxford, England, to be unrolled, cleaned, and deciphered. Here in 1897 the "Sayings of Jesus" were found written on a papyrus about 1600 years old, a part of which is different from anything in our four Gospels. Another fragment discovered in 1903 contains this interesting passage (translated) which recalls in different wording part of the Sermon on the Mount: "Take no thought from morning until evening nor from evening until morning, either for your food what ye shall eat or for your raiment what ye shall put on. Ye are far better than the lilies which grow but spin not. Having one garment, what do ye lack?...Who could add to your stature? He himself will give you your garment."

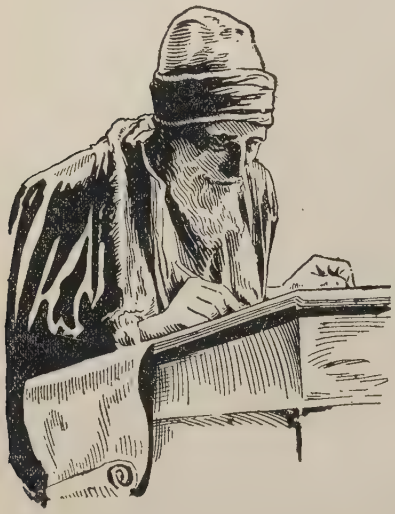
The four Gospels which we have are those which the "early fathers" (those in authority in the early Christian church) declared the true accounts among the many that were written. That our Gospels are immeasurably superior to the later written ones now extant any one can see. "The Early Church was indeed well instructed, and the hand of our God is discernible in their decision."

Similarities and Differences in the Four Gospels. Why do the four Gospels differ where they differ and why are the resemblances so close where they do resemble? There are four theories held, separately or in combination: (1) that all the Evangelists were dependent on the oral history which through constant repetition had become fixed in wording; (2) that the writer of the second written Gospel borrowed from the first written Gospel, and the writer of the third written Gospel from that written second; (3) that one original Gospel was the basis of all first three Gospels; (4) that all Evangelists made use of several written records, and where they used the same one the Gospels agree in contents and wording, and where they used different ones the records differ.

It was not the aim of any one of the Evangelists to give all the important events in Christ's life; each selected certain events and teachings that show His character and mission. Each had a different purpose in writing, but despite the difference of matter and treatment, we see the same Great Master and Teacher working and speaking in them all. Matthew was a Hebrew and wrote for the Jewish Christians: Mark has a Roman name; he wrote especially for the Romans in Palestine: Luke was a Greek and wrote for the Greek-speaking Gentiles: John was a Hebrew; he wrote for the whole Christian Church. Dean Farrar calls Matthew the preacher, because he records the great discourses of Jesus; Mark, the chronicler, for he gives a plain, straightforward tale; Luke, the historian, for he shows the development of events;

and John, the philosopher and divine, for he gives the spiritual meaning of Christ's life and teachings.

The Synoptic Gospels. The first three Gospels as distinguished from the fourth are known as the Synoptic Gospels, literally, *those that may be viewed together.* They have parts that may be seen side by side as practically identical. As striking as are their similarities is their difference from the fourth Gospel. The synoptists narrate chiefly Christ's ministry in Galilee; John narrates His ministry in Judea: the synoptists narrate His miracles, parables and addresses to the multitudes; John narrates His deeper and more abstract discourses, His conversations and prayers; the Synoptists portray Christ in action, John portrays Him in meditation. The early church Fathers called the first three Gospels "the corporeal Gospels," as contrasted with the fourth or "spiritual Gospel."



ST. MARK

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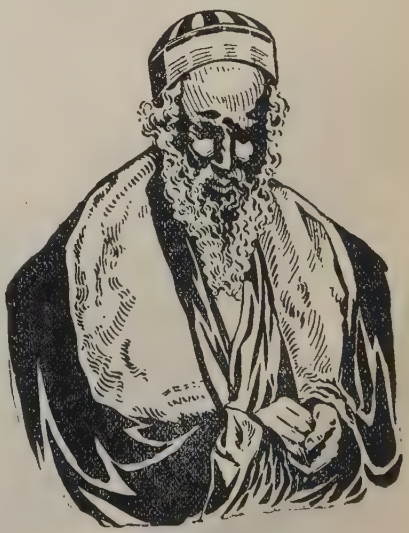
Matthew's Gospel and Mark's Gospel. The verbal agreements between Matthew and Mark make it seem probable either that one of the Evangelists had the other's record before him or that both made use of the same source of information. Where the accounts of the same events differ one gives the more circumstantial account. Two-thirds of Mark is common to both Matthew and Luke, and one-third is common to either Matthew or Luke. Matthew's Gospel contains far more of the teachings of Christ than does Mark's, and it is often argumentative while Mark's is never. Events are given in their chronological order in Mark's Gospel; they are not always in Matthew.

It is thought by many scholars that Mark's Gospel is the older, and was written shortly before the destruction of Jerusalem in 70 A. D. It omits all accounts of the infancy and youth of Christ and begins at once with His public ministry. It is the shortest Gospel, and is a simple, straightforward, graphic, sympathetic account of the life of Jesus the Christ as He went about doing good. It gives no long discourses, and only four parables. It emphasizes the obedience and service and power of the Son of God. Its keynote is the word *straightway,* which is used forty-two times. Mark, the author, is the John Mark about whom we read in the Acts in connection with Paul's missionary journeys. Tradition says that he was the "interpreter of Peter," that he was Peter's assistant for a time, and that his Gospel is the account of Christ's life as he learned it from Peter.



ST. LUKE

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Matthew's Gospel and Luke's Gospel. Luke, unlike Matthew, has no special fact to prove. He gives a longer narrative than does Matthew, and his

order of events agrees with Mark rather than with Matthew. His Gospel was probably written about the same time as Matthew's Gospel.

Luke, the author, is also the writer of Acts. He is the fellow worker of Paul, the beloved physician as Paul calls him in Col. 4.14. The key verse of his Gospel is 10.19; for Luke presents Jesus as the Redeemer, the Saviour not alone of the Jews but of all nations. Five great songs are given only by Luke: Ave Maria, or the angel's salutation of the Virgin Mary (1.28-33); Magnificat, or Song of Mary (1.46-55); Benedictus, or Song of Zacharias (1.68-79); Gloria in Excelsis, or Song of the Angels (2.14); and Nunc Dimittis, or Song of Simeon (2.29-32). Luke is the only Evangelist who gives us a glimpse of the childhood of Christ, and the only one who records all of the seven greatest events in His life: birth, baptism, temptation, transfiguration, death, resurrection, ascension.

Matthew's Gospel and John's Gospel. Matthew and John record more of Christ's sayings than do the other two Evangelists, but they rarely repeat each other. The main incidents common to both are those of Passion Week. Matthew gives the public ministry in Galilee and Perea, and does not directly mention Christ's visits to Jerusalem before His last one just before the crucifixion. John gives chiefly His Judean ministry. Matthew gives few notes of time, and it is from John's Gospel, where several feasts are mentioned, that the length of the public ministry is estimated as about three years.

The author of the fourth Gospel is John the apostle, one of the sons of Zebedee, and the writer also of the Epistles of John and of Revelation. It is thought that his Gospel was written towards the close of the first century. His purpose in writing is told in 20.31: These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name. His Gospel supplements the other three. Eusebius (4th century) quotes these words from Clement of Alexandria "who had seen and conversed with Peter and Paul": "John, last of all, perceiving that what had reference to the external history of the gospel of our Saviour was sufficiently detailed, and being encouraged by friends and divinely influenced by the Spirit, composed a Spiritual Gospel." Many of the facts and teachings he records could have been known only to the apostles. He gives the conversations and prayers of Christ and dwells on the work of the Holy Spirit. He alone records the conversations with Nicodemus and with the Samaritan woman, the raising of Lazarus, and the farewell talks with His disciples in the upper room at Jerusalem.

ST. JOHN

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THE GOSPEL ACCORDING TO MATTHEW

The Writer. In the oldest manuscripts the four Gospels were bound together under the title "The Gospel," and each one received its special heading of "According to Matthew," etc. The headings were not part of the books themselves, but were the titles given them in the early lists of lessons to be read in the churches. The heading "The Gospel according to Matthew" may mean either the Gospel written by Matthew or the Gospel written by one whose chief authority was Matthew.

Our Gospel of Matthew is a translation of the Greek. According to the early Fathers, the earliest written record of Christ's life was a collection of His sayings called the *Logia* (Sayings), written by Matthew in Aramaic, the He-

brew dialect spoken in Palestine in the time of Christ. Whether the Greek manuscript is the same as this original Aramaic Gospel, or whether it includes that and also other records, is a disputed question.

Matthew was the publican, the tax-collector at Capernaum, one of the twelve whom Jesus chose to be His disciples. His name occurs in all the lists of the apostles, though Mark and Luke give his other name of Levi. Aside from the account of his call, and the reference to the banquet he gave his new Master, Lk. 5.27-30, nothing further is definitely known about him. Tradition says that he preached in Ethiopia, Macedonia, and countries of Asia.

For whom written. Matthew's Gospel was evidently written for the Jews; it takes for granted that the course of events is known to its hearers or readers; it uses special Jewish phrases and terms such as "The lost sheep of the house of Israel," "The holy city," and it gives those teachings of Christ which have particular significance for Jews. In Matthew's Gospel only we learn of Christ's words concerning the permanence of the law (5.17-19); the limitation of the mission of Christ and of the apostles to the Jews (10.6; 15.24); Christ's severest words denouncing the Pharisees (15.13; 21.28-32; chapter 23), and His declaration of the nation's downfall (8.11, 12; 21.43; 22.7; 27.25). Very appropriately St. Thomas Aquinas prefixed to his Gospel of Matthew this verse from Isa. 40.9: "Upon the high mountain get thee up, thou that preachest the Gospel to Sion; lift up thy voice in strength, thou that preachest the Gospel to Jerusalem; lift it up, be not afraid; say to the cities of Judah: Behold your God: behold, the Lord God will come in strength, and his arm will rule; behold, his reward is with him." This is in truth the message of Matthew.

ST. MATTHEW
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Its Purpose. Where is He that is born King of the Jews? asked the Wisemen of Herod. The Old Testament closes with the chosen nation looking for their long-promised King and Messiah. Matthew's Gospel narrates the coming of Jesus to the Jews as their King, their rejection of Him, His consequent rejection of them, the Kingdom being taken from them and given to a nation bringing forth the fruits thereof. Matthew's special purpose in writing is to prove to the Jews that Jesus is the Christ, the Messiah, that He is all that their prophets had said the Messiah would be, that His death (to the Jews a stumbling block) was not a humiliation but a deliberately chosen crowning of His life's mission. The phrase *that it might be fulfilled* occurs many times, and there are sixty-five quotations from the Old Testament, in this Gospel.

Its Arrangement. Matthew does not present Christ's life from the biographical standpoint; he does not give us all the essential facts of His life so as to give us a complete portrait. Nor does he present His Life from the historical standpoint; he omits His Judean Ministry, and the events he gives are not all told in their chronological order, but are grouped together, many of them, in a topical arrangement. The Gospel outline, historically considered, is as follows:

I. The Birth and Infancy, chapters 1 and 2.

II. The Preparation for the Public Ministry, 3.1-4.11.

III. The Ministry in Galilee, 4.12-18.35. [Here the arrangement is topical rather than chronological. It is probable that the teachings of Christ which are presented as one great discourse, and to which we have given the title of "The

Sermon on the Mount," were spoken by Christ on different occasions, as Luke's Gospel shows. Matthew introduces it at the beginning of the Galilean ministry, but the words of the Sermon show that Christ had been teaching for some time, for He says that some have received and others have rejected His message, and false prophets have arisen. In the 8th and 9th chapters three groups of miracles are given; very few other miracles are recorded in this Gospel.]

IV. The Journey through Perea to Jerusalem, chapters 19 and 20. [Here the events are given in their chronological order.]

V. Passion Week, chapters 21-27. [With a few exceptions, the events are presented chronologically.]

VI. The Resurrection, chapter 28.

The Gospel of the Kingdom of Heaven. The Gospel according to Matthew is the Gospel of the Kingdom of Heaven: it shows that the purpose of Christ's life was the establishment of His Kingdom. The first two chapters announce the genealogy and the birth of the King; the next two chapters are about the preparation of the King for His Kingdom; chapters 5-12 give the principles that govern the subjects of the Kingdom and the way in which the Kingdom was proclaimed in Galilee; in chapter 13 the progress and ultimate triumph of the Kingdom are told in a series of parables; chapters 13-17 contain the current opinions about the King; chapters 18-20 give further information in regard to the conditions of membership in the Kingdom; chapters 21-27 are the closing scenes in the earthly life of the King, when He is rejected by the Jews and the announcement of the expansion of the Kingdom to include the Gentiles is made. As Professor Ernest D. Burton, writing in the *Biblical World,* says: "From the assertion in its first verse that Jesus is the Christ, the son of David, the son of Abraham, to the commission which, in its closing paragraph, this Christ, now risen from the dead, gives to His apostles to make disciples of all nations, the book is dominated by the purpose of convincing Jewish Christians that the religion of Jesus was not merely the Judaism of the temple plus a belief in Jesus as the Messiah, but a world-religion, freed from all bands and restrictions that were local and national."

The phrase, *the Kingdom of Heaven,* occurs more than thirty times in Matthew's Gospel. Jesus continually used it, comparing it in His parables to such dissimilar objects as a wheat field, yeast, mustard seed, treasure, pearl, fish net. What does the phrase mean?

The *Kingdom of Heaven* has the same meaning as the phrase the *Kingdom of God* used in the other Gospels. *Heaven,* regarded as the special abode of God, here stands for God. *The Kingdom of Heaven means God's rule through Christ in the hearts of His followers.*

It is limitless both in extent and time. There is no geography in the Kingdom of Heaven. On an ancient Syrian fragment the familiar words in Luke 1.33 read, "and to his Kingdom there shall be *no frontier.*" It is meant for all the world and every creature. There is no chronology in the Kingdom of Heaven. It is both present and future. As Dr. Maclaren says: "It is present wherever wills bow to God; it is future as to complete realization, in a heaven from whence it comes, and to which, like its King, it belongs even while on earth." In the earthly province of the Kingdom its subjects are fighting the good fight; in the heavenly province they are victorious and have gained their crowns of righteousness.

The Kingdom of Heaven and Eternal Life are present facts. The Kingdom of God is within you, said Christ. In his beautiful sonnet on Immortality Matthew Arnold tells us this truth:

> No, no! The energy of life may be
> Kept on after the grave, but not begun!
> And he who flagged not in earthly strife,
> From strength to strength advancing—only he,
> His soul well-knit, and all his battles won,
> Mounts, and that hardly, to eternal life.

The Kingdom of Heaven and Eternal Life are future facts.

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre
of thy Kingdom. Heb. 1.8.

The nature of the Kingdom of Heaven can not be better expressed than in these words of Dr. George Dana Boardman: It is an instinct to express moral excellence by terms of height. And nothing can be higher, nobler, brighter, purer, more spiritual, than the sky or heavens. Here is the secret of the spire as one of the symbols of Christian architecture—the church is an aspiration. To call, then, the Kingdom of God the Kingdom of Heaven is to ascribe to the Kingdom of God every heavenly perfection. The Kingdom of God is, for example, heavenly in its origin—that origin is the bosom of the eternal Father—the Kingdom of God is heavenly in its purpose—that purpose is to restore disloyal man to his true loyalty. The Kingdom of God is heavenly in its King—that King is the Son of the Highest. The Kingdom of God is heavenly in its subjects—those subjects are the sons of God. The Kingdom of God is heavenly in its nature—that nature is righteousness and peace and joy in the Holy Spirit. The Kingdom of God is heavenly in its gateway—that gateway is not by birth of blood, or of the will of the flesh or of the will of man, but by the birth of God. The Kingdom of God is heavenly in its laws—those laws are not ordinances, they are principles. The Kingdom of God is heavenly in its method—that method is not by might, nor by power, but by the spirit of the living God. The Kingdom of God is heavenly in its prerogatives—those prerogatives are to be the salt of the earth, the light of the world, a kingdom of priests. The Kingdom of God is heavenly in its privileges—those privileges are to be heirs of God and joint heirs with Christ in the inheritance which is incorruptible, undefiled, and fades not away. In brief, the Kingdom of God is the Kingdom of Heaven—it is the Kingdom of Heaven because it is the Kingdom or dominion of God.

AN OUTLINE OF THE GOSPEL OF THE KINGDOM OF HEAVEN

I. Genealogy, Birth, and Infancy of Jesus Christ, 1.1-2.23.

1. The genealogy, 1.1-17.
2. The birth in Bethlehem, 1.18-25.
3. The visit of the Magi, 2.1-12.
4. The flight to Egypt, 2.13-15.
5. The massacre of the innocents, 2.16-18.
6. The return to Nazareth, 2.19-23.

II. The Special Preparation of the King, 3.1-4.11.

1. The mission of the herald, John the Baptist, 3.1-12.
2. The baptism of Jesus, 3.13-17.
3. The temptation of Jesus, 4.1-11.

III. The King Established in Galilee, 4.12-25.

1. Settlement at Capernaum and beginning of preaching, 4.12-16.
2. Announcement of the Kingdom, 4.17.
3. Call of four disciples, 4.18-22.
4. The King as Teacher and Healer, 4.23-25.

IV. The Principles of the Kingdom:—the Sermon on the Mount, chapters 5-7.

1. The place, 5.1.
2. The Beatitudes, 5.2-12.
3. The disciples as salt and as light, 5.13-16.
4. The new law a continuation of the old, 5.17-19.
5. The new law an enlargement of the old, 5.20-48.
   a. The new and the false righteousness, 5.20.
   b. Hatred as murder, 5.21-26.
   c. Adultery and divorce, 5.27-32.

d. Taking an oath, 5.33-37.
e. Non-resistance of evil, 5.38-42.
f. Treatment of enemies, 5.43-48.

6. God is the motive of the new righteousness, 6.1-18.
   a. Almsgiving, 6.1-4.
   b. Prayer, 6.5-15.
      In secret, 5-6; vain repetitions, 7-8; the model prayer, 9-15; forgiveness of trespasses, 14-15.
   c. Fasting, 6:16-18.
7. Christian characteristics, 6.19-7.12.
   a. Unworldliness, 6.19-34.
   b. Judgment of others and of self, 7.1-5.
   c. Communicating religious privileges, 7.6.
   d. Prayer, 7.7-11.
   e. The Golden Rule, 7.12.
8. Final warnings, 7.13-27.
   a. Two gates and two ways, 7.13-14.
   b. The test of profession, 7.15-20.
   c. Hearers and doers, 7.21-27.
      (The parable of the Wise and Foolish Builders, 24-27.)
9. Effect of the teaching, 7.28-29.

V. The Credentials of the King: Ten Miracles, 8.1-9.34.

1. The first group of miracles, 8.1-22.
   a. The leper, 8.1-4.
   b. The centurion's servant, 8.5-13.
   c. Peter's wife's mother, 8.14-17.
      (Saying of Jesus to the scribe and the disciple who would follow Him, 8.18-22.)
2. The second group of miracles, 8.23-9.17.
   a. Stilling the storm, 8.23-27.
   b. The Gadarene demoniacs, 8.28-34.
   c. The paralytic, 9.1-8.
      (The call of Matthew, 9.9; objection to Jesus because He ate with publicans and sinners, 9.10-13; objection because He did not fast, 9.14-17.)
3. The third group of miracles, 9.18-34.
   a. The ruler's daughter and the diseased woman, 9.18-26.
   b. Two blind men, 9.27-31.
   c. The dumb demoniac, 9.32-34.

VI. The King's Ambassadors sent on their Mission, 9.35-11.1.

1. The ripe harvest, 9.35-38.
2. The mission of the twelve apostles, 10.1-42.
   (Their authority, 10.1; their names, 10.2-4; the charge, 10.5-42.)
3. The departure of Christ, 11.1.

VII. Survey of the Effect of the King's Proclamation of the Kingdom, 11.2-12.50.

1. John the Baptist's message of inquiry, 11.2-19.
   (Christ's estimation of John's mission and character, 7-19.)
2. Unbelief in the Galilean cities, 11.20-24.
3. Belief of the simple, 11.25-30.
   (The great invitation, 28-30.)
4. Direct attacks on Christ, 12.1-50.
   a. Charges of Sabbath-breaking, 12.1-13.
      (Eating in the cornfields; the example of David and of the priests; healing the man with the withered hand; man of more value than a sheep; lawful to do good on the Sabbath.)
   b. Hatred of Pharisees and their plans to put Christ to death, 12.14-21.
   c. Charge of alliance with Satan, 12.22-37.
   d. Request for a sign, 12.38-45.
   e. From His own household, 12.46-50.

VIII. The Reception and Progress of the Kingdom told in Seven Parables, 13.1-52.

1. The parable of the Sower, and its interpretation, 13.1-23.
   (The reason for parables, 10-17.)
2. The parable of the Tares, 13.24-30; its interpretation, 13.36-43.
3. The parable of the Mustard Seed, 13.31-32.
4. The parable of the Leaven, 13.33.
   (Parabolical teaching in prophecy, 13.34-35.)
5. The parable of the Hidden Treasure, 13.44.
6. The parable of the Pearl of Great Price, 13.45-46.
7. The parable of the Drag-net, 13.47-50.
   (The counsel to the disciples, 13.51-52.)

IX. Opinions in regard to the King, 13.53-17.27.

1. A prophet is not without honor save in his own country, 13.53-58.
2. Herod thinks Christ John the Baptist, whom he killed, 14.1-12.
3. Favorable opinion of the people because of the loaves and fishes, 14.13-21; 15.32-39.
   a. Feeding of the five thousand, 14.13-21.
   b. Feeding of the four thousand, 15.32-39.
4. Peter's faith: Christ walks on the sea, 14.22-33.
5. Popularity at Gennesaret because of miracles wrought, 14.34-36.
6. Controversy with the Pharisees from Jerusalem, 15.1-20.
   a. Tradition of the elders, 15.1-9.
   b. Causes of defilement, 15.10-20.
7. The Canaanitish woman's faith, 15.21-28.
8. The astonishment of the multitude, 15.29-31.
9. Pharisees and Sadducees ask again for a sign, 16.1-4.
10. Warning against the teaching of the Pharisees and Sadducees, and growing faith of the disciples, 16.5-12.
11. The confession of Peter, 16.13-20.
12. Persecution and death foretold, 16.21-28.
    a. The prophecy, 16.21.
    b. Peter objects and is rebuked, 16.22-23.
    c. The cross to be shared by the disciples, 16.24-28.
13. Heavenly recognition: the transfiguration, 17.1-13.
14. Attestation of signs, 17.14-27.
    a. The cure of the epileptic, 17.14-21.
       (Prophecy of death repeated, 22-23.)
    b. The obtaining of the tribute money, 17.24-27.

X. Conditions of Membership in the Kingdom, 18.1-20.34.

1. The greatest in the Kingdom, 18.1-14.
   a. Become as little children, 18.1-4.
   b. Causing stumbling, 18.5-10.
   c. The parable of the Lost Sheep, 18.12-14.
2. The Church, 18.15-20.
   a. Treatment of offenders, 18.15-17.
   b. Binding and loosing, 18.18.
   c. United prayer, 18.19-20.
3. Forgiveness, 18.21-35.
   a. Peter's question and Christ's answer, 18.21-22.
   b. The parable of the Unmerciful Servant, 18.23-35.
4. Divorce, 19.3-12.
   (The King leaves Galilee for Judea, 19.1-2.)
5. Children, 19.13-15.
6. Eternal life, 19.16-20.16.
   a. The refusal of the rich young ruler, 19.16-22.
   b. The peril of riches, 19.23-26.
   c. Reward in the Kingdom, 19.27-20.19.
      (Peter's question and its answer; the parable of the Laborers in the Vineyard; crucifixion predicted.)

7. Greatness is in service, 20.20-34.
   a. Request of Zebedee's sons, 20.20-24.
   b. The least and the greatest, 20.25-28.
   (Cure of blind men at Jericho, 20.29-34.)

XI. Closing Scenes in the King's Life and His Final Message, Passion Week, chapters 21-27.

1. The triumphal entry, 21.1-11.
2. In the temple, 21.12-16.
   (Clearing the temple court; chief priests and scribes object to the praise of the children.)
3. The barren fig tree, 21.17-22.
4. Encounter with the rulers in the temple, 21.23-22.14.
   a. Christ's authority challenged, 21.23-27.
   b. Parable of the Two Sons, 21.28-32.
   c. Parable of the Husbandmen, 21.33-44.
   (Effect of the parables, 21.45-46.)
   d. Parable of the Marriage Feast, 22.1-14.
5. Conspiracy to ensnare Jesus, 22.15-46.
   a. Question of Pharisees and Herodians concerning tribute money, 15-22.
   b. Question of Sadducees concerning the resurrection, 23-33.
   c. Question of lawyer concerning the great commandment, 34-40.
   d. Question of Jesus concerning the Christ, 41-46.
6. Christ's condemnation of scribes and Pharisees, 23.1-39.
   a. They say and do not, 1-6.
   b. Disciples are not rabbis, 7-10.
   c. The humble shall be exalted, 11-12.
   d. Seven woes, 13-36.
   e. Lament over Jerusalem, 23.37-39.
7. Discourse about things to come, 24.1-25.46.
   a. Destruction of Jerusalem and the Second Advent, 1-14.
   b. Counsels to the disciples where to flee from Jerusalem when the crisis comes, 15-28.
   c. Signs in heaven, 29-31.
   d. Parable of the Fig Tree, 32-33.
   e. Suddenness of the end, 34-51.
   f. Parable of the Ten Virgins, 25.1-13.
   g. Parable of the Talents, 25.14-30.
   h. The Last Judgment, 25.31-46.

XII. The King Rejected, Slain and Buried, 26.1-27.

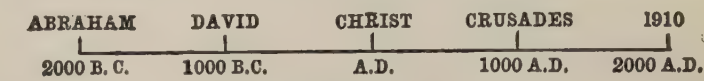
1. The plot of the rulers, 26.1-5.
2. Anointed for burial, 26.6-13.
3. Judas agrees with the chief priests to betray his Lord, 26.14-16.
4. The Last Supper, 26.17-30.
   a. The preparation, 17-19.
   b. The betrayer indicated, 20-25.
   c. The bread and wine, 26-29.
   d. Hymn, 30.
   e. Desertion predicted; Peter's assurance. 31-35.
5. In Gethsemane, 26.36-56.
   a. The agony, 36-46.
   b. The betrayal and arrest, 47-56.
6. Before Caiaphas, 26.57-68.
7. Denial of Peter, 26.69-75.
8. Before Pilate, 27.1,2; 11-26.
9. Fate of Judas, 27.3-10.
10. Delivered to the soldiers, mocked and scourged, 27.27-30.
11. On the way to Golgotha, 27.31-32.
12. The crucifixion, 27.33-56.
13. The burial, 27.57-66.
   a. The body cared for by Joseph; the two Marys, 57-61
   b. The tomb sealed and watched, 62-66.

XIII. The Risen King and the Extension of His Kingdom to the Gentiles, 28.1-20.

1. The two Marys see the angels and the Lord, 28.1-10.
2. The guards report to the priests, 28.11-15.
3. The disciples see the Lord in Galilee, and receive their commission, 28. 16-20.

THE LIFE OF JESUS CHRIST.

[It will be wiser for perhaps the majority of classes to confine their work this year to the Gospel according to Matthew. If the mere mention of events related only in the other three Gospels recalls to your pupils' minds the entire setting, then by all means keep before them the life of Christ as given in the following chronologically arranged Life.]



To one who has never thought about it, it comes as a surprise to be told that all four Gospel records mention what Jesus did or said on only thirty to thirty-five days of His life, and that all His words can easily be spoken within five or six hours. We have not the information for a complete Life of Christ. He lived perhaps thirty-three years, but thirty of these years are passed over almost in silence by the Evangelists, and the events of the three years of His public ministry cannot be arranged in order with certainty.

Jesus Christ lived in the first third of the first century, but the date of His birth is assigned by scholars to 8 to 5 B. C., His death to 29 to 33 A. D., and His ministry to one to four years' duration. The Evangelists were not concerned with the details of time, for their thoughts were fixed on the really important facts of Christ's life, and therefore they have not given sufficient data by which to definitely settle the dates.

In this sketch December 5 B. C. is taken as the date of Christ's birth, about three and a half years the duration of His ministry, and the spring of A. D. 30 the date of the crucifixion. The order of events follows Stevens and Burton's "Harmony of the Gospels." The place of each lesson in Matthew is indicated by figures in brackets, the Roman numeral indicating the quarter, the Arabic numeral the number of the lesson in the quarter.

Part I. The Thirty Years of Private Life; from the Birth of Christ until the Coming of John the Baptist, Dec. 25, B. C. 5 to the summer of A. D. 26.

1. Jesus Christ came to earth a babe at Bethlehem of Judea. The Shepherds found Him lying in a manger there. When forty days old He was presented to the Lord in the temple according to Jewish custom. The Wise-men from the East came and brought Him their gifts, and from them Herod, the ruler, learned of the birth of the King of the Jews. He ordered the slaying of all the children in Bethlehem who were two years old and under, for he feared a claimant to his throne. But the Babe and His mother Mary had already been taken into Egypt by Joseph, for God warned Joseph in a dream that Herod would seek the Babe's life. After the death of Herod, they all returned and settled in Nazareth of Galilee. And the Child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. Mt. 1.1-2.23; Mk. 1.1; Lk. 1.1-2.40; 3.23-38; Jn. 1.1-18.

2. Only one incident of that life at Nazareth is recorded, His visit as a Lad of twelve to Jerusalem at the passover (April, A. D. 9), where He amazed the learned rabbis with His understanding, and gave that wonderful answer to His mother, who thought Him lost—Knew ye not that I must be about my Father's business? The Lad returned with His parents to Nazareth and was subject unto them, and He advanced in wisdom and stature, and in favor with God and man. Lk. 4.1-52.

Part II. The Opening Events of Christ's Ministry: from the Coming of John the Baptist until the Public Appearance of Christ in Jerusalem, summer of A. D. 26 to March A. D. 27.

3. Seventeen years passed, and the time came for Jesus the Christ to enter upon His public ministry. His herald, John the Baptist, announced His coming, warned the people to repent, and baptized them in the Jordan River. [I-1.] To him Jesus came and was baptized, and as He was thus consecrated for His divine mission a voice from heaven proclaimed Him God's "Beloved Son." In the wilderness three great temptations came to Him, but He repelled them all. [I-2] Mt. 3.1-4.11; Mk. 1.2-13; Lk. 3.1-23; Jn. 1.19-3.36.

4. Before the priests and Levites from Jerusalem, John the Baptist bore his testimony to Jesus as the Christ, and pointed Him out to two of his own disciples, Andrew and John, as "The Lamb of God that taketh away the sins of the world." These two followed Jesus, and on the morrow Andrew brought his brother Simon (Peter), and probably John his brother James, to see Him. After Philip had been called by Jesus to follow Him and he had obeyed he brought Nathanael, Jn. 1.19-51. Jesus went with these followers to Cana of Galilee, where at a marriage feast He wrought His first miracle, the turning of water into wine. From there He went to Capernaum. Jn. 1.19-2.12.

Part III. The Early Judean Ministry: from the Public Appearance of Christ in Jerusalem until His Return to Galilee, April to December, A. D. 27.

5. After a few days in Capernaum, Jesus went to Jerusalem to attend the passover. There He drove out the traders in the temple (the first cleansing of the temple), and many believed in Him. Nicodemus, a ruler of the Jews, visited Him believing Him to be a Teacher come from God, and Jesus told him that God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. Jn. 2.13-3.21.

6. While Jesus tarried in Judea and preached and His disciples baptized, John the Baptist was continuing his preaching and baptizing at Ænon. Disciples of John, jealous for their master, came to him and complained because "all men" were flocking to Jesus. He that cometh from heaven is above all; He must increase but I must decrease, answered John, who rejoiced in Jesus' popularity, Jn. 3.22-36.

7. John was imprisoned by Herod, and Jesus left Judea for Galilee. [I-3.] On the way He passed through Samaria and at the city of Sychar, by Jacob's well, He talked with a Samaritan woman, telling her that He was the Messiah, and that God is a Spirit and they that worship Him must worship in Spirit and truth. The Samaritans came and besought Him to stay with them. He remained there two days, and many believed in Him. Mt. 4.12; Mk. 1.14; Jn. 4.1-42.

Part IV. First Period of Galilean Ministry; from the Return to Galilee until the Choosing of the Twelve, Dec. A. D. 27 to May A. D. 28.

8. Continuing His journey, Jesus reached Galilee and was favorably received by the people, for many of them had seen Him at the passover in Jerusalem. At Cana a nobleman besought Him to come to Capernaum and cure his son who was very ill. Go thy way; thy son liveth, Jesus answered, and the father found His words true. In the synagogue at Nazareth Jesus applied to Himself the prophecy of Isaiah, and was rejected by the people who had known Him in His youth. They drove Him out of the city, intending to hurl Him down from the hill, but He escaped unharmed and went to Capernaum. Mt. 14.3-5; 4.12-17; Mk. 6.17-20; 1.14,15; Lk. 3.19,20; 4.14,15,31a; Jn. 4.1-54.

9. Jesus now called the four fishermen, Peter and Andrew, James and John, to leave their nets and follow Him. [I-3.] An account of a day of miracles in Capernaum is recorded, when Jesus healed a demoniac, the mother of Peter's wife [I-10], and many others. During the winter He went about in all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom,

and healing all manner of disease and all manner of sickness among the people. Mt. 4.18-22; 8.14-17; Mk. 1.16-45; Lk. 5.1-11; 4.31-44.

10. Among the miracles wrought were the healing of a leper [I-10], and that of a paralytic who was brought by persistent friends and let down through the roof of the house at Capernaum where Jesus was preaching. [I-12.] Matthew the publican, who later wrote our first Gospel, was called by Jesus to follow Him, and he instantly obeyed. [I-12.] Matthew gave a feast for his new Master, and the watching Pharisees complained because Jesus ate with publicans and sinners. [I-12.] The disciples of John the Baptist and of the Pharisees complained because Jesus' disciples did not fast. Mt. 8.2-4; 9.1-17; Mk. 8.1-22; Lk. 5.12-39.

11. Jesus attended the passover at Jerusalem in the spring of the year 28, and there healed the infirm man at the pool of Bethesda. The Jews objected because the miracle was wrought on the Sabbath and because Jesus made Himself equal with God, and they determined to kill Him. In his defence Jesus told them that the very works He did bore witness of Him, that the Father had sent Him. In Galilee the Pharisees objected to the plucking and eating corn on the Sabbath by the disciples; Jesus told them that He was Lord of the Sabbath. [II-5.] At another time Jesus cured the withered hand of a man in the synagogue on the Sabbath, and the angry Pharisees went out and took counsel how they might destroy Him. [II-5.] Jn. 5.1-47; Mt. 12.1-14; Mk. 2.23-3.6; Lk. 6.1-11.

Part V. Second Period of Galilean Ministry: from the Choosing of the Twelve until the Withdrawal into Northern Galilee, spring of A. D. 28 to spring of A. D. 29.

12. By this time the fame of Jesus had spread throughout all Syria. He chose from among His followers twelve to be His constant companions. [II-2.] In the Sermon on the Mount [I-4,5,6,7,8,9] He taught them the nature of the kingdom He had come to establish. Mt. 4.23-25; 12.15-21; 10.2-4; 5.1-8.1; Mk. 3.7-19a; Lk. 6.17-19; 6.12-49.

13. At Capernaum Jesus healed the centurion's servant and marvelled at the great faith of the centurion. [I-10.] Soon afterwards He went to the city of Nain, and there restored to life the widow's son. John the Baptist sent disciples to Him to inquire if He were the Christ, and in answer Jesus bade them tell their master of the wonderful works He was doing, and then to the multitude He extolled the Baptist. [II-3.] He rebuked the people who found fault both with John the Baptist and with Him, and then upbraided the cities of Galilee in which most of His mighty works had been wrought, for their unbelief. [II-4.] At the house of Simon the Pharisee Jesus was anointed by a sinful woman, and the complaining Pharisees He told about the Two Debtors and added, Her sins, which are many, are forgiven, for she loved much.

On His second preaching tour throughout Galilee Jesus was accompanied by His twelve disciples and also by women who ministered unto them with their substance, Mary Magdalene, Joanna the wife of Herod's steward, and others. Mt. 8.5-13; 11.2-30; Lk. 7.1-8.3.

14. This is the record of one day in Capernaum: When Jesus healed a blind and dumb demoniac the Pharisees said that He cast out demons by the prince of demons, and He refuted them and warned them of "an eternal sin" [II-7]; He rebuked the Pharisees' craving for a sign [II-7], and when His mother and brethren asked to see Him He declared that His true kindred were those who did the will of His Father in heaven; going out of the house and sitting in a boat by the Sea of Galilee, He spoke His parables of the Sower [II-12], the Tares [II-13], the Mustard Seed and the Leaven, the Hid Treasure, the Pearl of Great Price, and the Net [III-1]. Mt. 12.22-13-53; Mk. 3.19b-4.34; Lk. 8. 19-21,4-18.

15. On the evening of that busy day Jesus started with His disciples to cross the Sea of Galilee in a boat; they aroused Him from His sleep when a tempest arose, and He rebuked the wind and sea, and there was a great calm. On reaching the country of the Gerasenes on the other side Jesus healed a fierce demoniac. The people besought Him to leave, because their swine into which the expelled demons had entered, as they declared, had rushed into the sea. [I-11.] Jesus returned to Capernaum, and as He sat teaching the multitude on the

shore, Jairus, a ruler of the Jews, besought Him to come and cure his daughter. On the way an afflicted woman touched the hem of His garment and was cured. The ruler's daughter had died, but Jesus restored her to life. [II-1.] Not long afterwards Jesus healed two blind men and a dumb demoniac. [II-1.] Mt. 8.18,23-34; 9.1,18-34; Mk. 4.35-5.43; Lk. 8.22-56.

16. A second time Jesus went to Nazareth and taught in the synagogue, only to be again rejected by the people. He continued His teaching in the villages of Galilee, and also sent forth the twelve on a tour of preaching and healing. [II-2.] Herod heard of the fame of Jesus and thought that He must be John the Baptist returned to life. His conscience troubled him, for at the demand of Herodias, through her daughter who had danced at his feast and won his favor, he had ordered John beheaded in prison. [II-8.] Mt. 13.54-58; 9.35-11.1; 14.1-12; Mk. 6.1-29; Lk. 9.1-9.

17. The disciples returned from their mission, and to secure rest for them and opportunity to talk with Him apart from the crowds Jesus proposed going across the Lake. The crowds followed and Jesus had compassion upon them. With five loaves and two fishes He fed the five thousand people. [II-9.] The people sought to make Him king, and to escape them He sent the disciples in the boat back to Capernaum while He went to the mountain to pray. At night the disciples were startled to see Jesus walking on the sea towards the boat. Peter asked and received permission to come to Him upon the waters, but he began to sink and was saved by his Lord. [II-10.] On the morrow the multitude followed Jesus to Capernaum. Jesus told them that they sought Him for the loaves and fishes, and talked to them about the Bread of Life. The people, disappointed in finding Jesus so different from the earthly King they had expected, deserted Him in great numbers. Would ye also go away, Jesus asked the twelve, and Peter replied for them, To whom shall we go? Thou hast the words of eternal life. Scribes and Pharisees objected to the fact that the disciples ate with unwashed hands, and Jesus taught them the difference between ceremonial and real defilement. Mt. 14.13-15.20; Mk. 6.30-7.23; Lk. 9.10-17; Jn. 6.1-71.

Third Period of Galilean Ministry: from the Withdrawal into Northern Galilee until the Final Departure for Jerusalem, summer to October, A. D. 29.

18. The crisis at Capernaum having been reached, Jesus deemed it wise to leave Galilee. With the twelve He went to the neighborhood of Tyre and Sidon in Phœnicia, and there healed the daughter of a Syro-Phœnician woman. [II-11.] He returned through Decapolis, and on the eastern side of the Sea of Galilee wrought many miracles of healing and fed the four thousand. [II-9.] Pharisees and Sadducees demanded a sign from heaven, which Jesus refused, and then He warned His disciples against hypocrisy, the "leaven of the Pharisees." Near Bethsaida He gave sight to a blind man. Mt. 15.21-16.12; Mk. 7.24-8.26.

19. A second northern journey was made that Jesus might be alone with the twelve chosen disciples. Had they profited from their close companionship with Him and did they know who He was? Near Cæsarea Philippi He asked them who they thought Him to be, and Peter answered, Thou art the Christ, the son of the living God. He then told them that He must go to Jerusalem to suffer and be killed and be raised up on the third day. [III-3.] With Peter, James and John, Jesus ascended a mountain and was transfigured before them. On their return to the foot of the mountain He healed the demoniac boy whom the disciples had failed to help. Again He foretold His death and resurrection. [III-4.] Mt. 16.13-17.23; Mk. 8.27-9.32; Lk. 9.18-45.

20. When they were again in Capernaum, Jesus bade Peter throw his hook into the sea and in the mouth of the fish caught he would find a shekel with which to pay the temple tax for them both. Who is greatest in the Kingdom of heaven? the disciples asked Him about this time, and He talked to them about humility and forgiveness [III-5], telling them the parables of the Lost Sheep and of the Unmerciful Servant. Mt. 17.24-18.35; Mk. 9.33-50; Lk. 9.46-50.

21. In October, Jesus went to Jerusalem to attend the feast of tabernacles. His enemies were astonished at His teaching, and the officers sent to arrest

Him failed to do so because, they said, Never man so spake. At the close of His discourse on the Light of the World and Spiritual Freedom, the Jews attempted to stone Him but He escaped. Jn. 7.1-8.59.

Part VII. The Perean Ministry: from the Final Departure from Galilee until the Final Arrival at Jerusalem, Nov. A. D. 29 to April 1, A. D. 30.

22. Jesus had now "steadfastly set His face to go to Jerusalem," and He left Galilee. Upon the Samaritans, who would not receive Him, James and John would call down fire from heaven, but their Lord rebuked them. Jesus chose seventy from among His followers and sent them forth on a mission of teaching and healing; and they returned rejoicing in their power. A lawyer asked Jesus what he must do to inherit eternal life, and Jesus said he must love God and his neighbor. In answer to the lawyer's question, Who is my neighbor? Jesus gave His parable of the Good Samaritan. They journeyed to Bethany, and were welcomed in the home of Martha and Mary. At Jerusalem, Jesus gave sight to a man born blind. The Pharisees found fault with Him for healing on the Sabbath, and in answer Jesus gave His parable of the Sheep-fold and His talk about Himself as the Good Shepherd. While walking in Solomon's porch at the feast of dedication, He told the Pharisees, in answer to their demand "If thou art the Christ, tell us plainly," that He and the Father are One, whereupon the Jews took up stones to kill Him, and when calmed by His words attempted to arrest Him. He eluded them and crossed over to Perea. Mt. 19, 1.2; 8.18-22; Mk. 10.1; Lk. 9.51-10.42; Jn. 9.1-10.42.

23. During His stay of three months in Perea Jesus gave many discourses, in which are repetitions of counsel recorded by Matthew in the Sermon on the Mount. He encouraged His disciples to pray. After casting out a demon, He rebuked the craving for a sign, and exposed and denounced the Pharisees, charging His disciples to beware of their hypocrisy. In a talk about covetousness He told the parable of the Rich Fool. He urged His disciples to be watchful, and told them the parable of the Faithful and Unfaithful Servants. The punishment of the Galileans massacred by Pilate, led Him to preach the necessity of repentance and to give His parable of the Barren Fig Tree. A cure of a woman on the Sabbath aroused anew the anger of His enemies. Lk. 11.1-13.21.

24. Jesus continued His journey toward Jerusalem and taught in the cities and villages. At a dinner with a Chief Pharisee He gave the parable of the Great Supper. A discourse on counting the cost followed. The parables of the Lost Sheep, Lost Piece of Money, Prodigal Son, Unjust Steward, and the Rich Man and Lazarus were spoken, and a talk was given about stumbling-blocks and faith. He heard of the sickness of Lazarus, and after a short delay went on to Bethany and raised Lazarus from the dead. This parable caused so many to believe in Him that the chief priests met in council to plan His death. He withdrew to Ephraim. Lk. 11.1-17.10; Jn. 11.1-54.

25. On the final journey to Jerusalem Jesus cured ten lepers of Samaria. After teaching the Pharisees about the coming of the Kingdom, He taught them about prayer by the parable of the Importunate Widow and the Unrighteous Judge, and about humility by the parable of the Pharisee and the Publican. A discourse about divorce is next recorded. Little children were brought to Him and He blessed them. [III-6.] The rich young ruler came with his question about what he must do to inherit eternal life, and Jesus talked about the peril of riches [III-6], and gave His parable of the Laborers in the Vineyard [III-7]. A third prediction of His death and resurrection was plainly given. James and John were ambitious to have the first seats in His Kingdom, but Jesus declared that greatness in His Kingdom lies in service. [III-8.] Near Jericho two blind men were healed [III-8], and in Jericho Jesus visited Zaccheus the publican and gave His parable of the Pounds. He reached Bethany and was anointed "for His burial" by Mary. [IV-5]. Mt. 19.3-20.34; 26.6-13; Mk. 10.2-52; 14.3-9; Lk. 17.11-19.28; Jn. 11.55-12.11.

Part VIII. Passion Week: from the Final Arrival in Jerusalem until the Resurrection, Sunday, April 2, to Sunday, April 9, A. D. 30.

26. Sunday Jesus made a triumphal entry into Jerusalem, retiring at night to Bethany. [III-9.] Mt. 21.1-11; Mk. 11.1-11; Lk. 19.29-44; Jn. 12.12-19.

27. Monday. On His way back to Jerusalem in the morning, He pronounced His curse on the fig tree. Entering the temple He drove out the traffickers (the second cleansing) and received the hosannas of the children. [III-9.] Mt. 21.18,19,12-17; Mk. 11.12-19; Lk. 19.45-48.

28. Tuesday. On returning to Jerusalem in the morning, the disciples found the fig tree withered away. Jesus entered the temple and was met by the chief priests and elders who challenged His authority. In reply, He gave three parables of warning, that of the Two Sons, of the Wicked Husbandmen [III-10], and of the King's Marriage Feast [III-11]. The Pharisees came, seeking to ensnare Him in His talk, and asked Him three questions about tribute to Cæsar, the resurrection, and the great commandment. He silenced them by His wise answers, and then in His turn asked them a question about the Christ which they did not answer. [III-12.] He pronounced His woes upon the Scribes and Pharisees and declared the widow's gift of two mites greater than the gifts of the rich. When told that certain Greeks wished to see Him, He was led to reflect upon His rejection by the Jews. The long day of conflict ended with a discourse concerning the destruction of Jerusalem and the end of the world, [IV-7], and the parables of the Ten Virgins, [IV-1], the Talents [IV-2], and the Judgment [IV-3]. Judas met with the chief priests and made his bargain with them to betray his Lord. Mt. 21.20-26.16; Mk. 11.20-14.11; Lk. 20.1-22.6.

29. Wednesday. There is no record of any event on this day.

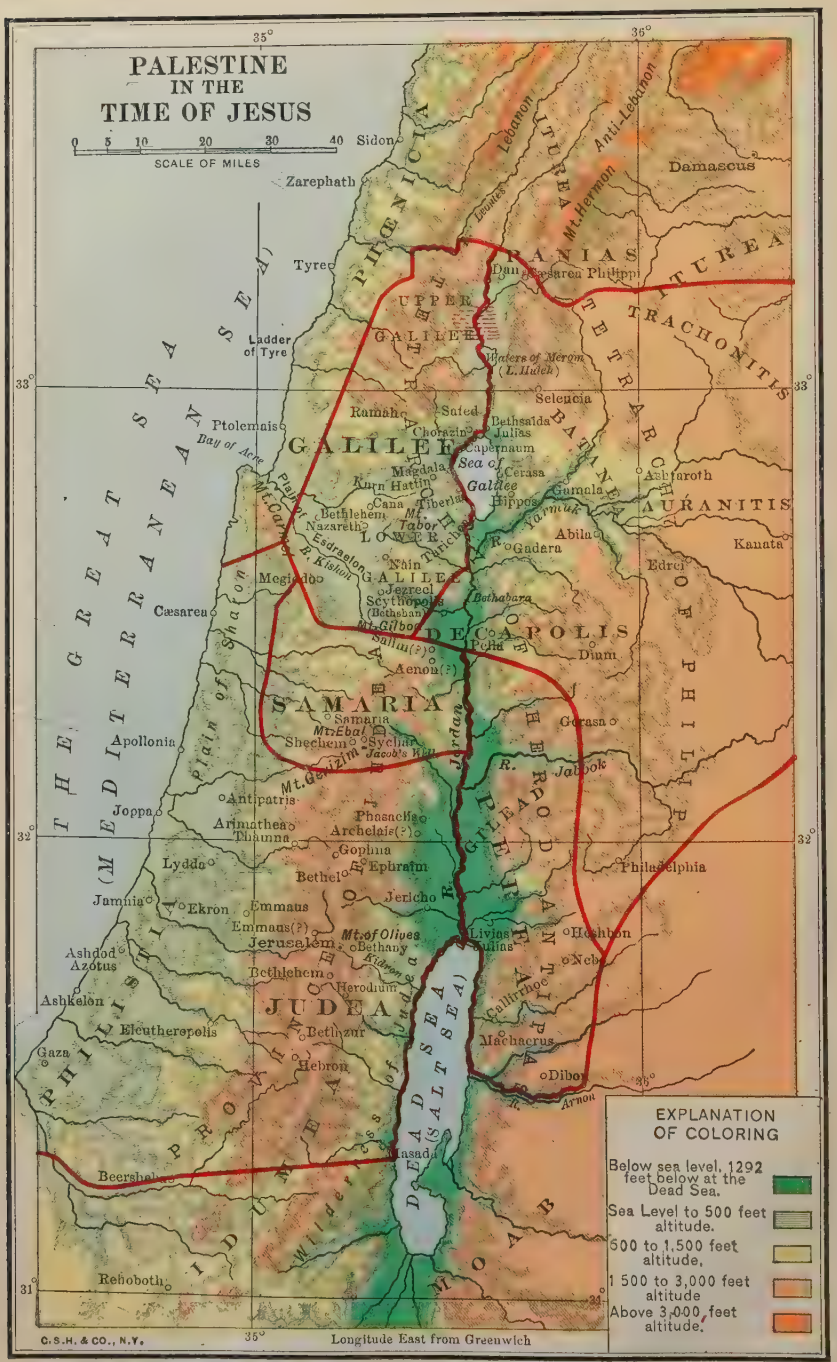
30. Thursday. Jesus and His disciples met to celebrate the passover, and even at this time there was strife among the disciples as to who was the greatest; by washing their feet Jesus taught them that greatness is in service. As they sat around the table He announced His betrayal. The institution of the Lord's Supper followed. [IV-6.] Peter's denial was predicted. [IV-6.] After a farewell discourse and intercessory prayer, they left Jerusalem for the Mount of Olives. Mt. 26.17-35; Mk. 14.12-31; Lk. 22.7-38; Jn. 13.1-17.26.

31. Friday. About midnight in the Garden of Gethsemane occurred the agony of Jesus the Christ, His betrayal and arrest. [IV-8.] He was taken before the Jewish authorities, first to the palace of the high priest, where about one in the morning there was a hearing before Annas, and then later a trial before Caiaphas. [IV-9.] Here occurred the three denials of Peter. [IV-10.] At daybreak Jesus was formally condemned by the Sanhedrin. Very early in the morning He was taken to Pilate who made an attempt to release Him. After being sent to Herod, He was again brought to Pilate, who offered the people their choice of Jesus or Barabbas and they chose Barabbas. Pilate delivered Him over to the soldiers to be mocked and scourged [IV-11], then made his final attempt to have Him released. He was then led away to Golgotha where at nine in the morning He was crucified, and at three in the afternoon He died. [IV-11.] He was buried by Joseph of Arithmathea. Mt. 26.30-27.61; Mk. 14.26-15.47; Lk. 22.39-23.56; Jn. 18.1-19.42.

32. Saturday. The guard was stationed at the sepulcher. Mt. 27.62-66.

Part IX. The Forty Days: from the Resurrection until the Ascension, Sunday, April 9, to Thursday, May 18, A. D. 30.

33. Early on Sunday morning, April 9, the women visited the sepulcher and found the stone rolled away, and had a vision of angels [IV-12]; Peter and John visited the sepulcher; our Lord appeared to Mary Magdalene and then to the other women. The guard made their report to the chief priests [IV-12]. In the afternoon Christ appeared to Peter (1 Cor. 15.5), and to two disciples on their way to Emmaus. In the evening He appeared to the disciples while Thomas was away, and a week later, April 16, to them in the presence of Thomas. The disciples departed to Galilee, and there Christ appeared to seven of them by the Sea of Galilee. On a mountain in Galilee He appeared to many disciples. [IV-12.] The Ascension was from the Mount of Olives, Thursday, May 18. Mt. 28.1-20; Mk. 16.1-20; Lk. 23.56-24.53; Jn. 20.1-21.25.



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FIRST QUARTER

LESSON I—JANUARY 2

JOHN, THE FORERUNNER OF JESUS

Golden Text

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (A. V.) Mt. 3.3.

LESSON TEXT Mt. 3.1-12. COMMIT verses 2, 3

1 And in those days cometh John the Baptist, preaching in the wilderness of
Judæa, saying, 2 Repent ye; for the kingdom of heaven is at hand. 3 For this
is he that was spoken of through Isaiah the prophet, saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

4 Now John himself had his raiment of camel's hair, and a leather girdle about his
loins; and his food was locusts and wild honey. 5Then went out unto him
Jerusalem, and all Judæa, and all the region round about the Jordan; 6 and
they were baptized of him in the river Jordan, confessing their sins. 7 But when
he saw many of the Pharisees and Sadducees coming to his baptism, he said
unto them, Ye offspring of vipers, who warned you to flee from the wrath to
come? 8 Bring forth therefore fruit worthy of repentance: 9 and think not
to say within yourselves, We have Abraham to our father: for I say unto you,
that God is able of these stones to raise up children unto Abraham. 10 And
even now the axe lieth at the root of the trees: every tree therefore that
bringeth not forth good fruit is hewn down, and cast into the fire. 11 I in-
deed baptize you in water unto repentance: but he that cometh after me is
mightier than I, whose shoes I am not worthy to bear: he shall baptize you
in the Holy Spirit and *in* fire: 12 whose fan is in his hand, and he will thor-
oughly cleanse his threshing-floor; and he will gather his wheat into the gar-
ner, but the chaff he will burn up with unquenchable fire.

WORDS AND PHRASES EXPLAINED

1-17. Read the account in Mk. 1.1-8 and Lk. 3.1-17, and compare John 3.6-8, 19-28.

1. *In those days.* A general reference to the time when Jesus was living in Nazareth, although nearly thirty years have passed (Lk. 3.23) since Joseph went there with "the young child and his mother," as narrated in the preceding chapter. Luke fixes the time more definitely in 3.1 and 2.—*John the Baptist.* John the Baptizer, Mk. 6.14, 24. His birth is recorded in the first chapter of Luke.—*Preaching.* Proclaiming, heralding.

2. *Repent.* The Greek word μετανοεῖτε comes from the verb νοεῖν, to perceive, to think, to purpose, and the preposition μετά, afterwards, reversely, and the word therefore means literally "to purpose differently." "Repentance is primarily a change of mind which issues in regret and in change of conduct"

(*Vincent*).—*The kingdom of heaven.* See pages 23, 24 of this book. This phrase is used only by Matthew; the other Evangelists call it "the kingdom of God." The Jews often substituted the word *heaven* for *God,* as they thought it more reverential to avoid using the name.—*For the kingdom of heaven is at hand.* God is about to appear in the person of His son Jesus the Christ. John thought of the kingly rule of the Messiah as a time when rebels against the king would be punished. Compare the saying of the rabbis: If Israel repent but for a single day, forthwith the Redeemer will come.

3. *Through Isaiah the prophet.* Isa. 40.3. See John 1.23.—*Make ye ready the way of the Lord.* Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain, Isa. 40.4.

4. *Raiment of camel's hair and a leathern girdle.* Like Elijah's, 2 Kings 1.8.—*Locusts.* See Lev. 11.22.

5. *Then.* See verse 1. *Then* is used ninety times in Matthew.

6. *Confessing their sins.* See Num. 5.7.

7. *Pharisees and Sadducees.* See page 355. *Ye offspring of vipers.* A stern phrase of reproach. Compare Jesus' words in Mt. 12.34 and 23.33. Vipers or serpents were considered the emblem of deceitfulness and wickedness.—*Who warned you.* Who thought it worth while to warn you?—*The wrath to come.* Compare Mal. 3.2; 4.5. "The coming of the Messiah was expected to be a day of judgment (Lk. 21.23; Rom. 2.5; Eph. 5.6; 1 Thess. 1.10). The Pharisees ought not to have been afraid of it, because of their piety; the Sadducees professed not to believe in it" (*Slater*).

8. *Therefore.* If they would escape the wrath, verse 7.—*Worthy of repentance.* Which will prove their repentance.

9. *Within yourselves.* In your hearts.—*We have Abraham to our father.* Compare Jesus' words in John 8.39. The Jews believed that all Israel would be saved because they were descendants of Abraham.—*To raise up children unto Abraham.* In their stead God could make others the heirs of the promise made to Abraham. See Gal. 3.7; Rom. 4.16.

10. *The axe lieth at the root of the trees.* A figure of speech, showing forcibly his thought of the nearness of the divine judgment. Compare Jn. 15.2-6. See the words added at this point in Lk. 3.10-14.

11. *Unto repentance.* "With a view to repentance" (*Schaff*). "To teach repentance" (*Twentieth Century New Testament*).—*He that cometh after me.* The Christ. In the Talmud He is spoken of as Habba, the coming One.—*Whose shoes I am not worthy to bear.* See page 38. All men were wondering whether haply John were the Christ, Lk. 3.15, and therefore John proclaims his great inferiority to Him.—*In fire.* "Fire consumes and purifies; the Messiah will remove from the hearts of men all that is evil" (*Holtzmann*).

12. *Fan.* The winnowing-fan threw up the wheat and chaff together; the wind then blew away the chaff, while the wheat fell in a heap. See Psa. 1, 4.—*Garner.* Granary, or storehouse. Literally the Greek word ἀποθήκη (whence our word *apothecary*) means *a place for putting away.*—See the addition here made by Luke, in 3.18.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

7. *Pharisees and Sadducees.* What is emphasized is the fact that among the crowds were many of both these parties, the religious aristocrats who represented the tendencies of mind bitterly antagonistic, and each unlikely to be drawn to the prophet. The Pharisees, self-righteous pedants who had turned religion into a jumble of petty precepts, and the Sadducees, very superior persons who keenly appreciated the good things of this world, and were too comfortable to be enthusiasts, were not hopeful material. If they were drawn into the current, it must have run strong, indeed. *Alexander Maclaren,* in *Expositions of Scripture.*

9. *Think not to say within yourselves, We have Abraham to our father.* A peasant was driving some geese to town, to sell them. The geese did not like to be hurried, and they poured out their complaints to a traveler whom they met.

"Where can you find geese more unhappy than we? See how this peasant is

hurrying on, this way and that, driving us just as though we were only common geese. Ignorant fellow! He never thinks how he is bound to respect us, for we are descendants of the very geese that saved Rome so many years ago." "But for what do you expect to be famous yourselves?" asked the traveler. "Because our ancestors"—"Yes, I know. I have read all about it. But what I want to know is what good have you *yourselves* done?" "Why, our ancestors saved Rome." "Yes, yes; but what have you done?" "We? Nothing." "Of what good are you then? Do leave your ancestors at peace. They were honored for their deeds; but you are only fit for roasting." *A Russian Fable.*

11. *He shall baptize you in fire.* St. Luke tells us that on the Day of Pentecost there seemed to be a flame on every forehead, fit emblem of the new religion's heart. John on the Isle of Patmos thinking of Jesus sees Him with eyes like flames of fire and feet of burnished brass. *Charles E. Jefferson,* in *The Character of Jesus.*

LIGHT FROM ORIENTAL LIFE

3. *The voice of one crying.* When walking through the streets of Cairo, I had more than once to make way for a man dressed in a large white tunic gathered round his waist by a bright red scarf. Over this tunic he wore a velvet jacket embroidered with gold lace. His legs and feet were bare, and he carried in his hand a long stick. This was the *sais,* or groom, whose office it was to run on foot at some distance in front of his master's carriage, and to clear the way before it. *Hugh Macmillan.*

3. *Make ye ready the way of the Lord, make his paths straight.* The thought in Isaiah is that Jehovah is returning at the head of the Hebrew exiles from Babylon, and the way must be made ready for Him. Roads in the East were originally built by the king's order, and they were repaired whenever the king was to ride over them. Stones were removed, hills leveled and valleys filled up and streams bridged, in building a straight road for a king.

"From the Talmud we learn," says Dr. Trumbull in "Studies in Oriental Life," "that a new order was issued each year at the beginning of the month Adar for the inspection and repairing of the roads leading to Jerusalem, as well as those leading to the cities of refuge. The branches of all trees that bordered the road must be cut off at a height sufficient to permit the camel with his rider to pass under it without danger of such a calamity as Absalom's."

4. *Raiment of camel's hair and a leathern girdle.* The coarse cloth woven from the long, shaggy hair of the camel, was harsher and more durable than that made of goat's hair. European and American-made clothes are now sold in Palestine, but in some districts there the camels are sheared, the short hair is spun into thread, and then woven into cloth and made into garments. The girdle was worn in order to confine the loose garment, especially when traveling or at work. The leather belt or girdle is still worn by the Arabs.

4. *His food was locusts and wild honey.* Dried locusts are still eaten by the poorest people in Syria, and honey produced by wild bees is gathered from hollow trees or clefts in the rocks in the wilderness region where John was preaching.

Dried Locusts
Flying Locust

6. *They were baptized of him.* Among the ceremonial washings common among the Jews, probably the one to which they attached the greatest importance was the baptism of proselytes. When a pagan desired to become a Jew, he was immersed in water as a sign that he washed away his old sins and his old superstitions and emerged a new man. He ceased to be a pagan; he became a Jew. When John the Baptizer began his ministry, it was with the declaration that the Jew needed cleansing no less than a pagan. You call yourselves, he said, children of Abraham. God could make out of the stones at your feet as good children as you are. To emphasize his teaching he called on them to be baptized and re-enter the Church of God, as though they had been pagans. So in our own time a civic reformer,

denouncing the corruption of the people, might call on native Americans to take out naturalization papers and so renew their vows of loyalty to their country. *Lyman Abbott,* in *The Outlook.*

11. *Whose shoes I am not worthy to bear.* This was a very emphatic oriental way of expressing his sense of his own unworthiness. Mark, Luke and John say, "The latchet of whose shoes I am not worthy to unloose." It has been suggested that Matthew, writing for Jews, could speak of carrying shoes, for they were used to seeing men walking barefoot and followed by a servant carrying their shoes or sandals, but it was different with the Greek and Romans for whom Mark and Luke wrote. As a man entered a house his sandals were taken off and left at the door, and his feet dusted by a servant. So menial was this service held to be that the rabbis said, "Every service which a servant will perform for his master, a disciple will do for his rabbi, except loosing his sandal thong."

12. *Threshing floor.* The grain was trodden out by oxen or horses on a circular space in the field where the ground was beaten hard or else paved. *Garners* were cut in the rock or were excavated in the earth and then cemented.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The closing words of Malachi predicted the coming of the Day of the Lord and of Elijah. Four centuries passed, and Elijah came in the person of John the Baptist, the herald of the Day of the Lord. Belonging to the proud and aristocratic priestly line, John had abundant opportunity of becoming well acquainted with the Pharisees' faults of formalism and with the hopes and fears of his nation. At what age he withdrew to the barren Judean hills overlooking the Dead Sea, we know not, but there he spent some time in solitude till he felt impelled by divine leading to come forth and sound his trumpet calls of warning to his people. Priest and peasant alike recognized him as a man sent from God. In our lesson he stands at the fords of the Jordan and preaches to the crowds that come to hear him, and as we see his simpleness of life, his sturdiness of character, his boldness of thought, his humility of feeling, his sincerity of motive, his intensity of purpose, we know that he had been living "alone with God, thinking God's thoughts after him," in those years spent in the wilderness.

As Jesus needed Peter and John and Paul and the rest to follow Him and bear their witness to His life and teachings, so He needed John the Baptist to precede Him and bear his witness to His coming. All four Gospels tell us about the work of John the forerunner of Jesus. Mark begins at once with the preaching of the Baptist; after a brief preface Luke gives the story of his birth; John introduces the Baptist immediately after his prologue in which he gives a glimpse of Jesus as the pre-existent Word; Matthew postpones his account of John till after he has recorded the birth and infancy of Jesus.

John was six months older than Jesus. He probably began preaching at the age of thirty (in oriental lands a man seldom enters public life before that age), in the year 26 A. D.

The wilderness of Judæa, where John began his preaching, was the district west of the Dead Sea. He moved northeastward into the Jordan valley, and baptized in the River Jordan. "The region round about the Jordan" included the districts on both sides of the river. Assign paragraphs 83, 84 and 1-4, of Geographical Manual. See suggestion on page 16 of this Guide.

THE APPROACH TO THE LESSON

For Younger Pupils. What month of the year is this? The Romans gave this name January to the first month of the year in honor of their god Janus. What do you call the man who has the care of your school-building, who locks up the doors at night and opens them in the morning? Our word *janitor* and the Latin word *Janus,* for whom January is named, both come from the same word *janua,* which means a *door.* Janus was the janitor of the new year, he was said to open its doors. Who was it that said long ago "I am the Door"? Janus was a false god; he had no power of opening doors, no power whatever. Jesus Christ is the true Door. We call this year 1910 because nineteen hun-

dred and ten years have passed since the birth of Jesus, and we might rightly call Him the Opener of the Year One. (Because of the mistake made when the date of the birth of Jesus was reckoned, He was born, not in the year 1, but probably in the year 5 B. C. See page 28).

Last Sunday we stood by the cradle of the Infant Jesus, and saw the Wise Men offer Him their gifts and their worship. Thirty years have passed; that Babe has grown to manhood, and He is about to begin His work among the people. To-day we hear the voice of His herald. What is a herald? Who was the herald of Jesus? How is he described in our lesson?

For Older Pupils. There are two Johns in the New Testament about whom some children (and even some grown people) are confused. What is the full title of the John who was the herald of Jesus? Of the other John? There came a man sent from God, whose name was John, wrote John the Evangelist of John the Baptist.

In religious pictures the two Johns are often seen standing one on either side of the Christ; the one, John the Baptist, was the first one to announce Jesus' coming, to point Him out to the world as the Messiah; the other, John the Evangelist, was the last one to bear his own witness to His life. Both were related to Jesus. Elizabeth, the mother of John the Baptist, was probably a cousin of Mary, the mother of Jesus; and Salome, the mother of John the Evangelist, was probably a sister of Mary.

John the Evangelist, the disciple whom Jesus loved, was the son of Zebedee and the brother of James. He was a disciple of John the Baptist, and was led by the latter to attach himself to Jesus. He survived all the other apostles, and was a leader throughout his long life. Besides the Gospel of John, he wrote three epistles and the Book of Revelation.

Zacharias, the father of John the Baptist, was a priest, and while serving in the temple he was told by "an angel of the Lord" that he should have a son whom he should call John; "he shall be great in the sight of the Lord, and many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to make ready for the Lord a people prepared for him."

LESSON TOPICS AND ILLUSTRATIONS

I Fruit Worthy of Repentance

John's Teaching. The Pharisees came to hear John preach in the wilderness, and they were so moved by his forceful words as to be willing to be baptized by him. Were they truly repentant? Were they not still saying within their hearts, "We have Abraham to our father?" In the judgment day when the wheat and chaff are separated, they could not hide behind Abraham, they could not be saved because Abraham was their ancestor, they must themselves be worthy of salvation. If they truly repented of their sins, then they would bring forth fruits worthy of repentance. Repentance looks outward toward the future as well as backward toward the past. It was not enough for those Pharisees to admit that they had sinned; it was not enough for them also to sincerely mourn their sins; it was not enough even for them to cease to do evil; they must also begin to do well.

When the Czar of Russia visited Paris in October several years ago, the trees were full of blossoms. They were so skilfully made of paper and wired to the trees that they would have deceived any one who did not know that trees could not bear real blossoms in that month. The Pharisees could not, nor can we, deceive God with false blossoms or fruit. The fruit worthy of repentance must be genuine.

Heathen Standard of Judgment like John's. A missionary in Manchuria recently visited Korea, and this is his report of a conversation held with some Chinese merchants there who were not Christians:

"Who are you?" "Christians from Manchuria."

"Are there, then, Christians in Manchuria also?" "O yes, many of them."

"Are they the same sort as the Christians here?" "We don't know. What are the Christians here like?"

"Good men. Good men." "Why do you think that they are such good men?"

"Oh, a man owed us an account five years ago of twenty dollars. He refused to acknowledge more than ten, and we had no redress. A few months ago he became a Christian and came and asked us to turn up that old account, and insisted on paying it up with interest, after all these years."

Two Examples. In Hamlet there is a most impressive scene where the guilty king kneels down alone and cries for mercy.

> What if this cursèd hand
> Were thicker than itself with brother's blood—
> Is there not rain enough in the sweet heavens
> To wash it white as snow?

he asks, and then continues:

> But, O! what form of prayer
> Can serve my turn? "Forgive me my foul murder?"
> That cannot be; since I am still possess'd
> Of those effects for which I did the murder,
> My crown, mine own ambition, and my queen.
> May one be pardoned, and retain the offence?

He cannot be pardoned, for he cannot truly repent, and by giving up "those effects" show the fruit of repentance.

Contrast the remorse of this king with that of a hardened criminal who was led by Mrs. Maud Booth to sincere repentance. He became a member of a prison league, and the change in his conduct and even in his face was soon marked by all. He had only one more year to serve for the crime for which he was imprisoned, and then he would be free. But years ago he had committed another crime, and for that crime an innocent man was suffering punishment. As his conscience became educated, he could not rest, and at last he told Mrs. Booth his wretched story. Could he confess to the authorities and give up his approaching freedom? It was a hard struggle, but he won. He went to the warden and confessed, though he knew this act meant ten years more of imprisonment for him. "Warden," he said, "What I have told you is true. I'll take my time like a man. They can imprison my body, but now my soul is forever free."

II Humility

John's Humility. All the world flocked to hear John the Baptist. He stood at the pinnacle of worldly fame, revered alike by high and low. Yet he used every possible expression to make the people see that in comparison with Jesus, who was then an unknown Man, he himself was nothing, a mere voice crying in the wilderness. He that cometh after me is mightier than I, whose shoes I am not worthy to bear, he affirmed. Greater than any of the old prophets did they deem John, and yet when they asked him if he were the Christ, then if he were Elijah, and then a prophet, he refused their homage and pointed them to Jesus. He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; He that cometh from heaven is above all, he declared to his disciples who were jealous when men turned from the herald to the herald's Lord. John was great enough to humble himself and rejoice as he prophesied; He must increase, but I must decrease.

General Grant's Humility. When General Grant was making his journey around the world, he was received most cordially by Li Hung Chang in China. The viceroy softly stroked his hands and smiled with conscious pride as he greeted his distinguished American visitor, and then startled him by saying pompously: "We are the two greatest men in the world. I am one of them. You are the other. You put down the American Rebellion. I put down the Taeping Rebellion. It is well that we have met."

To General Grant, who was one of the most unassuming of men, such a speech was far from pleasing. "Those dreadful professors rising to do me honor!" he said one time after the close of the war when he had been making a visit to West Point, his alma mater; "Why, I felt all the cadet terror all over me!" At another time, when some one had referred to him as a learned soldier, he retorted with emphasis: "Well, I am not. I had neither the genius of Sherman, nor the learning of Lee or Macpherson. I only mean to get there."

After he had served the nation as its president, General Grant was in New York when the Masonic Temple was burned. The fire line was drawn half way down the block, but the great, surging crowds hampered the work. A policeman stationed below failed to recognize the ex-president as he approached the line, and quickly grabbing him by the collar, he swung him around in the other direction yelling at him as gave him a whack with his club: "Here, what's the matter with you? Don't you see the fire lines? Chase yourself out of here, and be quick about it." The General said never a word. "He did not stop to argue the matter," said one who had recognized him. "He had run up against a sentinel, and when stopped went the other way. That was all. The man had a right to be there; he had none. A smaller man would have made a row, stood upon his dignity. General Grant showed true greatness. I was never so much an admirer of him as at that moment."

God alone is Great. When Massillon preached the funeral sermon of Louis XIV, he began by looking long at the gorgeous catafalque where lay the king's body and then said slowly, "My brethren, God alone is great." A true Christian knows the life that Christ led on earth, and comparing his own life with that model Life must needs be humble, even as was John the Baptist when he thought of himself and of Christ. Human greatness becomes littleness when the greatness of the divine Life is realized.

III Missionary Topic Make Ready the Way of the Lord

The Meaning of John's Word Picture. The city officials of London wished to have a new street made through their city, and although houses covered the site they ordered them all removed. This new street is called Kingsway. When John the Baptist urged the people to make ready the way of the King of Kings, he meant that everything that would hinder His coming into men's hearts must be removed just as were those houses on the Kingsway. The ways and paths of the Lord are men's souls, which must be cleared of the thorns of passion and the stones of sin, and thus made straight and level for His approach, explains a Greek monk of the twelfth century. But just as valleys must be filled in as well as hills cut away in order to make a level highway, so good deeds must be done as well as evil deeds avoided, in order to open that highway for the King of Kings.

Every duty carried out, every righteous deed wrought, every kindness shown, every day rightly lived, improves the Royal Highway. As Dickens says in his inimitable way, "Possibly we might even improve the world a little, if we got up early in the morning, and took off our coats to the work."

The Call is to Every One. God does not shield any of us from duty, nor excuse us from bearing the legitimate responsibilities of existence. Travelers over the Alpine passes are familiar with the strong stone houses called "refuges," with thick walls and narrow windows and doors, built by the wayside at intervals of a few miles for the shelter of the workmen who keep the road in repair, and for any one who may be overtaken by storm. The laborers sleep in the refuge at night and go out to work on the road during the day. From their castles of rest and safety they go forth to cast up the highway, and, if need be, help travelers over the difficult and dangerous mountains. So they who are sheltered and refreshed in the Divine Refuge are sent forth upon a service and a ministry for the glory of God and the good of men. They must help keep the road in order, from the valleys of earth to the heights of heaven. Over them rings the order: "Cast ye up the highways of the Lord, make His paths straight." *William V. Kelley* in *The Ripening Experience of Life.*

Preparing Pathways in Heathen Lands. "The pioneer is the living way into undiscovered realms," says Dr. Jowett. Such a living way was the wife of a missionary who labored for twenty years in India, and then returned home to die. Friends asked her what she had accomplished, and she answered sadly: "I do not certainly know that I have converted to Christianity a single soul outside of my own house. In it I have taught native women to sew, to cook, to keep their kitchens clean, to be honest and to tell the truth. I have tried to teach them to love Christ, but I do not know whether I have fully succeeded or not. You must think it a poor showing for twenty years of exile." "None of us can make a better," returned her friend, and then she quoted to her the

words of Goethe—In youth we think we shall build temples for the gods, but in old age we are glad if we have been able to clear away some of the rubbish that others may build.

When the first missionaries went to the island of Panay, one of the Philippine group, they were amazed at the number of people in that Roman Catholic country who came to hear them and seemed so eager to have the Bible explained. Nine months only had passed when there was brought to the missionaries a petition saying that the thirteen thousand signers were Protestants and wished to be taught and organized into churches. The missionaries at first thought the people did not know what they were asking for, but they became convinced of the earnestness of these peasants. It was not till some time afterwards that they learned how the way had been prepared for the Gospel. Padre Juan, a Roman Catholic priest, had come to Luzon forty years before, and after awhile had been sent to the penal station in Paragua island by the friars because he was "teaching false doctrines," and there he had died. He had gained the love of the peasants, and they had believed in him. He had taught them that Christ was their Saviour, he had read to them from his Bible, and he had told them that white men, different from the friars, would some day come to teach them, and they would know they were true teachers because they would have the same Book. The missionaries brought the same Book, the people had learned of Padre Juan's prophecy from their fathers, and they were ready to receive them as the true teachers. Padre Juan was the "living way" that guided their feet.

Said Livingstone on his return home after spending sixteen years in Africa: "I am going back to Africa to make an open path for commerce and Christianity: do *you* carry out the work which I have begun. I leave it with you." His work and that of all other missionaries who have now rest from their labors is left with us to carry on. What are we doing to help in preparing the open paths for Christianity throughout the world?

SENTENCE SERMONS

Repentance is awaking to fact. *John Watson.*
Repentance is the grand Christian act. *Carlyle.*
To do so no more is the truest repentance. *Luther.*
Repentance begins in the love of God. *Luther.*

"Time rewards each pioneer
Who clears a higher path for man."

Modesty is to merit what shade is to figures in a picture, giving it strength and relief. *La Bruyère.*

John was commanding because courageous. *G. W. Bull.*

No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. *Carlyle.*

If we confess our sins he is faithful and just to forgive us our sins. 1 Jn. 1.9.

THE LESSON'S MEANINGS FOR US

Have we repented? Has our acceptance of Christ made any actual difference in our lives? What would we do differently if we followed John's command?

Two tasks confront every one; his own heart must be made ready for the King, and he must do something to prepare the King's highway for others. John learned how to be a herald of the Christ by communing with God. We can learn our duty in the same way.

Those who think their sins excusable because they inherit from ancestors evil tendencies, and those who think they can not go far astray because they are children of Christian parents, are making the mistake of the Jews who were trusting that they would be saved because they were descendants of Abraham. Each one of us shall give account of himself to God, Paul says. If we inherit good, then much shall be required of us; if we inherit evil, then much of our task will be to wage vigorous warfare against our besetting sins, and in this warfare we are promised help.

To be glad when others are glad, to rejoice when others are praised, to seek

the happiness of others rather than my own, to desire the preferment of others instead of myself—this shall be the spirit I will seek to cultivate this year.

THE LESSON BRIEFLY TOLD

John the Baptist was a preacher in the wilderness of Judea whose life was as austere as his message was stern. He wore a loose garment made of coarse camel's hair, bound around his waist with a girdle of leather, and his food was locusts and wild honey found in the wilderness. His message was twofold: a clarion call to repentance, and an equally clear announcement that "the kingdom of heaven is at hand," the long-promised Messiah is about to appear. For this stern preacher is the one foretold by Isaiah the prophet when he said: The voice of one crying in the wilderness, make ye ready the way of the Lord, made his paths straight.

There came great crowds to hear John, from Jerusalem and the rest of Judea, and from both sides of the Jordan, and his words aroused them to confess their sins and be baptized in the Jordan. Even the Pharisees and Sadducees came, but John doubted their sincerity, and almost fiercely he turned upon them. You hypocrites, he cried, who could have thought it worth while to warn you to flee from the wrath to come? Are you seeking to escape even as the vipers seek to flee from the burning stubble after the harvest is gathered? Then prove the sincerity of your repentance by your lives, and do not vainly think to rely on your descent from Abraham. God is able to make others, even these stones, the heirs of His promise to Abraham: think not that it is necessary for Him to save you on that account. You are like the trees at whose base the axe lies ready to strike; every tree that does not yield good fruit is cut down and burned. I urge you to repent and I baptize you in water, but He who is coming, in comparison with whom I am nothing, unworthy even to do the duty of a slave and bear His shoes after Him, He shall come with power and baptize you in the Holy Spirit and in fire. He is like one standing with winnowing fan in hand on the threshing floor where wheat and chaff are mixed; He will separate the two, and the wheat He will gather into His storehouse, but the chaff He will utterly destroy.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Men with messages. See "The Need of Men of Vision" by E. D. Williams in *Chautauquan,* Jan., '08.
2. Repentance. See "Bricks without Watches," in *Outlook,* June 27, '08; "Few Plain Words," *Outlook,* April 18, '08.
3. Sins that John the Baptist would rebuke in our land to-day. See the series of articles entitled "The Old Order Changeth" in *The American Magazine* for 1909.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read Mt. 3.13-4.11; Mk. 1.9-13; Lk. 3.21.-4.13. 2. Why was Jesus baptized? 3. Why did He wish to be alone after the baptism? 4. Why was Jesus tempted? 5. What reasons for His temptation are given in Heb. 2.18 and 4.10? 6. Why was Jesus tempted almost immediately after the revelation of His Sonship? 7. When are you free from temptation? 8. What two instances of forty days' fast are recorded in the Old Testament? (Ex. 34.28; 1 Kings 19.8.) 9. Who was once wonderfully fed in this same wilderness? 10. Why was it not right for Jesus to satisfy His hunger by a miracle? 11. What did His answer to the first temptation mean? 12. Why would it have been wrong for Jesus to cast Himself down from the pinnacle of the temple, trusting God to save Him? 13. In what way was each temptation a real one to Jesus the Son of God? 14. Which do you think would be the hardest to resist? Why? 15. Where in the Old Testament is each of the quotations found? (See the foot-notes of your Bible.) 16. Make a list each night this week of the wrong things you have been tempted to do and the right things you have been tempted not to do during the day.

LESSON II—JANUARY 9

THE BAPTISM AND TEMPTATION OF JESUS

Golden Text

In that he himself hath suffered being tempted, he is able to succor them that are tempted. Heb. 2.18.

LESSON TEXT Mt. 3.13-17; 4.1-11 COMMIT verses 10, 11

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. 16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered. 3 And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.

WORDS AND PHRASES EXPLAINED

13-17. See Mk. 1.9-11; Lk. 3.21, 22; Jn. 1.31-34.

13. *Then.* At the time John was preaching and baptizing.—*From Galilee.* From the city of Nazareth, 2.22.

14. *I have need to be baptized of thee.* According to John 1.33, he did not know that Jesus is the Messiah until the descent of the Spirit; he must have known, however, Jesus' blameless life, Luke 2.

15. *Suffer it.* Permit it.—*Fulfil all righteousness.* Perform fully all righteousness. "John's baptism had the divine sanction, and the Messiah therefore must submit to it" (*Allen*).

16. *Opened unto him.* "For him, for his benefit" (*Broadus*).—*Spirit of God descending as a dove.* This indicates the filling with the Spirit of God and the consecration for His ministry, whether its manifestation was through sense or apart from sense. See page 46.

17. *A voice.* See page 46.—*In whom I am well pleased.* See 12.18 and compare Isa. 42.1.

1-11. Read the accounts of the temptation in Mk. 1.12, 13; Lk. 4.1-13.

1. *Then.* After the baptism. Mary says *straightway.*—*Led up.* From the deep valley of the Jordan to the higher lying wilderness.—*Of the Spirit.* The Holy Spirit who had come upon Him, 3.16. The Spirit driveth him forth into the wilderness, Mk. 1.12.—*To be tempted.* The Greek word πειρασθῆναι means to be *tested, put to the proof.* See Heb. 4.15.—*The devil.* The tempter, verse 3. See page 46.

2. *Forty days.* Compare the fasting of Moses, Ex. 34.28, and of Elijah, 1 Kings 19.8, each of "forty days'" duration.—*Forty nights.* The Jews sometimes fasted only during the daytime.

3. *If thou art the Son of God.* See 3.17—*Bread.* The Greek ἄρτο means *loaves.*

4. *It is written.* Deut. 8.3.—*By every word that proceedeth out of the mouth of God.* By the will of God. "Out of this victory springs the teaching of Mt. 6.19-34" (*Horton*).

5. *The devil taketh him...and he set him.* Compare the way in which the vision of Jerusalem came to Ezekiel, Ezek. 8.1-3.—*The holy city.* Jerusalem.—*Pinnacle of the temple.* The Greek πτερύγιον means *wing.* There were two wings to the temple; it was a height of several hundred feet from the top of the gallery on the south to the bottom of the solid wall of masonry on which it rested, which was built up from the Kedron Valley.

6. *It is written.* Psa. 91.11, 12. "The devil can cite Scripture for his purpose" (*Shakespeare,* in *Merchant of Venice*).—*On their hands they shall bear thee up.* This figure of speech in the Psalm expresses the divine protection.

7. *Again.* πάλιν, translated *again,* has here the force of *on the other hand.*—*It is written.* Deut. 6.16.—*Make trial of.* This is the meaning of the word *tempt* in the AV. "Do not let it be a question whether God will save Thee from dangers on which Thou hast entered uncalled" (*Meyer*).

8. *An exceeding high mountain.* See page 48.

9. *All these things will I give thee.* "The claim here implied, and in Lk. 4.6 expressly asserted, viz., that the devil possesses the control of the kingdoms of the world and their glory, is not wholly unfounded, for the Scripture speaks of him as the prince or god of this world, Jn. 12.21; 14.30; 16.11; 2 Cor. 4.4" (*Broadus*). See page 46.—*If thou wilt fall down.* Thus homage is expressed in the East.—*And worship me.* "The career of ambition and worldly power is metaphorically expressed as the worship of Satan; but to the disciples, ignorant and simple as they were, that career had to be presented in a flash of description and condemnation, such as would cut its way into their minds" (*Ramsay*).

10. *It is written.* Deut. 6.13.

11. *Then the devil leaveth him.* Resist the devil, and he will flee from you, Jas. 4.7. Luke and the Sinaitic Palimpsest of Matthew add *for a season,* 4.13. "This temptation is a specimen of Christ's whole state of humiliation, and an epitome of all the temptations, not only moral but spiritual, which the devil contrived from the beginning" (*Bengel*).—*Angels came and ministered.* Compare 1 Kings 19.6, 7.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

13. *To be baptized of him.* No doubt it was His will in the first place, by so submitting to baptism, to set His seal to the teaching and the ministry of John. Again, as He was to be the Head of His Church and the Captain of our salvation, He was pleased to undergo that rite which He afterwards enjoined on all His followers. And, once more, His baptism consecrated the baptism of Christians forever; even as afterwards His own partaking of the Eucharist gave still further sanction to His injunction that His disciples ever after should continually partake of it. But, beyond all this, His baptism was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. *Smith's Dictionary of the Bible.*

The one question with Him was, as He afterwards put it: "The Baptism of John, whence was it? from heaven, or from men?" (Mt. 21.25). That question once answered, there could be no longer doubt nor hesitation. He went because it was of God. *Alfred Edersheim.*

16. *The heavens were opened.* If you ask me what the open sky meant, I

reply that, in my judgment, it was the revelation to Jesus Christ of new spiritual forces that lay within His reach. I believe the development of Jesus Christ in knowledge and power had been constantly increasing until He had come to a moment when He not only knew exactly who He was, and whence He came, but whence He was going, and that in order to move the world He must lay hold upon those heavenly forces that lie within the reach of every faithful touch. It was just as when Newton discovered the law of gravitation and heaven was opened to him, or Watt discovered the law of steam, and a new driving motor force was revealed to him. So Jesus Christ had seen the heavens opened. But it was only for a moment, and only John and He saw it. It was but a flash, and then the clouds gathered again, and He was "driven." *F. B. Meyer,* in an address at the Manchester Mission.

16. *The Spirit of God descending as a dove.* What did it signify? Was it not that henceforth Jesus was endued with all the power of the Holy Spirit—power to know the truth fully—power to declare it perfectly—power to control nature and to destroy the works of the devil—power to reach and save the souls of men?

Why was the symbol of the dove chosen? The dove is one of the most patient, persistent, and gentle of all birds in brooding and bringing forth the living creature from the egg. It was under this form that the action of the Spirit in creation is spoken of—in evolving from chaos the various forms of existence and life. Under the same image He is spoken of as evolving spiritual life out of the moral chaos of man's fallen nature. In this power the Spirit came on Jesus and dwelt in Him, not to evolve a spiritual life, which already existed in Him in full perfection, but to go out from Him and through Him to regenerate a fallen world. *John Robson,* in *Expository Times.*

Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head.—*Whittier.*

17. *My beloved Son in whom I am well pleased.* His self-consecration was rewarded as ours is to-day, by a clearer vision of the purposes of God, by a quiet consciousness of endowment with God-given capacity for His work, and by a vivid sense of holy and filial intimacy with the Divine Being Himself. *G. A. Johnston Ross,* in *The Universality of Jesus.*

1. *Then was Jesus led up of the Spirit.*

But first I mean
To exercise Him in the wilderness;
There He shall first lay down the rudiments
Of His great warfare, ere I send Him forth
To conquer sin and death, the two grand foes,
By humiliation and strong sufferance.—*Milton.*

1. *To be tempted of the devil.* I cannot solve the mystery of the creation of the devil and the permission which he has to operate. But I believe in him, nevertheless. I should rather believe that some of the unspeakable temptations to sin that come to a man came from a force outside of himself rather than from within himself. But I do not know that our belief pro and con as to the devil has any special bearing upon our present duty. God in Christ is the only One, the only Power, that can help us overcome sin, whatever the source of sin is and from whatever the temptation to sin comes. *C. G. Trumbull,* in *Sunday School Times.*

7. *Again it is written.* There is here an illustration of two important rules of interpretation: that a figurative expression must not be so understood as to bring it in conflict with unfigurative passages; and that an unlimited promise or statement must not be applied to cases forbidden by other teachings of Scripture. *John A. Broadus.*

LIGHT FROM ORIENTAL LIFE

3. *Command that these stones become bread.* Oriental bread is made in

small, thin, flat loaves or cakes, and many of the stones lying about in the wilderness resembled them in shape. The sight of the stones may have increased the pangs of hunger.

The Jews were looking for a Messiah who would perform just such a miracle as that of turning stones into bread. The rabbis said that when He came the trees would bear fruit all the year round, and a single grape would load a wagon and from it men would draw wine as from a cask.

4. *It is written.* It is pathetic to think that Jesus never possessed a Bible of His own; but there can be no doubt of the fact. The expense of such a possession in those days was utterly beyond the means of one in His condition; and besides, the bulkiness of the rolls on which it was written would have prevented it from being portable, even if He could have possessed it. Possibly in His home there may have been a few of the rolls, containing the Psalms and other favorite portions of Holy Writ; but it must have been by frequenting the synagogues and obtaining access to the books there that He was able to quench His thirst for sacred knowledge. Of course it was only the Old Testament that Jesus had to read. His quotations show that He read it in the original Hebrew, and not in the Greek translation. *James Stalker,* in *Imago Christi.*

He quoted from, or referred directly to, nearly two-thirds of the books of the Old Testament; and yet in all the Gospels less than forty thousand words in all of our Lord are recorded, all of which might easily be spoken in ten to twelve hours. If, in so small a number of recorded words, we find twenty-three out of thirty-nine Old Testament books quoted, what might we not find if we had a full record of His sayings? *Arthur T. Pierson,* in *Homiletic Review.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

See paragraphs 1, 2 and 3 of "The Life of Christ," page 28 in the Introduction to this Guide. Jesus was thirty years of age when the preaching of John the Baptist summoned Him to His public ministry. It was at the Jordan that our New Testament really begins (Luther). The date of the baptism was probably January, and of the temptation March, in the year A. D. 27. The connection between the baptism and the temptation is very close, and it was doubtless to make this point clear that our International Lesson Committee placed the two records together, in this lesson, instead of giving the account of the baptism in connection with John the Baptist's work, as our Bible chapter division places it.

Galilee was the province in the northern part of Palestine. From Nazareth in Galilee, His early home, Jesus probably went eastward to the Jordan and then down the stream to the place where John was baptizing. (Let pupils locate Nazareth and the two possible sites of Bethany beyond Jordan on an outline map and trace this journey.)

After the temptation John was baptizing at Bethany beyond Jordan, Jn. 1.28. Recent scholarship locates Bethany near a ford about fifteen miles south of the Sea of Galilee. Whether Jesus was baptized here or at the traditional site nearly opposite Jericho can not be determined. At the traditional site there is a heap of ruins which bear in Arabic the name of the Monastery of St. John. Here on the sixth of January, the day held sacred by the oriental church as the anniversary of Jesus' baptism, multitudes come to bathe.

Orientals use the word "wilderness" to denote the country outside the walls of a city. The wilderness to which Jesus withdrew after the baptism is believed to be the desolate hilly region west of the Dead Sea. Those who interpret the account of the temptation literally, think that the mountain to which the devil took Jesus was one near

Jericho, a thousand feet high called Quarantania. "The holy city" is Jerusalem. The Arabs to-day call the city El-Kuds, the Holy.

Assign paragraphs 8, 5-9 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Think, each one of you, of some friend whom you like very much. How did you come to know the friend that you have in mind, Albert? And your friend, Donald, what led you to know him? Are you often with him? Did any of you ever have a friend whom you have almost forgotten now? Do you often see him? It is easy to forget a friend if you never see or hear about him. It is six months since we last studied about the best Friend that any one can have, and now we are going to spend a whole year in learning about His life and His words. We become acquainted with Jesus Christ and learn to love Him, and to wish and try to be like Him, just as we do with our other friends. Ye are my friends if ye do the things which I command you, He told His disciples. We shall learn this year what He wishes His friends to do.

Two weeks ago we talked about the visit of the Wise-men to Jesus when He was a Babe in Bethlehem. (See paragraphs 1, 2 and 3, page 28 of the Introduction.)

For Older Pupils. The story of the temptation of Jesus must have been told by Jesus Himself. There were no human witnesses. It is understood in two different ways, and no one can say positively which is the right way. Either the events occurred exactly in the way in which they are narrated and all is literal fact, or the temptation was a real spiritual experience told by Jesus in a pictorial way. If we believe the former, then we think of Jesus as face to face with Satan, traveling with him from the wilderness to the pinnacle of the temple at Jerusalem, and then to a mountain where He could see all the kingdoms of the world in a moment of time, and interchanging words and scripture quotations with him. If we believe the latter, then we think of an inner conflict, a trial of soul, that assailed Jesus at the beginning of His public ministry, which He clothed in this imagery in describing it to His disciples.

Which is the greater temptation to a Christian, a sin that is plainly labeled a sin or one about which there may be some doubt whether or not it be a sin? Which would be the greater temptation to the Christ, a suggestion presented by Satan in person and therefore plainly of the evil one himself, or a suggestion offered by his own thoughts, prompted by His faith in God and His own lofty ambition for the welfare of men?

Because there can be no doubt which would be a genuine temptation to the Christ, because these three temptations are typical of temptations that assailed Him in various forms throughout His ministry, and because a soul conflict has for us a far more helpful meaning than a literal dialogue with Satan in person, our lesson text is here treated as a real spiritual experience of Jesus told by Him in a pictorial way.

The baptism of Jesus explains His being led into the wilderness. How early and how completely He became conscious of His divine Sonship we may not know; what visible reality there was in connection with the incidents narrated of His baptism we may not know; but that at His baptism He became absolutely sure of His messiahship and that it was His public consecration for His mission, of these facts we may be certain.

How should He accomplish the work the Father had given Him to do? The burden and responsibility must have almost overwhelmed Him, and the need of being alone, in the wilderness far from the haunts of men, where He could commune with Self and with His Father must have been imperative. To a strong character, says Jean Paul Richter, great joys and great sorrows serve as heights from whence to survey the whole pathway of life. Such a height was the baptism of water and of the Spirit to the strongest Character that ever lived.

The baptism, too, explains the temptation of Jesus Christ. This is my beloved Son in whom I am well pleased, were the words ringing in His ears. If we were reading the Gospel of John we should expect here one of his illuminating *therefores*. Therefore was Jesus tempted of the devil. After exaltation

comes reaction, after assurance, doubt. If thou art the Son of God, are the words in which the first two temptations are presented to Him, and the whole trial is an assault upon His conscious Sonship. His conviction is not to be shaken, and He comes triumphantly through His great trial.

LESSON TOPICS AND ILLUSTRATIONS

I The First Temptation

Its Meaning. The spiritual exaltation that followed His baptism in the Holy Spirit, the lofty thoughts which occupied His mind with new power, had made Jesus unmindful of His physical wants. For a long time He had not tasted food, but at last the body demanded its rights, and He felt the craving of hunger. Should He use His power for Himself and create bread out of the stones lying around Him? If He is the Son of God should He not be above common human suffering? When later in His ministry the crowds pressed upon Him, should He not have escaped their importunities by suddenly rendering Himself invisible to them? He was weary when He sat down at Jacob's well; should He not have created for Himself a drink that would drive all weariness away? When the soldiers arrested Him in Gethsemane, should He not have besought His Father to send Him the twelve legions of angels? Such was not the purpose of His becoming flesh and dwelling among men. He came to live a human life under human conditions, to show humanity in all ages how to live. That He Himself hath suffered being tempted, He is able to succor them that are tempted. If He had miraculously saved Himself from all human suffering and testing, His example would be no encouragement to us, He could not succor the tempted.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, was Jesus' answer to the temptation: and these words show that He identifies Himself with men; as man, not as God, He will suffer and overcome. Man could not command stones to be made bread, man must trust in God and look to Him for help; so would Jesus the Christ, the Son of man and Son of God, whose meat was to do the will of Him that sent Him. Bread is needful, but it is not the supreme need; God can supply Him with food, even as He fed Israel with manna, if it is His will; higher than the need of satisfying His physical hunger is His need of obeying the will of God, and it is the will of God that He shall be in all points tempted like as we are, yet without sin.

Its Lesson. The first temptation was a temptation to inaugurate a selfish Messiahship, to use divine powers for self instead of solely for others. All three temptations, in fact, were pleas for making Christ's mission easier for Himself; for the second and third temptations were but suggestions for inaugurating His kingdom in easy ways, ways that would quickly convince the people of His claims and would save Him from Gethsemane and the cross. The words spoken by Robert Louis Stevenson to his self-centered friend John Addington Symonds, come easily to mind as one ponders the meaning of that symbolic picture on the pinnacle of the temple. "The most dangerous height to which I ever climbed," said Stevenson, "was Mount Ego. I reached the top, and looked over it. I never got over that dismal view. I wouldn't advise anybody to give himself up to looking at it. Some day one would overreach one's self and topple in." That pinnacle was a Mount Ego to Jesus, a temptation to gain His kingdom in a spectacular way which would save Him from humbling Himself, becoming obedient even unto death, yea, the death of the cross.

The temptation to use God-given talents, whether ability or opportunity or means, for self alone, comes to every one. Has a man any more right to covet an easy life than had Jesus? Has he a right to shirk responsibility, to look for "soft snaps"? Has a man any more right to make personal profit the supreme purpose of living than Jesus had to work miracles for personal profit? Has capital the right to use its power to gain an advantage over labor, has labor the right to use its power to destroy the fruits of capital?

The organization of one's life with self as a center is all there is of sin, some one has well said. Jesus pleased not Himself.

Man shall not live by Bread alone. A friend hesitated long before decid-

ing to prepare himself for the ministry. His family was poor and he felt that his first duty was to gain bread, but his mother urged him to begin his studies. One day he went home from college to lunch and his mother gave him a crust of bread, saying that she did not care to eat just then. It was the only morsel of food in the house, but he did not know this. He went to his room, the temptation came. "You cannot study without food. Leave these college walls, and go forth and provide bread. God wants you not in the ministry, else He would provide." This noble boy told me that it was in that cold room, with a body craving for food, that he heard the voice of God and decided that it was God's will for him to prepare for the ministry. He succeeded in finishing his course, entered the ministry, preached with extraordinary power, influenced hundreds of lives for Jesus Christ, and at his untimely death the chancellor of that great university said that no student had ever entered those college walls who had exerted so strong an influence in everything that was good and ennobling. Knowing the circumstances as I do, valuing supremely his lofty character, having felt the uplifting influence of his life, I cannot but feel that he accomplished during the few years of his active life the equivalent of the three score years and ten. He early learned the great truth, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Condensed from an article by *George R. Lunn,* in *Current Anecdotes.*

II The Second and Third Temptations

The Meaning of the Second Temptation. What means may Jesus use to convince men that He is the Son of God? The people expected that God would bear witness to His Son through some wonderful "sign." The scribes and Pharisees came to Him later and said, Teacher, we would see a sign from thee, and the people persistently demanded a sign. Should He now presumptuously demand success from God? Would not some astounding feat easily convince the people that He was the long-promised Messiah, and would not the end to be gained justify the means employed? Did not the words of Scripture apply to Him, the Messiah, that "He will give His angels charge over thee"? "To keep thee in all thy ways," the words which follow in the 91st Psalm are omitted here, for they imply that He is in the way of duty, the way of obedience to His Father's will. To make trial of the Lord is not the way of duty. Jesus never taught any other way of gaining power over men save by the slow and at the time seemingly unsuccessful way of living the model life and teaching the truths of righteousness.

Thou shalt not make Trial of the Lord thy God. Said Hillel, the great Jewish rabbi, to the young rabbi Maimon: "I have a friend who is a farmer, and hitherto he has cultivated his farm carefully, but now he has thrown away the plow and hoe, saying that God who can do all things is able to supply all his wants so that he need not work for bread."

"But is not that tempting God?" asked Maimon. "Have you not told him so?"

"I have told him so," answered Hillel, smiling. "You, dear Maimon, are the friend I mean. You tell me that you have given up prayer, believing that God can give you all you need without your asking Him. But are you not tempting God? Is prayer less than work? He who tells you to stoop your head and work for earthly fruit tells you also to lift your head to heaven to receive heavenly blessings."

The Meaning of the Third Temptation. This, like the second, is but a temptation to accept the doctrine that the end justifies the means. The Jews were chafing under the Roman yoke. They expected a Messiah who would free them and establish an earthly kingdom greater than that of His father David. For such an object they would have sacrificed their lives as freely as did the Japanese for their country. Should not Jesus meet their expectations, first restore the kingdom of David and then afterwards establish His spiritual kingdom? What might He not accomplish as a great earthly king? Would not that be a quicker and an easier road to travel than the road to Calvary? But following the leading of the people would be compromising with the evil one, bowing down and serving the prince of this world; it would be an attempt to serve both God and mammon on the ground that by serving mammon He would

more quickly further the cause of God. This was the temptation to which Mohammed yielded in using the sword to subdue those whom he would make religious, and Charlemagne when he made nominal Christians at the point of the sword. It is written, said Jesus, Thou shalt worship the Lord thy God, and Him only shalt thou serve. He never compromised with evil that good might come.

Near-Cuts are not God's. When I think of the long road of Jesus, round by the villages, and through the Garden, and on to the Cross, and into the grave, I feel, if I never felt it in my life before, that near-cuts are not God's. Do you want to be prosperous? There is no near road to that, consistent with Christian principle and God. I often think of the gentleman who said that the strongest temptation in his earlier years was when the devil took him up into an exceeding high mountain and showed him ten per cent. And there is no near road to joy, nor to Christian character; you must go round by the desert to that Canaan. Be patient. Do not be showy, flashy. Hold to it, dourly, in the dark, and go ahead. And though the way be strangly roundabout, full of mistake and struggle and secret cry, it will emerge, in the good time of God, into the land that flows with milk and honey. *G. H. Morrison,* in *Sun-Rise.*

Keep by the Highway of the Great King. Take no doubtful short cuts, even though they seem to lead to a good goal. No goal is meant for you that must be reached by wrongful means. "I don't care for the Presidency if it has to come by compromise with any one in a matter of principle," said President Taft during his presidential campaign.

III How to Meet Temptation

Keep away from Temptation. "What would you do if you were in such a situation," Mr. Moody was once asked by a man who had explained to him a difficult moral predicament. "I wouldn't get into it," was Mr. Moody's prompt reply. Pray that ye enter not into temptation, was Christ's counsel to Peter.

Mr. S. M. Jordan, a missionary in Persia, had a small boy named Fred staying at his home. He had allowed the boy to ride his pony around the mission grounds, but had forbidden him to go outside. One afternoon Mr. Jordan saw Fred riding in at the gate attended by a Persian policeman. "Did I not tell you, Fred, that you must not ride out on the road?" Mr. Jordan asked him severely. "Yes, Uncle Jordan." "Why did you do what you promised me you would not do?" "Well, you see, Uncle Jordan, it was this way: Old Satan got into me, and he made me go out of the gate." "But why did you let Satan get into you?" his Uncle persisted. After reflecting a moment, Fred answered, "I thought I would like to have him come in just for a little while." Do you know any one like Fred?

Parley not with Temptation. When Eve was tempted in the Garden of Eden she lingered near the forbidden fruit, deliberated with Satan about the command not to eat, till when she was convinced that it was "good for food, pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof."

The great naturalist, Professor Agassiz, was once lowered by a rope into a deep glacier cavern. So fascinated was he by the play of sunlight through the huge icicles which hung from the sides of the cavern that before he realized his situation he was plunged into a pool of icy water at the bottom of the cavern. He signaled to the men holding the rope to draw him up, then he saw that the spear points of those gorgeous icicles might easily cut the rope in two or might even pierce his skull. It was only by the greatest caution that he was finally rescued from his peril. The temptations that look most alluring may prove the most dangerous.

The Presumptuous. Who that has once looked down the red throat of Vesuvius can ever forget it! One can regard the thundering, raging abyss of fire only with a shudder, and we should suppose that all visitors to the burning mountain would be circumspect, and keep a respectful distance from the focus of peril and terror. But it is not so. We are told that travelers are often strangely venturesome; they will disregard the guides, although burning masses are dropping close to their feet. And now and again such presumptuous ones perish like the moth in the candle. So it is with men once committed to the

hypnotic power of evil—they linger on the verge of death. *W. L. Watkinson,* in *Lessons of Prosperity.*

Christ will succor the Tempted. A little Japanese boy who was asked what is sin, replied, "It is giving up to the evil one." Temptation is not sin, but giving up to temptation is sin. Temptations are bound to come, but if you are true to Jesus Christ He will succor you when tempted. "How much strength is Jesus willing to give you to resist temptation?" a little child in the primary department of the Sunday School was once asked, and she replied "All that He has."

Paul tells us in his letter to the Ephesians how to gain Christ's help in fighting our temptations. Be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; and withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit.

How to overcome temptation Luther knew when he wrote that

Did we in our strength confide,
Our struggling would be losing,
Were not the right Man by our side,
The Man of God's own choosing.

SENTENCE SERMONS

It is no sin to be tempted, but to be overcome. *William Penn.*

Why come temptations but for man to meet
And master and make crouch beneath his feet? *Browning.*

Fire proves iron, and temptation a righteous man. *Thomas à Kempis.*

Man is an immortal animal, and his food is the infinite and the eternal. *Pascal.*

That great temptation which comes swaggering up and fighting you so, has the best part of your character held under his brawny arms; you cannot get it without wrestling with him and forcing it away from him. *Phillips Brooks.*

The enemy is more easily overcome if he be not suffered to enter the door of your hearts, but be resisted without the gate at his first knock. *Thomas à Kempis.*

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Jas. 1.12.

THE LESSON'S MEANING FOR US

Obedience to the voice of God gives an inward assurance of God's approval. Could He say that He is pleased with you as His child? "I have never had one hour's pleasure in you," said a father to his fourteen-year-old son. In all his disobedient, selfish life the boy had not realized what his life meant to his father. Now he knew, and he resolved that it should be different hereafter with them.

In solitude, in communion with one's soul and with God, we learn how to carry out the work given us to do.

The weapon which Jesus used in His warfare gives us a deeper sense of reverence for the Old Testament.

It is not enough to learn what are the words of God, we must live them.

We may look for divine help in dangers that must be met, but we may not presumptuously rush into unnecessary dangers.

We may not do wrong that good may come.

No one is free from being tempted. All inner lives are battle fields where temptations are resisted or yielded to. Every temptation resisted gives greater strength to meet the next one.

The Son of God as Man was tempted even as we are tempted. He knew

what it means to shrink from suffering, to feel the pangs of hunger and the demands of selfish ambition, to see the good in a course that is not in accordance with the divine will. He can understand and sympathize and help in our temptations.

THE LESSON BRIEFLY TOLD

The preaching of John summoned Jesus to His life's work. He went to the Jordan to be baptized. To John this did not seem fitting, for he needed rather to be baptized by Jesus, but Jesus said that it became Him to fulfil all righteousness. At the baptism "he saw the Spirit of God descending as a dove, and coming upon him, and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

His mind must have been filled with overwhelming thoughts of His Messiahship; and He was led by the Spirit of God into the wilderness to meditate upon His future course, and to be tried whether He would swerve from the true way. He had fasted forty days when He became hungry. Shall He the Son of God suffer hunger? May He not rightfully create bread out of stones, and in all coming dangers deliver Himself by miracles? He puts away the temptation to consider Himself, and answers in the words of Scripture that His chief care shall be to obey the will of God. The second temptation that assailed His mind was to prove His Sonship with God in some spectacular way, such as casting Himself from the pinnacle of the temple, for should He not be cared for by angels and kept from death as the Scriptures promised? Another word of Scripture comes to His mind and settles that question. He will not put God's care to the test. In the last temptation He saw all the kingdoms of the world as from a high mountain, and knew that they might all be His if He would compromise with the evil one; if He would yield to the expectations of the people and become a worldly king. Did not the end justify the means? Might He not use worldly methods, bow down to Satan, to attain heavenly results? "Get thee hence, Satan," He exclaimed, "for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." The victory is won; He whom God had anointed with the Spirit at His baptism is wholly subject to God's will; He is the beloved Son in whom God is well pleased, angels come and minister to Him.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. "Silence and solitude are the warders of the gate through which a man passes to knowledge of himself." See "Thoughts for Lent," four numbers, *Outlook,* March 14 to April 4, '08.

2. Is compromise with wrong for the sake of conquest of right ever justifiable?

3. It is written again. The danger of making a distorted use of isolated words of the Bible.

4. Modern ignorance of the Bible. See articles with this title in *The Nation,* Oct. 22, '08; *Missionary Review,* April, '07.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read the events that occurred between the last lesson and this as recorded in Jn. 1.19-3.36. 2. Which John is referred to in v. 12? 3. What does His being "delivered up" mean? (Mt. 14.3.) 4. Had Jesus been in Nazareth before this time? (Lk. 4.16.) 5. What reason is given in John for the withdrawal of Jesus to Galilee? (Jn. 4.1-3.) 6. What reason is given in Luke for His leaving Nazareth and going to Capernaum? (Lk. 4.16-31.) 7. Who before this had given the warning recorded in v. 17? (Lesson 1.) 8. From what city did Andrew and Peter come? (Jn. 1.44.) 9. How many of the disciples do we know were won to Christ by some one individual? (Andrew, Peter, John, James, Philip, Nathanael, Matthew.) 10. How was Philip called? Nathanael? Matthew? 11. Do you think that it is the duty of every one to be a "fisher of men?"

THE BEGINNING OF THE GALILEAN MINISTRY

Golden Text

The people that sat in darkness saw a great light. Mt. 4.16.

LESSON TEXT Mt. 4.12-25 COMMIT verse 23

12 Now when he heard that John was delivered up, he withdrew into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the Gentiles,
16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence he saw two other brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan.

WORDS AND PHRASES EXPLAINED

12-17. Compare Mk. 1.14, 15; Lk. 4.14, 15.

12. *He.* Jesus.—*John was delivered up.* John the Baptist. See Mt. 14.3; Mk. 1.14; Lk. 3.20; Jn. 3.24.—*He withdrew into Galilee.* The reason is given in Jn. 4.1-3.

13. *Leaving Nazareth.* The reason for His leaving Nazareth, His early home, is given in Lk. 4.16-31.—*Dwelt in Capernaum.* For nearly two years.—*In the borders of Zebulum and Naphtali.* On the boundary between the territories given these two tribes upon the settlement of Canaan.

14. *That it might be fulfilled.* "The citation would spring naturally to the evangelist's mind, nor would he wait to ask if the prophet had this event in view; enough that there was Jesus in that region, the Light rising on those that sat in darkness" (*Horton*).—*Spoken through Isaiah.* Isa. 9.1, 2. In the eighth chapter of Isaiah the prophet predicts the overthrow of the northern tribes of Israel by the Assyrian power. In the ninth chapter, verses 1-7, "the emancipation from its enemies of the Messianic nation is compared as far superior to the deliverance from Assyria. Upon that same locality the light

ON THE SHORE OF GALILEE

should rise, the joyous kingdom should increase, the oppressor's rod should be broken before it, all armor should be for a burning, and war should cease, for the Prince of Peace is born."

15. *Toward the sea.* The way of the sea, RVm.—*Beyond Jordan.* "Isaiah, having referred to the calamities which would be inflicted by the Eastern nations, might naturally for the moment speak from their point of view, and thus 'beyond Jordan' would mean west of the Jordan, and would denote the same regions as the other expressions" (*Broadus*).—*Galilee of the Gentiles.* The Greek word ἐθνῶν, as the RVm. reminds us, means simply *of the nations.* The Israelites were the chosen people; to them all others were "the nations." There was a large Gentile population in Galilee.

16. *Saw. The land,* verse 15, as well as *the people* is the subject of the verb *saw.*—*A great light.* See Jn. 1.4.—*Shadow of death.* A figure of speech for deep darkness, as in Psa. 23.4, RVm.—*The region and shadow.* Probably a hendiadys for *the shadowy region.*—The second clause of this verse repeats more emphatically the thought of the first clause, as often in Hebrew poetry. The Sinaitic manuscript has "Those who sat in sadness and in the shadow of death."

17. *From that time.* From the time He settled at Capernaum.—*Began Jesus to preach.* Matthew records only the Galilean ministry.—*Repent ye, for the kingdom of heaven is at hand.* The exhortation of John the Baptist, 3.2. "Now that the king had appeared, had not the kingdom come? Nay, it never comes till it is welcomed. Therefore we still pray 'Thy kingdom come'" (*David Smith*).

18-22. See Mk. 1.16-20; Lk. 5.1-11; Jn. 1.40-42.

18. *Peter and Andrew.* They were from Bethsaida, Jn. 1.44.

19. *Fishers of men.* "The fisherman is to catch men, as David, taken from among the sheepfolds, was to feed them, Psa. 78.71, 72" (*Trench*).

23. *Went about.* Kept going about.—*The gospel.* The good tidings.—*Disease...sickness.* "Disease seems to refer to the positive disorders, like fever, leprosy, and blindness; sickness to the various forms of debility" (*Slater*).

24. *Holden.* Held under the power of.—*Epileptic.* The word *lunatic,* AV., from *luna,* moon, was given to an epileptic because it was believed that his disease became worse during certain phases of the moon.—*"Possessed with demons and epilcptics, and palsied"* is omitted in the Sinaitic manuscript; it may have been added here by a copyst to explain "divers diseases and torments."

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

17.1. *Repent ye.* We do no violence whatever to the text if we read, From that time Jesus began to preach and to say, Change your mind; for the kingdom of heaven is at hand. That is the first call of the Master as He begins His work with individual men. By no means the final call, but it is always first, and the reason for it is to be discovered in the recognition of the truth that as a man "reckoneth within himself, so is he." If a man's character is to be remade, his conduct must be re-made, but if his conduct is to be re-made, it must be by the re-making of his conviction. *G. Campbell Morgan,* in *Christian Principles.*

20. *They straightway followed him.*

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee. *Whittier.*

LIGHT FROM ORIENTAL LIFE

18. *They were fishers.* Josephus tells us that in the time of Christ there were several hundred fishing boats on the Sea of Galilee. As the Jewish population of Palestine increases, this industry becomes more prominent there to-day, for Jews are very fond of fish. Fish from the Sea of Galilee are carried

to Nablous (Samaria) and Jerusalem, and large quantities are taken nightly to the Damascus railway and thence transported to that great city.

19. *Come ye after me.* Many Greek philosophers instructed their pupils as they followed them from place to place.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Matthew follows his account of the consecration and testing of Jesus with an account of the beginning of the Galilean ministry. That about a year intervened between the two we should not know were it not for the record in Jn. 1.19-3,36, where several events that occurred meanwhile are narrated. See paragraphs 4, 5 and 6 of the Life of Christ in the Introduction to the Guide, page 29.

John was arrested by Herod and imprisoned in the castle of Machærus, and Jesus withdrew into Galilee, as the first verse of our lesson states. Matthew, however, omits what John records, that He went to Galilee through Samaria. See paragraph 7, of "The Life of Christ." And leaving Nazareth, He came and dwelt in Capernaum, Matthew says. Luke tells the reason, He had preached in the synagogue of His early home and been rejected by the people who thought the One whom they had known in His youth could not be the Messiah (Lk. 4.16-31). See paragraph 8, of "The Life of Christ." At Capernaum occurred the call of the two pairs of brothers to permanent discipleship, the nucleus of His band of followers, who had returned to their fishing after their first call recorded in John. Whether this is the same incident which Luke (5.1-11) narrates as following the first miraculous draught of fishes is a disputed question.

Jesus probably withdrew from Judea into Galilee in the fall of A. D. 27, and during the winter left Nazareth for Capernaum.

The three political divisions of Palestine at this time were: (1) the Province of Judea, which included Judea on the south and Samaria in the center of Palestine west of the Dead Sea and the River Jordan; (2) the Province of Galilee, which included Galilee on the north of Samaria and west of the Jordan, and Perea, east of the Lower Jordan and the Dead Sea; and (3) small principalities east of Galilee and north of Perea.

The land of Zebulun, verse 15, extended from the northern end of the Sea of Galilee "toward the sea," the Mediterranean, and the land of Naphtali was north of it; "Beyond the Jordan" referred to the land on the east of the Jordan; while the term "Gililee of the Gentiles" includes all three districts.

Nazareth is in Galilee west of the southern end of the Sea of Galilee. It was about ten miles from Nazareth to Capernaum on the northwestern shore of the lake. Syria, verse 24, of which Palestine forms a part, extended along the eastern coast of the Mediterranean, from Antioch on the Orontes to the border of Arabia. The word Decapolis, verse 25, means the league of "The ten cities"; with one exception (Scythopolis) they were in Perea. Jerusalem was the capital of Judea, eighteen miles west of the Jordan.

Assign paragraphs 1, 72-76, 119, 155, 162 and 170 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Where was Jesus in our last Sunday's lesson? Where had He been between His temptation and His going to Nazareth after the arrest of John? How many places are referred to in verses 13-15? What one geographical term covers them all? (Use maps. See the Geographical Background.)

In Galilee Jesus chose four of His disciples. Who were they? Which were brothers? Where were they? What were they doing? In the schools belonging to the London Sunday School Union the scholars are given written examinations, and their papers are marked carefully just as are yours in the day schools. One of the questions recently asked was, "How did Jesus call His first disciples?" After answering the question correctly, one boy added, "They didn't stop for anything." That was just the way the disciples answered the call, as we see in our lesson to-day. What word twice used shows this? How would you answer that question asked by the London examiners?

For Older Pupils. Question your pupils about the purpose, plan, arrangement and omissions of the Gospel of Matthew as compared with that of the other Gospels. See pages 19-22 of the Introduction to this Guide.

LESSON TOPICS AND ILLUSTRATIONS

I The Call

Come ye after Me. We must supplement Matthew's account of the call or the four fishermen with John's account in 1.35-42, in order to understand their prompt acceptance of Jesus' great invitation. They did not leave their nets and follow blindly a Man whom they had never seen before. (See the Historical Background.) The four fishermen seem to have gone back to their employment when Jesus went to Jerusalem, and the call recorded by Matthew is a second summons to attach themselves permanently to Him as His followers. Dr. Alexander Maclaren thinks that Luke's account in 5.1-11 of the call following the wonderful draught of fishes is yet another one, and notes through how many stages Jesus led this group of His disciples before they were fully recognized as apostles. "First," he says, "there was their attachment to Him as disciples (recorded in John), which in no degree interfered with their trade. Then came this call (recorded in Matthew), to more close attendance on Him, which, however, was probably still somewhat intermittent. Then followed the call recorded by Luke, which finally tore them from their homes; and, last of all, their appointment as apostles (recorded in Mt. 10.5). At each stage they might have had oportunity to return. Their vocation in the Kingdom dawns on them slowly. They and we are led on, by little and little and little, to posts and tasks of which we do not dream at the beginning. Obedience is rewarded by the summons to more complete surrender, which is also fuller possession of Him for whom the surrender is made."

Obeying the call and enlisting as soldiers of the King is the first step, but there must be continuance under his leadership to the end. Abide in me, said the Great Leader.

Following Christ means submitting to Christ. When Hugh Price Hughes was a young man, he heard a local preacher in a little church of London say, "I can't talk to you about sanctification and justification, but I know it all comes to this: submit to Christ." "Well, I can do that," said the lad, and he kept his resolve. This is what following Christ means. Many a one is perplexed about belief and self-surrender and the numerous other terms that are used to explain what is involved in becoming a disciple of Christ, who can learn in the same way that Mr. Hughes did, simply by beginning at once to live as nearly as he can in the way that a follower of Christ ought to live. How he ought to live he will learn by studying the life of his Leader. Peter and John and Andrew and James decided to follow Christ; they matriculated in His school when they left their nets and took the first step; they learned more and more of the meaning of Christian discipleship as they kept close to Him; they did not graduate until they died.

"Lead me, Man divine,
Where'er Thou willst, only that I may find,
At the long journey's end, Thy image there,
And grow more like to it."

What must be left behind. Lo, we have left all and follow thee, said Peter to Jesus many months later. They had forsaken their occupation and turned from fishing to become fishers of men. Following Christ always means forsaking something. It costs much to send the Gospel to the heathen, but it costs those who accept it far more. Mrs. Amey Wilson-Carmichael has drawn a pathetic picture of what following Christ meant to a woman in India. "I cannot live here with my sons and grandchildren and break my caste," she told the missionary. "If I break it I must go. I cannot live here without keeping my customs. If I break them I must go. You know all this. I ask you, then, tell me yes or no. Can I live here and keep my caste and at the same time follow your God? Tell me yes or no." "I did not answer her—how could I?" said the missionary, "but she read the answer in my eyes, and she said, with trembling voice, as she had said before, 'I cannot, cannot, follow so far—so far.'"

We do not have to give up our friends when we decide to follow Christ, but there are many things which we must give up if we keep in His company. This Dr. Babcock has told in these words: "Progress is marked by stations left behind. If we follow Jesus, we go somewhere, which means leaving some place. Journeying with the breast to the East means with the back to the West. The disciples left their boats and nets when they followed Jesus. What has our following cost us? What selfish plans, dangerous companionships, are behind us for the King's and the Kingdom's sake? We sing, 'Jesus, I my cross have taken, all to leave and follow Thee,' but another hymn brings the thought to a sharp point. 'Have I left aught for Thee?'"

II The Task

Fishers of Men. "Repent ye, come ye after me," are the first recorded words of Jesus Christ in His public ministry. The call is for service, for His next words are, "and I will make you fishers of men." The fishermen were drawn to Him in trustful fellowship, and then were taught by Him how to carry on His work of calling others into His kingdom. When Paul surrendered to Christ on the way to Damascus he became a disciple of Christ. He gave up his persecution of the Christians. But he did not stop with these two steps in the Christian life. Our study of his life last year showed him to be one of the greatest fishers of men the world has ever known.

Surrender to Christ means entrance into the service of Christ. It is not enough to hear and obey the call of Christ and to start to follow, nor yet even to give up evil practices for His sake; we are not following after Him unless we are doing something for Him. Possibly, though not probably, all of us may not have an opportunity to do personal work in bringing others to Christ, but positively all of us do have the opportunity of serving Him in our lives, of letting His light shine through us. Are you worth knowing? is a surprising question. But are you worth knowing as a follower of Christ?

Christ's Net. "How in the end did you succumb?" I asked him (a learned Hindu who had become a Christian). He replied: "I can explain everything. I can explain why I rejected Siva, and Krishna, and Allah, and tell you everything that kept me back so long from Christianity, as preached to us in India, and made me reject the New as well as the Old Testament as unsatisfactory to a thinking man. But why and how I became a Christian I cannot explain. I was caught as in a net, and I could not get away from Christ." *Max Müller*, in *My Indian Friends.*

Personal Workers. Very soon after a young man had accepted Christ a friend asked him, "What have you done for Christ since you believed?" "Oh, I am only a learner," he answered, as though assured that that excused him from any work. "Well," questioned his friend, "when you light a candle, do you light it to make the candle more comfortable, or that it may give light? Do you expect it to give light after it is half burned, or when you first light it?"

Teaching a Boy to win Others to Christ. Wining a boy to Christ is one step; teaching him to do similar work with and for another boy is the next step. Many a boy has given himself to Christ only to find that his new-found joy is not supposed to be communicable by him to other boys of his own age, judging as he will by the lack of emphasis laid upon what he is expected to do in that direction.

Certain facts as to boy nature are guide posts to the right way of reaching a boy with the evangelistic idea. It may be assumed that the boy is always glad to let other boys know, individually, when he gets a present of a new knife. If he owns a first-class foot ball outfit he does not hide it from view, but he is likely to wear it in season and out of season. Whatever material possession he acquires is rarely withheld from his playmates. Experience with boys in the things of the spirit confirms the conviction that a boy is generally willing and sometimes eager to tell other boys, individually, of what Christ means to him.

The spirit of indifference is rarely found in boy-life. Enthusiasm is rather the rule. He will not think of so many false reasons why it is hard to speak to others personally about Christ as a grown man will. If Christ is real to Him, he can make Him real to another boy, and he makes little fuss about it.

One organized group of boys may serve as an illustration of what special training can do in this phase of boy work. A boys' guild had been in existence several years in a large city church. The guild stood for the upbuilding of the boy spiritually, mentally and physically. At one of the regular meetings the leader announced that at its close he would like to see for a few moments every member of the guild who was also a member of the church. The line of church membership was used simply in order to get at the boys who had publicly confessed Christ. Was it at all significant that just twelve boys responded to the call? He was not much more than a boy himself, and there was close sympathy between the young fellows and himself.

"You are asked to meet here," said the leader, "because it seems to be only right that the Christian boys of the guild should try to win other boys to Christ. I want to ask you to meet with me in this way occasionally, and each boy can tell us of any boy whom he would like to speak to about his Saviour. We can talk over the best way to reach him, and no doubt help each other to do our best. You need not mention names, but just tell about any difficulties that stand in the way of winning the boy to Christ, and let us know from time to time what progress you make. Do you think of anyone now?"

There was an immediate interest in the plan. "I know a fellow," said one, "who doesn't care anything about such things, and spends his time fooling around. He laughs when I talk to him." Then the boys fell to discussing this case. They themselves suggested one means after another—a good straight talk, an invitation to the guild, an attempt to quicken the boy's ambition by showing how much he missed by his present course, and other like hints. At last the meeting adjourned, with at least one boy fairly well equipped for taking up his difficult task, and encouraged by earnest prayer as this band for personal work finally knelt together in supplication for the youngster who wanted to win his companion for Christ.

One bright afternoon the leader was standing on a street corner near the church when one of the members of this little group rushed up to him excitedly. Had there been a foot ball victory?

"I've got him," cried the boy, with the grip of his older friend's hand. "He wasn't easy, but I kept at him, and he is coming in!"

"Good, good!" exclaimed the leader, "I am very glad."

The boy's eyes sparkled. He was only fifteen years old. It meant something to him when he had won a victory for his Master.

"And you'll keep it up, won't you?" asked the leader.

"Yes, sir," said the boy emphatically; "there's another fellow I'm trying for."

In truth, there is always "another fellow," and the boy at your side in your work with boys may be just the one to bring him to Christ. Will you take the trouble to teach him how? Condensed from an article by *Philip E. Howard,* in *Record of Christian Work.*

III Missionary Topic The People that Sat in Darkness Saw a Great Light

The Great Need. The people that sat in darkness, that sat in the region and shadow of death, is the way Matthew describes the Galileans. As Dr. Maclaren notes, Christ's light has been the great impulse to progress, races without it *sit* and do not march. But now those people are to see a great light, to them light is to spring up. True, they did not as a people know their need of the light of Christ, nor did they recognize Him when He came. You remember that Paul heard the call to "come over into Macedonia and help us," but when he reached Macedonia he did not find that the people realized their need or were eager for his coming. Their need, however, was the call. The Galileans' need is made very vivid by this picture of their sitting in darkness, the darkness caused by ignorance and sin. Their need, like that of the Macedonians, was the call for help. Jesus Christ, the Light of the world, came to them.

Our Duty to send the Knowledge of the Light to Heathen Lands. From a letter written by a foreign missionary these words are taken: All power in the evangelizing of the world is primarily with the Holy Spirit. But if the power of the Holy Spirit's drawing were to be likened to magnetic attraction, the disciple through whom the Spirit works would be the already magnetized

piece of steel, and the outside sinner would be the bit of iron in its natural state. It is by means of the magnetized steel that this iron is now lifted and drawn in the direction of the Polar Star of the universe. The heathen are not converted because the human agency for conversion does not act upon them more directly and more contsantly.

The heathen in India were not converted until Carey and the early missionaries went with the gospel message. The heathen in Burma were not converted until Judson went to them. The heathen in China were not converted until Morrison went to them. The heathen are not converted to-day because the message does not go to them fast enough and pungently enough and multitudinously enough through the agency of Christian missionaries. That throws the responsibility for the evangelization of the world directly and proportionately upon the labors of God's people. It revives Spurgeon's old dictum: 'The question is not whether the heathen will be saved if they do not have the Gospel, but whether I will be saved if I do not take it to them.'"

Mutesa's Message. Said Mutesa, King of Uganda, Africa, to Mr. Stanley: "Stamlee, say to the white people when you write to them, that I am like a man sitting in darkness, or born blind, and that all I ask is that I may be taught how to see, and I shall continue a Christian while I live."

SENTENCE SERMONS

Follow the Christ, the King. *Tennyson.*

See that Christ is not behind you, but before, calling and drawing you on. *Bushnell.*

I am afraid some people's heaven will be very small—they want to go alone. *Evan Roberts.*

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee. *Whittier.*

It is not by searching thou canst find out God—it is by following Him. *George Matheson.*

Reaching one person at a time is the best way of reaching all the world in time. *H. Clay Trumbull.*

The great problem is not how to save the world, but how to persuade each Christian that it is his business to be the means of saving some one man in the world. *C. H. Parkhurst.*

Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples. Jn. 8.31.

Jesus never sends a man ahead alone: He blazes a clear way through every thicket and wood, and then softly calls, "Follow Me, let's go on together, you and I." *S. D. Gordon.*

If Jesus Christ is everything to me, I know He can be everything to any man, and because I know it then woe is me if I do not do all that is in my power to let every man who does not know Jesus Christ share Him with me. *M. D. Babcock.*

THE LESSON'S MEANINGS FOR US

Christ calls us to come after Him and be loyal to Him and serve Him just as truly as He did those four men by the Sea of Galilee. Our treatment of His call determines our life now and hereafter. Let us be able to say with Whittier:

O Lord and Master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

By daily companionship with Christ these unlearned and very imperfect men were made worthy to carry on His work. We must learn in the same way.

Is it possible, questions Dr. Cuyler, for one to be a true Christian himself, and yet be doing nothing to make other men Christians too? The nearer an-

other is to one, the greater his responsibility for him. Every member a Christian and every Christian a soul-winner, is the motto of a class in Birmingham, Ala. Why may it not be your class motto, or at least your class purpose?

Unless the fishers of men heal and pity, as well as teach and preach, they do not really "come after Christ," says Dr. Horton.

The shadow on the brook will scare the trout, and the shadow of self will mar everything, said Dr. Coffin in speaking of fishing for men.

THE LESSON BRIEFLY TOLD

On hearing of the imprisonment of John the Baptist by Herod, Jesus left Judea for Galilee, and afterwards, leaving His early home of Nazareth, settled in Capernaum by the Sea of Galilee. He was then within the borders of the lands of Zebulun and Naphtali, the tribes to whom this region was given on the settlement of Canaan, and Matthew vividly portrays the Galileans' need of Christ, the Light of men, in these words of Isaiah the prophet:

> The land of Zebulun and the land of Naphtali,
> Toward the sea, and beyond the Jordan,
> The Galilee of the Gentiles—
> The people that sat in darkness
> Saw a great light,
> And to them that sat in the shadowy region of death,
> To them did light spring up.

Like His herald, John the Baptist, Jesus the King proclaimed in Galilee that His Kingdom was at hand and called the people to repent. One day while walking by the Sea of Galilee, He saw two brothers, Simon Peter and Andrew, fishing with a net, and He summoned them to come after Him and take up His work, promising to make them "fishers of men." At once they obeyed. A little later, He saw two other brothers, James and John, the sons of Zebedee, mending their nets, and these, too, He called to be His helpers and they followed Him straightway.

The triumphal progress of the ministering King, Matthew then records in a general account of His preaching and teaching and healing in Galilee, His fame as a physician extending throughout Syria, and His subjects coming to Him from beyond the Jordan, including the Decapolis, or the ten Greek cities, and from Judea as well as from Galilee.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Modern evangelistic methods. See "The Revival in the 20th Century," in *Current Literature,* April, '09.

2. "Glorifying the character of Jesus, and insisting upon the authority of Jesus, are not the same as becoming a follower of Jesus." See Dr. Abbott's Parable in his Vesper Sermon in the *Outlook* for Aug. 15, 1908.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What do we call the address of which our lesson is the beginning? (Sermon on the Mount.) 2. According to Lk. 6.12-19, how did Jesus spend the night and the morning before He delivered His Sermon on the Mount? 3. Where was the Sermon on the Mount spoken? To whom? 4. What do we call the verses that begin with "Blessed"? (The Beatitudes.) 5. What connection can you see among the first three Beatitudes? 6. What man in one of Jesus' parables is a good example of the poor in spirit? (Lk. 18.9-14.) 7. Is one who is poor in spirit necessarily meek? Is one who is meek necessarily poor in spirit? 8. Can one be both meek and manly? 9. When did Jesus say that He was meek? (Mt. 11.29; 21.5). 10. What parable of Jesus shows that unmercifulness will be punished? (Mt. 18.21-35.) 11. What four woes are given by Luke in connection with the Beatitudes? (Lk. 6.24-26.) 12. Who is the true Light of the world? (Jn. 8.12) 13. Commit to memory the entire lesson.

TRUE BLESSEDNESS

Golden Text

Blessed are the pure in heart, for they shall see God. Mt. 5.8.

LESSON TEXT Mt. 5.1-16 COMMIT verses 2-9

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.
8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.
10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

WORDS AND PHRASES EXPLAINED

2. *He opened his mouth and taught.* A Hebraism: a solemn way of introducing words of great importance.

3-12. Compare Lk. 6.20-23. Compare also the "blessings" pronounced by Moses, Deut. 28.3-6.

3. *Blessed.* Happy. From *beati,* blessed, the word with which these verses begin in the Latin version, our word Beatitudes is derived.—*The poor in spirit.* The humble-minded, those who are conscious of their spiritual want, their need of God.—*Theirs is the kingdom of heaven.* They shall be its subjects. The Jews were expecting a temporal kingdom; Jesus teaches the spiritual character of that kingdom which begins here in this life. See pages 23 and 24.

4. *They that mourn.* The penitent. "A sense of need makes men poor in spirit, but a consciousness of the positive possession of sin makes them mourn" (*Riddle*).

5. *The meek.* The mild men, *Wycliffe.* They who have gained self-control. "The self-poise of one at peace with God" (*Dunning*).—*They shall inherit the earth.* The meek shall inherit the land, Psa. 37.11. "Dalman shows that even in the Jewish writings possessing the earth has a spiritual meaning, as having part in the future age" (*Horton*). Although He gives different names to the rewards, yet nothing else but the kingdom does He shadow out by all these sayings (*Chrysostom*).

6. *They that hunger and thirst after righteousness.* A metaphor meaning they that eagerly desire righteousness. Compare Isa. 55.1,2; 65.13; Jn. 4.13-14.—

They shall be filled. Filled with righteousness. I am the bread of life (Jn. 6.35); If any man thirst, let him come to me and drink (Jn. 7.37).

7. *The merciful.* The compassionate.

8. *The pure in heart.* Those whom every kind of goodness attracts, who are themselves true. Compare Psa. 24.4.—*For they shall see God.* "For as the mirror, if it be pure, then receives reflections, so the pure soul receives the vision of God" (*Theophylact*).

9. *Peacemakers.* Not merely *peaceable men,* as Wycliffe renders it, but rather the *maintainers of peace,* as in Tyndale's version.—*They shall be called sons of God.* See Rom. 8.14.

10. *Persecuted for righteousness' sake.* "The cause, not the pain, makes the martyr" (*Augustine*).

11. Verses 11 and 12 repeat and apply to the disciples the general statement of verse 10.—*For my sake.* A claim that He is righteousness.

12. *So persecuted they the prophets.* "Jeremiah was stoned, Jer. 20.2; Zechariah, son of Jehoiada, was stoned, 2 Chron. 24.21; Isaiah, according to Jewish tradition, was sawn asunder by Manasseh'" (*Alford*).

13. *Ye are the salt of the earth.* Compare Mk. 9.50; Lk. 14.34,35. Salt preserves from corruption; the disciples should keep others from moral corruption.—*If the salt have lost its savor.* See *Light from Oriental Life.—Wherewith shall it be salted?* They must beware lest they lose their essential Christian character.

14. *The light of the world.* Compare Jn. 8.12; 9.5; Eph. 5.8.—*A city set on a hill cannot be hid.* The disciples were conspicuous witnesses. It is often suggested that from the Horns of Hattin Jesus may have pointed as He spoke to Safed, a city 2650 feet above sea level, which commaned a fine view.

15. See Mk. 4.21; Lk. 8.16; 11.33. See *Light from Oriental Life.*

16. *Even so.* Like the city set on a hill, and the lamp put on the stand.—*Your good works.* "Not you, but your good works" (*Bengel*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

3. *Blessed.*

It's no' in titles nor in rank,
It's no' in wealth like Lon'on bank,
To purchase peace and rest.
If happiness hae not her seat
And center in the breast,
We may be wise, or rich, or great,
But never can be blest.—*Burns.*

3. *Theirs is the kingdom of heaven.* The mistake of the Christian world is that they expect to have the Beatitudes without fulfilling the conditions attached to them. How often do we pray that we may have the kingdom of heaven without thinking that we must be poor in spirit! How often do we pray for mercy without first seeking to be merciful! How often do we expect to be filled because we hunger and thirst, when we have never made sure that what we are hungering and thirsting for is real righteousness! *Henry Drummond.*

4. *Blessed are they that mourn.* Those of us who are much moved by great music can never forget the magnificent use of this Beatitude in the *Requiem* of Johannes Brahms. The repetition of the same music for the solemn "Blessed are the dead" at the end, is one of the master strokes which make the *Requiem* heart-searching beyond almost any music ever written. *James Hope Moulton,* in *Snyoptic Studies.*

5. *They shall inherit the earth.* They have the world who enjoy it, whom it helps nearer God, who see Him in it, to whom it is the field for service and the means for growing character. *Alexander Maclaren.*

7. *The merciful.* Merciful is a word of vast extent. To be merciful is to be kind in every direction: to the guilty as well as to the unfortunate; to the loathsome as well as to the winsome; to insect as well as to man. To be merciful is to be full of mercy to all that God has made. *George D. Boardman,* in *The Kingdom.*

It (mercy) is twice blest;
It blesseth him that gives, and him that takes;
'Tis mightiest in the mightiest; it becomes
The thronéd Monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptered sway,
It is enthroned in the heart of kings,
It is an attribute to God Himself;
And earthly power doth then shew likest God's
When mercy seasons Justice.

Shakespeare, in *Merchant of Venice.*

7. *They shall obtain mercy*—of God and of men. "With what measure you measure, it shall be measured unto you." It is the unjust and the unmerciful that provoke retaliation. The very bearing of the hard man calls for hardness. He does not even know how to make a gracious appeal for sympathy. We speak literally of such a one when we say: "He does not appeal to me." On the other hand, the habitual mood and manner of the sympathetic win; they get mercy. He who has habitually entered with real sympathy into the life of others will not be left alone at the end. One may be admired, envied, deferred to, feared; but if he has been unmerciful, his doom is coming; even by men he will be left in the dreadful loneliness of the selfish life. He will seek for mercy and not find it. He has cut the bonds that bind him to men. He abides alone. Brilliant, selfish, hard, scheming men get their reward even here. They have made impossible the best gifts of friendship—the surest source of happiness.

And the unmerciful spirit works an even greater damage to the inner man. The fundamentally unmerciful are scarcely able to understand, to believe in, or to receive mercy, even of God. "Blessed are the merciful for they shall obtain mercy"—of men, of God. *Henry Churchill King,* in *The Biblical World.*

8. *Blessed are the pure in heart: for they shall see God.* Who, then, are the pure in heart? Evidently those whose hearts are unalloyed. As purity, when affirmed of other things, for example, water, air, glass, means freedom from mixture; so purity of heart means singleness of moral aim, freedom from all alloys, whether of insincerity, distraction, bias. Not that the pure in heart are absolutely sinless: for none is good save One, even God. But the pure in heart are the simple-thoughted, the clear-purposed, the straight-forward, in one word, the guileless.

According to an oriental idiom, he who was admitted to the royal presence was said to see the king. In like manner, to see God is to be admitted into His presence, to apprehend Him more truly, to be the direct recipient of His royal favors, to be vestured with His glory. To know purity we must ourselves be pure. Purity of heart is that court dress and badge without which it is impossible to gain admission to the King of kings. But when will this vision of God take place? In part even now. This is the secret of the victorious life hid with Christ in God, we endure as seeing Him who is invisible. *George D. Boardman,* in *The Kingdom.*

9. *They shall be called Sons of God.* Called in Heaven mostly, where perfect intelligences know how to call things by their right names. But even on earth the recognition is not wholly wanting. Witness the peculiar consideration shown to the Society of Friends, whose abandonment of the outward forms of Sacraments must make their leading tenets the rankest heresy to those who lay stress upon that outward form. It is not strange that those who most conspicuously "pursue peace with all men" should so conspicuously succeed in showing in their members "the sanctification without which no man shall see the Lord." *James Hope Moulton,* in *Synoptic Studies.*

13. *Ye are the salt of the earth.* According to the teaching of our Lord, humanity needs some saving principle from without to keep the race from going to ruin. As there are microbes in the material world which must be destroyed in order that life may be perpetuated, so there is a tendency to evil in human

nature for which some antidote must be found or the race will decay and perish. *Christian Advocate.*

16. *Let your light shine.*

> Heaven doth with us as we with torches do,—
> Not light them for themselves. *Shakespeare.*

If we are going to let our lights shine simply to illumine our own faces we might as well let them go out. *A. J. Gordon.*

LIGHT FROM ORIENTAL LIFE

5. *They shall inherit the earth.* The Jews were looking forward to inheriting the earth in a literal sense; when the Messiah came they expected that their land would rule all lands. How strange it must have sounded to them, to hear such a reward promised to a passive virtue, not to an active deed!

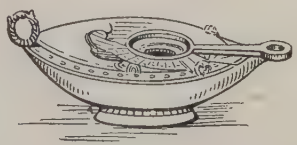
13. *Ye are the salt of the earth.* A gift of salt was considered very valuable. When Darius ordered Tattenai to help in the work of building the temple by aiding the workers, he said "That which they have need of, both young bullocks, and rams, and lambs, for burnt offerings to the God of heaven; also wheat, salt, wine, and oil, let it be given them day by day without fail." And in the letter of Artaxerxes to Ezra we read that when he sent the remnant of Israel back to their home land, among the valuable gifts he enumerated "salt without prescribing how much," Ezra 6.9;7.22.

13. *If the salt have lost its savor.* Rock-salt is now obtained by the Arabs at Jebel Usdum, or Salt-Mountain, at the southern end of the Dead Sea. Sometimes a large proportion of the salt carried away is earthy matter, and when the salt is dissolved this earthy matter remains, insoluble and destitute of the savor of salt.

13. *It is good for nothing but to be cast out and trodden under foot of men.* A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the ground was in a few years entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was "good for nothing." *Thompson,* in *The Land and the Book.*

14. *Ye are the light of the world.* Dalman says that famous rabbis were sometimes called "lamps of the world."

15. *Neither do men light a lamp and put it under the bushel, but on the stand.* Every house was provided with a lamp, a bushel, some skins for wine, a broom and a mill. It is to be noticed that these various utensils are always named in the Gospel with the definite article—the bushel, the lampstand. There was but one in the house. The lampstand was very tall, and it was usually placed upon the ground. Sometimes then, as now, there was a stone projecting from the wall and the lamp was set on this. It was an oil lamp, with one or more burners. The bushel was an indispensable article in the dwelling of a peasant. It was used as a measure, as its name implies, but it also served many other purposes. Placed on the ground and turned upside down, it took the place of a table, and the lamp was put "on the bushel, not under it." The family, seated around in Eastern fashion, would see the lamp, and so it would "give light to all that were in the house." In the present day the bushel is used as a table, and even as a dish. *Edmond Stapfer,* in *Palestine in the Time of Christ.*



An Ancient Lamp

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The kingdom of heaven is at hand, Jesus the King had proclaimed in Judea. In Galilee He laid down the principles by which the lives of subjects of the

Kingdom should be ruled. We call His words "The Sermon on the Mount." They are recorded by Matthew in the fifth, sixth, and seventh chapters of his Gospel. Two views in regard to this Sermon are held: (1) that Matthew has united in one discourse words that were spoken by Jesus at different times and places; (2) that the words were all spoken at one time and in the order given by Matthew, and that the similar portions of it that are given by Luke, and even by Matthew himself, as uttered on other occasions were repetitions such as any one makes who speaks often.

This is evidently the same discourse as recorded by Luke in 6.20-49. Both begin and end alike, and nearly all that Luke gives is given in Matthew. Luke records it as spoken after the choosing of the twelve, and his order of events is probably the right one. Matthew seems to place it earlier, but he gives no definite note of time. Three or four months have passed since the events of our last lesson, and it is now perhaps May of the year 28. See paragraphs 9, 10, 11 and 12 of "The Life of Christ" in the Introduction, page 30.

While the "multitudes" were near by, the Sermon was spoken chiefly to the disciples; see Lk. 6.20. Especially worthy or remembrance is the fact that Jesus is now beginning the training of these twelve associates. His first work after choosing them is to explain to them the nature of the Kingdom of Heaven whose appearance both the Baptist and He had heralded, and He begins by giving them the true standard of happiness in His Kingdom, the true way to attain it.

"The mountain" where Jesus spoke the words of our lesson might have been Mount Tabor, or any of the hills near the lake, but tradition says it was Kurn Hattin, or the Horns of Hattin, about five miles west of the Lake. This is often spoken of as "the Mount of the Beatitudes." At its base Saladin defeated the Crusaders. Assign paragraphs 51, 10-13 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Did anything happen to any of you this week that made you happy? What was it? You were happy because that happened; our words *happy* and *happened* both come from the same word *hap,* which means *chance.* What chances or happens that we like makes us happy. But a happening that made you happy would not make everybody happy. You are happy, Ned, when a sleigh comes along and the driver stops and tells you to fasten your sled on behind, but would such a happening as that make your father happy?

There is a different kind of happiness which Jesus calls blessedness, which makes everybody happy or blessed, but it is not caused by something that happens. When Jesus says "Blessed are the meek," He means blessedness that comes from being. When He says "Blessed are the peacemakers," from what does the happiness come? Being and doing good cause a happiness that lasts.

> Nae treasures nor pleasures,
> Could make us happy lang;

Robert Burns tells us, and we know it is true. After your sleigh ride was over the happiness it gave you was over and you wanted something else to happen that you liked.

> The heart's ay the part ay
> That makes us right or rang,

continues Burns, and we know that is true, too. It is being and doing right and not wrong that gives us the happiness or blessedness that lasts. What we must be or do in order to have the happiness that lasts Jesus tells us in the words of our lesson. What is the first thing that we must be?

For Older Pupils. At the dedication of the National Cemetery at Gettysburg, Edward Everett was the orator of the day, and he had carefully prepared a long oration; but as soon as he read Lincoln's speech, he said, "I would rather be the author of those twenty lines than have all the fame my oration of to-day will give me." You all know Lincoln's Gettysburg address; you know how simple and beautiful it is, one of the gems of literature. It has

been likened to the Sermon on the Mount, whose opening words, the Beatitudes, Coleridge calls "the richest passage in all literature."

How familiar the words of the Beatitudes are! We think we have always known them by heart, at least by rote, but do we know them in their practical value, as offering principles of conduct which followed out make for happiness here, make life really worth living?

How many Beatitudes are there? Which one ends in the same way as the first one does? What relation does the one you call the ninth bear to this one? The last "Blessed" is a special application to the disciples of the eighth Beatitude; there are but eight general Beatitudes. The ideal life is shown in eight different aspects, even as the sun is flashed through the sides of an octagonal prism. They give the conditions of happiness, conform to the conditions, attain to the character and conduct required, and the higher part of your nature will be satisfied, you will be deeply and permanently blessed.

LESSON TOPICS AND ILLUSTRATIONS

I The First Three Beatitudes

The Meaning and the Connection of the First Three Beatitudes. The poor in spirit are those who realize their spiritual poverty and are seeking relief. As Dr. McLaren explains by referring to the Latin words, it is *mendicus* rather than *pauper* that is here meant, the beggar rather than the poor man. The poor in spirit is by no means the poor-spirited. The poor in spirit are not lacking in proper self-respect, they are not Uriah Heeps, they do not go around apologizing for their existence. Principal Iverach of Scotland has written a book whose title is "Poverty of Spirit, the Other Side of Greatness." The poor-spirited are among the smallest and meanest of the earth, while none but the great can be poor in spirit, he rightly thinks. A little soul is satisfied with its own littleness; a great soul is great enough to recognize the greatness of a greater soul. The great man compares his goodness with the ideal goodness and is conscious of his own poverty of spirit.

The Queen of Sheba was no abject craven spirit. She came to visit Solomon in all her regal pomp and splendor, but when she "had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel and his cupbearers, and his ascent by which he went up into the house of Jehovah; there was no more spirit in her." She was poor in spirit; she recognized in Solomon a greater than herself. John the Baptist was no abject craven spirit. Jesus came to him to be baptized, and he recognized in Him a far greater One than himself. "I have need to be baptized of thee," he said, for he was poor in spirit. Poor in spirit must every true Christian be, for he sees in Jesus the ideal Life, he is considering how far short he himself comes of living up to the standard which Jesus would have him attain, and he kneels at Heaven's gate for Heaven's help. Blessed are the poor in spirit; for theirs is the Kingdom of heaven. They are the true subjects of that Kingdom.

Blessed are they that mourn. Not every one that sorrows because of loss of health or of money or of friends or for whatsoever cause is sure of comfort. This Beatitude is evidently closely connected with the first one. They shall be comforted who mourn because they are poor in spirit, who would be richer toward God, know their own measure and are penitent because they do not measure up to God's standard.

Blessed are the meek; for they shall inherit the earth. As Dr. McLaren says, "Meekness is the direct outcome of poverty of spirit and the consequent sorrow. It is a test of their reality. Many a man will indulge in confessions of sin, and yet crackle up in sputtering heat of indignation at some slight offence. If he does, his lowly words have had little meaning, and the benediction of these promises will come scantily to the heart."

"Poverty of spirit is humility looking Godward, a grace before God; meekness is humility looking manward, a grace before men," says Dr. George A. Boardman in "The Kingdom". "Both graces must show together; for one may be meek before man and yet not be poor in spirit before God; but he

who is poor in spirit before God will be meek before men. He will have the mind of Christ; for our King was meek and lowly in heart."

Measured by Christ's Standard. During the war with Japan, the Russians captured two Japanese spies in the act of blowing up a bridge on the Manchurian railway, and sentenced them to death. Colonel Jokki was a Buddhist, and like the Pharisee in Christ's parable, he said to Colonel Jokoka, who was a Christian: "I die more tranquil than you. I have performed my duty toward my country and toward my God. You, only toward your country. You are always boasting of the superiority of Christianity. Well, I consider that you are not in accord with Christ, whereas I have nothing with which to reproach myself."

"Perhaps you are right," the Christian, like the publican, answered. "However, it is now permitted me to do the first truly Christian act of my life. I shall give the money I have with me, about a thousand rubles, to the Russian Red Cross, to be used for our wounded enemies."

He then asked to see the chaplain, and as there was no Protestant minister in camp, the Russian regimental pope came to the prisoner.

"I should like to hear the Sermon on the Mount," said the condemned man; and he followed the text in his Japanese Bible while the priest read aloud in Russian. When they reached the words, "For if ye love them which love you, what reward have ye?.....And if ye salute your brethren only, what do ye more than others?" the prisoner closed his book, and for a few minutes prayed silently, with eyes shut and lips moving. Then he turned to his Buddhist comrade and said, gently:

"Jokki, you are right. You die with a more peaceful conscience than I, for never have I felt more keenly how much my life has been in disaccord with the teaching of Jesus."

II The Fourth Beatitude

They that hunger and thirst after Righteousness. Nansen, the explorer, has told in his book how he and his men suffered many weeks from thirst while crossing Greeland. So intense was the cold that they could melt only ice enough for a little tea and a very small amount of water for each man. Every moment of their waking hours they craved water. At last they saw in a hollow what looked in the distance like water. Like madmen they rushed to the spot where the sun had melted a little pool, and throwing themselves down on the ice they drank till they could drink no more. Those who thirst after righteousness as Nansen thirsted after water, shall be filled.

Says Dr. George MacDonald in one of his novels: "No one has yet written the poetry of hunger, has yet built up in verse the stairs of ascent up, not to an alderman's past, that is the way down the mouldy cellar-stairs, but up the white marble scale to the hunger after righteousness whose very longings are bliss."

The One Hunger that will be appeased. You may wish for wealth and stay poor. You may wish for reputation, and be dishonored. You may wish for knowledge, and yet be shut up to a life of relative ignorance. You may wish for influence, and yet be so hedged about that all your life shall seem to be spent in vain. But the soul that longs for a stronger conscience, a clearer faith, and more eager and joyous hope, a diviner revelation, shall not go unsatisfied. This is the one hunger to which God promises ever and always enough. *Lyman Abbott,* in *Signs of Promise.*

Thanks, O Lord,
That still my heart with hunger faints!
The day will come when at Thy board
I sit, forgetting all my plaints. *George MacDonald.*

Korea's Hunger for the Knowledge of Righteousness. Last Sunday morning I visited the Central Church in Pyeng Yang, Korea, and found a thousand persons—men, women, and some children—seated on mats in groups, studying the day's Sunday-school lesson. In America the dominant movement is to get adults into the Sunday School by "Baraca," "Brotherhood," and all proper devices, but here in Korea, men and women, especially men, crowd the

buildings to their utmost capacity, and allow little space for the children. I saw a man lifting forty small boys into a window from without, and these were wedged in among full-grown men wherever the smallest space could be found. The burden of my Sunday-school addresses has been, "Brethren of Korea, as soon as you can possibly satisfy this tremendous adult pressure upon the Sunday School, provide for the children."

What does it mean when the Holy Spirit literally overshadows a great body of men and hurls them with faces to the floor all night in an agony of conviction for secret sin? What further does it mean when these same natives, their faces convulsed with pain and their eyes wet with constant weeping, confess publicly their sins one by one, and plead with God for pardon? What further does it signify when, a year later, these impoverished, hard-working men and women maintain a self-supporting church with two pastors, a home missionary, and Christian schools; and whenever their church bell peals out, they crowd to the very door-steps every place of worship, and sit on mats for long hours listening eagerly to any one who will teach them the Bible? *H. M. Hamill, God's Hand in Korea's Bible Study,* in *The Sunday School Times.*

III The Seventh Beatitude

Blessed are the peacemakers; for they shall be called sons of God.

God's benison go with you, and with those
That would make good of bad, and friends of foes. *Shakespeare.*

Let Quarrels alone. There is a legend that Hercules was once going along a narrow road when a strange-looking animal appeared threateningly before him. Hercules struck him with his club and passed on, and was greatly surprised soon afterwards to see the same animal approach yet more threateningly, now three times as large as before. Hercules struck it fast and furiously, but the harder and oftener he struck, the bigger and more frightful grew the monster, till it completely blocked the road. Then Pallas appeared to Hercules and warned him to stop. "The monster's name is Strife," she said; "let it alone, and it will soon become as little as it was at first." All strife and quarreling will certainly cease if one of the quarrelers lets it alone.

Some people not only never let strife alone themselves, never "give in" to others whether they are in the right or in the wrong, but they even try to make trouble among other people. Benjamin Franklin says that he that blows the coals in quarrels that do not concern him, has no right to complain if the sparks fly in his own face. Often they do.

The Gospel of the Prince of Peace. The natives of Toro and those of Buniro in the heart of Africa had hated and fought one another since the earliest times. One night a great meeting was held by a missionary in Buniro, and at its close four Christian men from Toro stood up and asked permission to speak. "The last time we came down from our mountains to you," they said, "we came with shields and spears in our hands and with hatred in our hearts. Now we stand before you with the word of God in our hands and with love in our hearts." The words of The Prince of Peace had made these Toro men peacemakers. Nothing else will so change such men from hating to loving, from fighting to helping.

One Way in which One can be a Peacemaker. I was a peacemaker today, said little Amy happily, on her return from school.

"What makes you think so?" asked some one, half indulgently, half teasingly.

"'Cause there was something I didn't tell," replied Amy, serenely.

The answer and its note of content provoked a smile, but the child was right; there is a deal of peacemaking in not telling things—the things that one is forever hearing, that woud do hurt to no purpose when they are repeated. *American Messenger.*

A Good Mixer. The slang phrase, "a good mixer," has a peculiar meaning when applied to a man. It seems never to have been used as descriptive of women. But why not? Some women might wear the title with distinction, although in a little different sense.

Woman's service in village or church is often that of welding together obstinate and diverse elements. For her there must be no Democrats or Re-

publicans, no Methodists or Catholics, when she has in hand some measure for the common good.

The shade-trees in a certain village are a growing memorial to a woman who got the Second Adventists and the Congregationalists together, and set them in pairs to digging the same holes, instead of working on opposite sides of the street. She was a good mixer herself, and like all of that brotherhood, she was the cause that good mixing should be in others.

In this world of strifes and misunderstandings and petty frictions, the rarest and dearest of her sex is the woman who goes on her way—a smile on her lips and a gently persuasive spoon in hand—measuring and mingling contrary tastes and dispositions and ambitions, and adding to the combination that subtle one-knows-not-what of personality which is the crowning grace of a good mixer. *Youth's Companion.*

A Word in Season. Many stories are told of the happy faculty of saying a word in season, possessed by Dr. Hall, an old clergyman of Princeton, New Jersey, years ago. At one time a difficulty had arisen in the Presbyterian Church at Cranberry. The presbytery was convened to hear and adjust the matter. They met at Cranberry, and the discussion became so very hot that a good deal of unpleasant feeling was discernible in the tones and faces of those who were carrying on the arguments. Just at the most critical point old Dr. Hall rose to pour oil on the troubled waters, as was his invariable custom.

"Mr. Moderator," said he, in his gentle voice, and with no suspicion of a smile on his face, "Mr. Moderator, I rise to offer a resolution, which is that a little sugar be put into this cranberry tart."

The effect was instantaneous; the laugh came at just the right moment, and the bitterness that had begun to gain ground was checked then and there. *Youth's Companion.*

SENTENCE SERMONS

My want is God's desire to give. *Jean Ingelow.*

Life would be unutterably more blessed if men sought or cared for the elements of blessedness. *F. W. Farrar.*

Be a lamp in the chamber, if you can not be a star in the sky. *George Eliot.*

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. Jn. 8.12.

The soul must stand in the sunlight to bear witness to the sun. *Phillips Brooks.*

I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. Jn. 6.35.

There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness. *Carlyle.*

"I do not see thee, God!" a soul made plaint;
"O for an angel hand to tear the veil apart;
Hide not from the Thy face, I strive, I faint!"
The silence whispered, "Art thou pure in heart?" *The Outlook.*

Only Christ can influence the world; but all that the world sees of Christ is what it sees of Him in the life of His followers. *Henry Drummond.*

Heaven doth with us, as we with torches do,
Not light them for themselves. For if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. *Shakespeare.*

THE LESSON'S MEANINGS FOR US

A question which each one should ask himself is, Among which of the Blessed do I belong?

Instead of trying to be happy, let us strive to deserve happiness.

Instead of seeking our happiness in the possession of things only, let us seek it more in the possession of spiritual qualities.

Instead of finding happiness for ourselves, let us create happiness for others.

Do you want Christ to represent you above as you represent Him below?

some one well asks. Stir up the gift of God which is in thee, wrote Paul to Timothy. Stir it into a flame, the Greek verb means. There is a spark, a gift of God, in me; I will do what I can to stir it into flame and let it shine.

Let your light shine before men, not that they may glorify you, but that they may glorify your Father who is in heaven.

THE LESSON BRIEFLY TOLD

On a hillside above the Sea of Galilee sits Jesus, the Great Teacher, surrounded by His disciples, and around them a throng of people. He is the King telling them the characteristics and rewards of the subjects of His Kingdom. Blessed, He says, are the poor in spirit, the humble hearted, for their reward is the kingdom of heaven; and they that mourn, that sorrow for their sins, for they shall be comforted; and the meek, that have gained self-control, for they shall inherit the earth; and they that hunger and thirst after righteousness, that eagerly long to be good, for they shall be filled; and the merciful, for they shall obtain mercy; and the pure in heart, for they shall see God; and the peacemakers, for they shall be called the sons of God; and they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, My disciples, Jesus continues, when you are reproached, persecuted, evil spoken of, for My sake; rejoice and be glad that you are counted worthy to suffer even as did the prophets of old.

Their influence and responsibility as subjects of His Kingdom is Jesus' next theme. Ye are like salt, your duty is to keep others from corruption, but ye are as useless as salt that has lost its savor if ye lose your essential Christian character. Ye are like light, like a conspicuous city on a hill. Even as men do not put a light under a bushel, but on a stand where it gives light to all, so do not hide your light, let your good works be seen so that men may glorify your Father who is in heaven.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Why are you not happy? See article with this title in *Outlook* for Sept., '06.
2. Modern persecution. See "The Blessedness of Battle," in *Outlook* for Sept. 22, '06.
3. The ideal citizen of the Kingdom of Heaven.
4. The rewards of the Beatitudes. See "The Flourishing of the Wicked" in *Harper's Weekly,* Jan. 19, '07.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Where in the Old Testament are the sayings quoted in verses 21, 33, 38 and 43 found? (See the margin of your Bible.) 2. Which of the ten commandments is given in the 21st verse? 3. Where in the Old Testament are the ten commandments found? 4. What is Paul's counsel to the Corinthians in 1 Cor. 6.7 in regard to lawsuits? 5. What does the figure of speech in verse 38 mean? 6. In verse 39? 7. In verse 40? 8. In verse 41? 9. What did Paul do when Ananias, the high priest, ordered him struck on the mouth? (Acts 23.3.) 10. When did Jesus resent a blow on the face? (Jn. 18.22,23.) What, then, do His words in verse 39 mean? 11. Why does verse 42 not mean that we must give to every beggar? (It is a principle of conduct, not a rule of action.) 12. What follower of Jesus about whom we studied last year prayed for his persecutors when dying? (Acts 7.59,60.) 13. What people did Paul remind of God's goodness in sending them rains and fruitful seasons? (Acts 14.17.) 14. What does the word *perfect* mean in verse 48? 15. In what ways must the righteousness of Christ's followers excel the righteousness of the Pharisees? 16. Commit to memory verses 38-48.

LESSON V—JANUARY 30

SOME LAWS OF THE KINGDOM

Golden Text

Be ye therefore perfect even as your Father which is in heaven is perfect. (A. V.) Mt. 5.48.

LESSON TEXT Mt. 5.17-26, 38-48 (Print vs. 22-26, 38-48) COMMIT v. 44

22 But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. 38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: 39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. 41 And whosoever shall compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

WORDS AND PHRASES EXPLAINED

17. *Destroy.* Pull down, set aside.—*The law or the prophets.* By the *law,* the Pentateuch was meant; by the *prophets* (as frequently), the remainder of the Old Testament.—*Fulfil.* Fill full, complete. "What the law sketched, Christ painted completely: the painter does not destroy the sketch, but rather fills it up" (*Theophylact*). "The New Testament is latent in the Old, and the Old Testament is patent in the New" (*Augustine*).

18. Compare Lk. 16.17; Mt. 24.35.—*Verily.* Truly. —*Jot.* "Yod, Y, the smallest letter in the Hebrew Square alphabet" (*Allen*).—*Tittle.* "Presumably the small strokes that distinguish from one another otherwise similar letters of the Hebrew alphabet" (*Allen*).

19. *One of these least commandments.* "What then are the commandments? In answer to this question, Jesus in Mt. 19.18 referred to the moral portions of the Decalogue, and not to any ceremonial enactment; compare Rom. 13.9." (*Slater.*)

20. *The righteousness of the scribes and Pharisees.* They observed the letter rather than the spirit of the law.

21-48. These verses illustrate the way in which Christ completed the law by showing its underlying moral principles.

21. *To them of old time.* Notice the change from *by them,* AV: the pro-

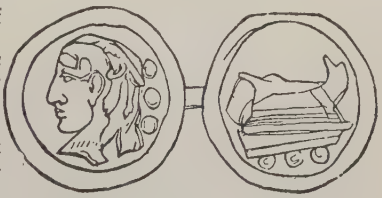
noun in the Greek is in the dative case.—*Thou shalt not kill.* Ex. 20.13; Dt. 5.17. —*In danger of.* As Shakespeare's use shows—You stand within his danger, do you not?—this expression meant originally "in the power of." The Greek word ἔνοχος means *held* or *bound by,* hence *liable, subject to.—The Judgment.* See Dt. 16.18.

22. *But I say unto you.* Note the contrast: "It was said to them of old time"; "I say unto you."—*Angry with his brother.* Many ancient authorities insert *without cause,* RVm.—*Raca.* An expression of contempt, RVm.—*Thou fool. Moreh,* a Hebrew expression of condemnation, RVm.—*Hell of fire.* Greek, Gehenna of fire, RVm.—Many scholars understand that this verse expresses three degrees of guilt—anger, anger expressed in contemptuous terms (Raca), and anger expressed in still more abusive terms (Moreh); and also three corresponding degrees of punishment—the judgment (κρίσις, the lower Jewish court, found in every city), the council (συνέδριον, Sanhedrin, the supreme Jewish tribunal), and fire of hell (γέεννα, the valley of Hinnom, where the bodies of criminals were burned). Since Moreh cannot be called a much worse term than Raca, the expressions may merely be equivalent, all affirming emphatically that unrighteous anger, expressed in abusive words, as well as murder, deserves the severest punishment. The suggestion has been made in the Journal of Biblical Literature that Matthew omitted the words "It is also said" before the second statement "whosoever shall say to his brother, Raca, shall be in danger of the council", because all Jews would understand that this was one of the traditions of the elders, and that the latter part of this verse is Christ's interpretation of this statement, in which He changes the Aramaic epithet *Raca* to the Greek *Moreh* and makes the crime universal.

23. *Therefore.* Since anger is criminal, one should seek reconciliation with one whom he has offended.—*The altar.* The great altar in the inner court of the temple, where the priests sacrificed the offerings brought.—*Aught.* Anything.

24. Do not postpone the performance of duty to what you may deem a convenient season.

25. See Lk. 12.58,59.—*Adversary.* Adversary at law, creditor, verse 26.—*In the way.* On the way to have the trouble settled by a judge.—*Haply.* Perhaps.—*Farthing.* A small Roman copper coin equal in value to about two-fifths of a cent.



Roman Quadrans, or Farthing

38. *An eye for an eye, and a tooth for a tooth.* This is called the *lex talionis, the* law of retaliation. As given in Ex. 21.24; Lev. 24.20; Dt. 19.21 it referred to punishment meted out by a court of justice, but the Jews held that it permitted private revenge.

39. *Him that is evil.* The one, for example, who smites you. Evil, RVm.

40. "There is a Latin proverb which resembles this saying, viz., 'If one sues you for the egg, give him the hen also'" (*Broadus*). —*Coat.* The inner garment. "The law of Moses provided (Ex. 22.26) that if it were taken in pawn, it should be returned before sunset. Such being the law, the Jewish tribunals would naturally allow the inner garment to be taken by judicial process rather than the outer one, and this will explain the order in which they are here mentioned. Luke (6.29) says nothing of a suit at law, and hence mentions them in the order in which they would naturally be removed" (*Broadus*).—*Let him have thy cloak also.* The outer garment. It is altogether a defect in you, that ye have lawsuits one with another, wrote Paul to the Corinthians, and then he asked, Why not rather take wrong? Why not rather be defrauded?

41. *Compel.* Greek, *impress,* RVm. See Light from Oriental Life.

42. "Obviously to give to every beggar, to lend to every borrower, would be as hurtful to them as it would be harrassing and exhausting to us. Refusal may often be the best gift. Our gifts and loans are to be measured by the welfare, not by the desire of the asker; and to be made in the spirit of our Heavenly Father. Begging was as common and as annoying then as it is now" (*Schaff*).

43. *It was said. Thou shalt love thy neighbor* is said in Lev. 19.18; *and hate thine enemy* was added by the Jewish expounders of the law, for they held that an enemy was not a neighbor, that Gentiles were enemies, and that only Israelites should be loved. See Dt. 23.6, which may have given the Jews the excuse for their saying.

44. *Bless them that curse you, do good to them that hate you,* AV, is omitted because not found in the best manuscripts: it is thought to have been borrowed from Lk. 6.27,28.—*Pray for them that persecute you.* Compare the example of Stephen, Acts 7.60.

45. *That ye may be sons of your Father who is in heaven.* Like Him in bestowing good on all alike, the just and the unjust. Compare Eph. 5.1.—*Sendeth rain on the unjust.* Compare Acts 14.17.

Coat and Cloak

46. *What reward have ye?* What thank have ye, Lk. 6.32.—*The publicans.* The collectors or renters of Roman taxes, RVm. See Light from Oriental Life.

47. See Light from Oriental Life.

48. Compare Lev. 19.2.—*Ye therefore shall be perfect. Ye* is emphatic in the Greek; ye in contrast to the tax-gatherer and Gentiles of verses 46 and 47. Ἔσεσθε, *shall be,* is future indicative, and is therefore translated literally in the RV, but the future tense is used for the imperative, as in the Ten Commandments, and the AV gives the better meaning. *Perfect* means *complete.* Do not merely perform some duties, such as prayer and almsgiving, and neglect others, such as charity in judgment and kindness to enemies: omit none, even as God omits none. "The Saviour, I suppose," said Abraham Lincoln, "did not expect that any human creature could be perfect as the Father in Heaven; but He said, As your Father in Heaven is perfect, be ye also perfect. He set this up as a standard, and he who did most toward reaching that standard attained the highest degree of moral perfection".

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

17. *I came not to destroy, but to fulfil.*

The advent of Jesus was such a picture as was seen when eloquence came to man and said, I have not come to destroy your words, but only to teach you to speak more perfectly; or when music came and offered to lead the human power of such utterance up toward a perfect song. It is certain, however, that those who heard the words of Jesus of Nazareth were far from being able to perceive the existence of any greater ideas than their own, and for them to lose a jot or tittle was for all piety to fail. The Teacher was soon put to death, the populace being unable to believe that their daily religion was capable of being fulfilled any more perfectly than it had been fulfilled by their fathers and high priests. It was as though Mozart had volunteered to teach the American Indians music and they had slain him for attempting to teach as many as eight notes. Away with him! our tribes have used but three notes, lo! these many generations. *David Swing,* in *Truths Leaf by Leaf.*

> New occasions teach new duties; Time makes ancient good uncouth;
> They must upward still, and onward, who would keep abreast of Truth.
> *James Russell Lowell.*

38. *An eye for an eye.* Society has already largely adopted the law laid down by Jesus on this subject. The next of kin is no longer the avenger of blood; the personal combat is no longer the means of personal vindication; the duel is outlawed; courts of justice are organized to serve as impartial defenders

of the individual against the wrongdoer; police are appointed to furnish their immediate protection. *Lyman Abbott,* in *The Biblical World.*

46. *For if ye love them that love you, what reward have ye?* Do not even the publicans the same? It is this teaching and this spirit that have made the woes and needs of every nation under heaven a matter of concern to every Christian people. A famine whether it be of bread or of truth; cruelty whether it be for gain or in war, concerns us though it take place in a land we have never seen and never expect to see. The spirit of Christ has given us eyes to see across oceans, as science has given us voices that can speak from land to land. *Editorial* in *The Biblical World.*

LIGHT FROM ORIENTAL LIFE

22. *The hell of fire.* The Greek word γέεννα, *Gehenna,* comes from two Hebrew words *Gei Hinnom,* or Valley of Hinnom, the name of the valley which skirted Jerusalem on the south. The Arabs still call it the Wady Jehennam. It was held to be accursed because there the idolatrous Israelites had burned their children in sacrifice to the Syrian god Molech. In the time of Josiah was begun the practice of burning in this valley the refuse of the city and the bodies of animals or of criminals, a practice which continued to the time of Christ. Because fire was constantly kept burning there, it was called γέεννα τοῦ πυρός, or Gehenna of fire, and the term was naturally used by the Jews to designate the place of future punishment.

38. *An eye for an eye.* Not only is the principle of an eye for an eye and a tooth for a tooth stated in these very words in the Laws of Hammurabi, but it runs throughout them, and usually with drastic liberality. For example: If in a man's house, a fire has been kindled, and a man who has come to extinguish the fire has lifted up his eyes to the property of the owner of the house, and has taken the property of the owner of the house, that man shall be thrown into the fire. *The Oldest Code of Laws.*

41. *Whosoever shall compel thee to go one mile, go with him two.* The Greek word ἀγγαρεύσει, translated *shall compel to go* means *to press one to serve as a courier.* The custom and the word were adopted by the Greeks (and then by the Romans) from the Persians on succeeding them in Western Asia. The Roman troops had authority to compel any man to act as a temporary courier or porter or to perform any government service whatever, and they could also seize horses for this service. Dr. M. R. Vincent thus pictures the situation: "A man is traveling, and about to pass a post-station, where horses and messengers are kept in order to forward royal missives as quickly as possible. An official rushes out, seizes him, and forces him to go back and carry a letter to the next station, perhaps to the great detriment of his business." The Jews hated this service, not merely because it was inconvenient to them, but because it was imposed by hated foreign rulers. In the time of the Maccabees a Syrian king who wished to conciliate the Jews made this declaration, "I order that the beasts of burden of the Jews be not impressed." Our jury service partakes somewhat of the nature of an "impressment."

46. *The publicans.* The right to collect the taxes in each province was sold by the Roman government to a citizen or company of citizens at Rome, and the latter farmed out the tax collecting from the people to other Roman citizens or to natives of the province who did not care much about public opinion. Such tax collectors, or publicans as they were called, were hated and despised by the Jews, who classed them with heathen and harlots, robbers and murderers, for they reminded the people of their subjection to foreign rule, and they were wont to use their power to extort more than the law required.

At the present time the Turkish government orders the tax collectors in Palestine to collect a tenth, but he permits them to demand a fifth. A farmer can not hide what he wishes to sell. His grain must be taken to the public threshing-floor, where a huge stamp is placed on it. The owner can not take it away until the tax-gatherer has been satisfied, and thus the latter often secures a fifth of the grain for himself.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Jesus had called Matthew, a publican, to be His disciple, He had violated the

rabbinical rules in regard to the Sabbath, and no doubt the Jews accused Him of destroying the law given by Moses. To effect a transition from a life of subservience to the literal wording of the law and of obedience to the rabbinical interpretations of the law, to a life in accordance with right principles and to obedience to higher ideals, was indeed the great self-imposed task of Jesus. With great patience He taught, and step by step endeavored to overthrow the formalism of the scribes and Pharisees, the religious leaders who explained the law to the people in the synagogues. Jesus was zealously opposed to their exaltation of the form rather than of the substance of the law; He was not opposed to the Law itself, and therefore in this part of the Sermon on the Mount He declares that He came not to oppose the Law, but to fulfil it. While He emphasizes the importance of the Law and His purpose of fulfilling it, He was very far from meaning that it was His mission to see that all which the Law and the prophets commanded was literally carried out. He came to fulfil the law by showing the members of the Kingdom how they must obey its real spirit, to see that they obeyed it more worthily than the Pharisees. The contrast between His and the Pharisees' interpretation of the Law is the theme of our lesson.

For the geographical background see the last lesson, page 66. Assign paragraphs 14-16 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. "I have been committing to memory some verses in the Bible, and I have come to recite them to you." These were the words of a Korean Christian to a missionary. He had walked a hundred miles to recite these verses, and he would have to walk all the way back again. Without a single mistake he recited the entire Sermon on the Mount. How many chapters? How many verses? How many of them do you know? Then the missionary told him that it was not enough to learn the Sermon by heart, he must practice it. "That is the way I learned it," he exclaimed eagerly. "I tried to memorize it, but it wouldn't stick, so I hit on this plan; I memorized a verse, and then I found a heathen neighbor of mine, and practised the verse on him. Then I found it would stick." Let us see how we must practice the part of the Sermon on the Mount that is our lesson to-day.

For Older Pupils. We hear much about the beauty and simplicity of language and the comprehensiveness of scope of the Sermon on the Mount. Blackstone, our great authority on law, declared that the principles of all wise legislative measures enacted among all the civilized nations of the earth are found in this discourse. It can be read in five minutes, and yet, as Dr. Hillis says, it is a glowing canvas holding sixty different pictures and symbols. But are all its teachings practical, can they be put into practice? Can they be lived in this land and in these days? We can not answer this rightly unless we rightly know just what Jesus meant in each case. As Matthew Arnold said, Christ came to reveal what righteousness really is, for nothing will do except righteousness, and no other conception of righteousness will do except Christ's conception of it.

We need first of all to realize that Jesus often spoke in figures of speech which express a definite but not a literal meaning. As some one has said, when we read Emerson's words, Hitch your wagon to a star, we feel the inspiration he intended by his thought, but we do not go and pick out our star. So when Jesus bids us give our cloak to him who has stolen our coat, He bids us be generous; when He says, Turn the other cheek, He means be forgiving, unrevengful; when He counsels us to limit our speech to yea and nay, He means avoid exaggeration, over-speech.

LESSON THOUGHTS AND ILLUSTRATIONS

I Uncommitted Sin

Christ's Teaching. The Mosaic law said, Thou shalt not kill, but Christ said that the angry thoughts, the scornful or contemptuous words, the hatred of another, deserve punishment, too. The angry thought is the beginning of the

transgression, the evil at its source. The murder is the end; the result of the feeling. The sin is not in the act alone, it is in the thought that may or may not lead to the act. But—"if we look down, then our shoulders stoop, and if our thoughts look down, then our character bends." The Duchess Isabella asked a court astrologer to help her gain a wished-for object. He declared that she would receive her wish if she kissed every day for a hundred days a certain picture. She obeyed. The picture was saturated with a subtle poison, and soon her hair turned white, her eyesight failed, and her lips turned black, and ere the hundred days were over she lay dead. So evil thoughts persistently cherished will undermine the character and bring about the soul's destruction.

It is not what one does that is the measure of one's real character; it is what one would do if he were not afraid of being found out, were not mindful of the opinion of others, or were not deprived of the opportunity. It is not what one does but what he is at heart, not the outward deed but the inward life, not the action, but the springs of action, that God judges. 'Tis not what man Does which exalts, but what man Would do! exclaims Browning, and equally true is is that, 'Tis not what man Does which debases, but what man Would do. Again Browning tells us that the aim, if reached or not, makes great the life, and the thought comforts us, but we should not forget the complementary truth that some unreached aims make mean the life, and the thought should warn us. As a man thinketh in his heart, so is he.

The Motive. Everything depends on motive. The virtues may be real or only apparent, even as the vices may be real though not apparent. Some men, for instance, are kept from going astray by mere cowardice. They have not character enough to lose their character. For it often requires a strong character to go wrong. It demands a certain originality and courage, a pocketing of pride of which all are not capable, before a man can make up his mind to fall out of step with Society and scatter his reputation to the winds. So it comes to pass that very mean men retain their outward virtue.

Conversely, among the prodigal sons of the world are often found characters of singular beauty. The prodigal, no doubt, was a better man to meet and spend an hour with than his immaculate brother. A wealth of tenderness and generosity, truly sweet and noble dispositions, constantly surprise us in characters hopelessly under the ban of men. But it is an instance of misconception as to the nature of sin that with most men this counts for nothing; although in those whose defalcation is in the lower region it counts, and counts almost for everything. Many of those who sow to the flesh regard their form of sin as trifling compared with the inconsistent and unchristian graces of those who profess to sow to the spirit. Many a man, for example, who thinks nothing of getting drunk, would scorn to do an ungenerous deed or speak a withering word, and it is really a question whether he is not right. One man sins high up in his nature, the other low down; and the vinous spendthrift, on the whole, may be a better man than the acid Christian. "Verily, I say unto you," said Jesus to the priests, "the publicans and the harlots go into the kingdom of God before you." *Henry Drummond, Addresses.*

II Resist not him that is Evil

The Teaching of Christ. When Saul was pursuing David that he might kill him, David spared Saul's life when he had him in his power in the cave at En-gedi, and Saul said to David, "Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil." This is just what Christ is telling His disciples, that the Davids must be more righteous than the Sauls, the Christians than the Pharisees, they must not only return good for good, but even good for evil.

A Surprised and Ashamed Dog. Did you ever hear the story of Watch and the Monkey? Watch was a great dog who had been sleeping peacefully until an organ grinder's music aroused him. The dog saw the monkey coming toward him on the grounds where he was master, and he sprang up in a fury and was about to tear the intruder to pieces when the little animal did what he had been trained to do, took off his hat and made a deep bow. This was a situation for which Watch was not prepared; he was so surprised that he stopped, dropped his tail, hung his head in shame and slunk away to hide.

Love your Enemies. Xenophon said in praise of Cyrus the Younger that no one had done more good to his friends and more harm to his enemies than he. Xenophon believed with the Pharisees that one should love his neighbor and hate his enemy. General Robert E. Lee believed the word of Christ that one should love his enemies, that one should be a son of his heavenly Father who makes His sun to rise on the evil and the good and sends rain on the just and the unjust. When General Lee was a student at West Point, another student hated him because he had won the scholarship honors away from him. Years afterward General Lee was asked what he thought of this enemy of his as a candidate for a certain position. "He is a man of fine qualities and large acquisitions; I think he will adorn the place," promptly answered the General. "Evidently you don't know what he has been saying against you," his questioner returned. Quietly General Lee answered, "I was asked, not what was his opinion of me, but what is my opinion of him."

A Union soldier, who was in the Battle of Gettysburg, cherished bitter feelings towards the Confederates. He was lying badly wounded not far from Cemetery Ridge when General Lee in his retreat rode near him. The soldier recognized him and shouted, "Hurrah for the Union!" General Lee dismounted and approached. "I thought he meant to kill me," said the soldier in telling the story, "but he looked down at me with such a sad expression and extending his hand grasped mine and said, 'My son, I hope you will soon be well.' There he was, defeated, retiring from a field that had cost him and his cause almost their last hope, and yet he stopped to say words like those to a Union soldier who had taunted him as he passed by! As soon as he left me I cried myself to sleep there on the bloody ground."

Should One never resist Evil? The answer to this question is found in Christ's own conduct. When He came upon the traders and the money changers in the temple court, who were not only dishonoring the sacred place with their noise and traffic but were so filling up the court that the Gentiles had no quiet place in which to worship, He resisted that evil with vigor, and making a scourge of cords He drove them all out, poured out the money changers' money and overthrew their tables, and in righteous anger said, "Take those things hence; make not my Father's house a house of merchandise!" When He was brought before the high priest the night before His death and one of the officers standing by struck him with his hand, saying, "Answerest thou the high priest so?" Jesus replied: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Was not that a protest against evil? And yet He says, "Resist not the evil one"; how shall we understand His words in the Sermon and His deeds in the temple?

First of all and chief of all, we must bear in mind that Christ is comparing the righteousness of those who taught the law of retaliation, an eye for an eye, a tooth for a tooth, demanded in the spirit of revenge, with the righteousness that is unselfish, forgiving, loving. "In a hundred ells of contention there is not one of love," and Christ is teaching the law of love, He is not dealing here with those cases of violence and wickedness for which He came bringing a sword instead of peace. Hatred of a wrong is a duty, but hatred of a person is never a duty.

Then in the Sermon Christ is speaking in parable, metaphor and proverb, and like our parables and proverbs of to-day they are of common and general, though not universal, application. "Bear ye one another's burdens, and so fulfil the law of Christ," wrote Paul to the Galatians, and then only three verses later in the same chapter we read, "Each man shall bear his own burden." That each exhortation is a true one, although one is the opposite of the other, everyone can readily understand. It is our duty to bear bravely our own burdens; it is also at times our duty to let others help us bear them. "Resist not the evil one," said Christ, and He was teaching a true principle, one that should guide us in our dealings with others; and then He resisted the evil ones in the temple, for He was righteously indignant at their conduct and sought to reform the evil.

"There are thousands of instances where it is better to suffer wrong than to resent it, but there are some cases in which it is not a man's duty to suffer wrong," declared Henry Ward Beecher. "In all cases where a man would, by his example, take out of the community a bold and manly spirit to resist injustice

and wrong and make men craven, he has no right to set that example. Where men seek to put wrong on you, and where their success will only make them stronger to oppress others that are weaker than you, you have no right to suffer wrong." It is a Christian's duty to put on the whole armor of God and fight valiantly against the evils in the world, but not to resist evil ones in the spirit of hatred and revenge, an eye for an eye and a tooth for a tooth, for "Vengeance is mine, I will repay," saith the Lord.

III The Second Mile

The Test Question of Jesus. If ye love them that love you, do not even the publicans the same? If ye salute your brethren only, do not even the Gentiles the same? What do ye more than others? These are searching questions that Jesus asked of His disciples. As members of His Kingdom, they could not be content to be merely as good as the average, to do only as much as others did who were not His followers. Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the Kingdom of heaven.

Ye shall be perfect as your heavenly Father is perfect. If, then, you would be sons of your Father who is in heaven, and share in His perfectness in so far as you can, you will do the extra things, such as enduring injustice, going the second mile, loving not only those who love you but even those who hate you, saluting not only those who return your greeting but even those who scorn it. Your goodness, as Paul wrote Philemon, should not be as of necessity, but of free will; you should not go the first mile laggardly, under compulsion, but both the first and the second mile heartily of your own accord.

More than Half Way. Ardent and full of love for her work, Aurelia went forth to bring in the millennium before the setting of the sun; for she had "specialized in sociology," and had attended elctures on social science, and she knew the needs and wrongs and yearnings of the "submerged tenth." And Aurelia did good, and received good in her work. But the reaction came; and late one Sunday night she buried her face in the lap of an older associate, and poured out her tears and his disappointments.

One of her boys in her mission class introduced, and pushed, an argument to prove that there exists in the world no such thing as unselfish love. The poor did not want love, he said; they wanted justice. The argument grew somewhat warm, and he became personal. The teacher, it was true, he admitted, did many pleasant acts, visiting the poor, looking after the children, teaching this mission class, and all that; but she was entitled to no particular credit for it. It was merely her way of doing what she liked best to do. "Do you come down here because you don't want to?" he demanded, and followed this question, which pierced between the joints of the armor, with a triumphant, "Vell, den!"

"And I thought they would be so appreciative, so responsive!" she cried. "My dear," said the older woman, "you have begun to learn one of the hardest lessons in this work of helping others. You will need to learn it over and over again. Do you remember that in a meeting of Hampton students following the funeral of General Armstrong, one of the colored students said that he had never believed in the sincerity of the general until he learned that he had given directions that his body should be buried in the next grave to that of the last dead colored student? Oh the cruelty of it, and the pity of it! And yet how natural it was! If you overcome your own prejudice and go to work among any people, you have gone a mile, but you must go twain; for you then encounter their prejudice, quite as deep, more unreasoning, and perhaps with more to justify it. When you go down to work in the slums you go but half-way when you have conquered your own pride enough to go. You must go farther, and conquer their pride, just as arrogant as yours, and more given to suspicion. My dear, we are not the first who have found it so. The saddest words written in human history are of One Who 'came unto His own, and His own received Him not.' He had gone only half-way then, but He went farther and drew nearer, by way of sacrifice and justice as well, till somehow He made the way of love a little plainer, even to stupid and unresponsive people like you and me. Make it plainer to your boys." Condensed from *Youth's Companion.*

Second-Mile Religion. In every one's life there is compulsory service. We all have to do things that we should never choose to do if we had the power of choice. If you do a thing because you cannot help it, what credit is there to you? If you march at the point of the bayonet and the crack of a whip, why should you be so proud of your marching? Virtue begins where compulsion ends. The value of virtue is in its voluntariness.

Some people go to church as often as they are obliged to keep up their respectability, and they give as much as they feel they must or the people will think they are growing stingy. The religion that gladdens the heart of God is the religion in which there is no trace of compulsion and of necessity, the religion of the second mile. If you are to come to the second mile, the first mile must be tramped with determination, with cheerfulness, with persistence, and in excess of the demand. If you go in that spirit, then you are sure to find the second mile.

Have you a first mile religion or a second? Do you serve God from a sense of duty, or from a sense of prudence, or from a sense of necessity? Or do you delight to do the will of God? Condensed from an address at Northfield by the *Rev. Samuel Chadwick.*

SENTENCE SERMONS

It is the extra mile that makes the Christian; the measured mile makes the Pharisee. *Samuel Chadwick.*

If you would be revenged of your enemy, govern yourself. *Franklin.*

I will permit no enemy to degrade my soul to the level of hatred. *Booker Washington.*

If you are not at one with all, it is a proof that you are not at one with God. *Evan Roberts.*

Guilty longings are the avaunt-couriers to guilty deeds. *F. W. Farrar.*

"Saviour and Master, these sayings of Thine,
Help me to make them doings of mine."

The true heart does not what it must, but what it can. *Albert J. Southouse.*

See that none render unto any one evil for evil. 1 Thess. 5.15.

Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. 1 Jn. 3.15.

Keep thy heart with all diligence;
For out of it are the issues of life. Prov. 4.23.

THE LESSON'S MEANINGS FOR US

Have we perhaps been supposing that there is no guilt in harboring a guilty thought if we do not let it lead to action? We are not responsible for the thoughts that come to us, but we are for harboring them. The thought, the desire, is in the divine judgment the real thing, for God looks upon the heart and judges not as man judges.

We are not told to resolve to become reconciled to our brother after we have offered our gift on the altar; we are not to content ourselves with resolves in regard to a disagreeable duty while we spend our time in doing pleasant duties. The order is, Do it at once.

Have I aught against my brother? Have I gone the first mile and then the second toward a reconciliation, or am I waiting for him to come all the way?

Have I love and kind words only for those who love me and speak kind words to me in return?

What do I as a Christian more than I would do if I were not a Christian?

To strive after perfection, to start on the road and "keep pegging onward" is possible for all. As Dr. Dawson has beautifully said, The dewdrop may carry in its bosom the perfect image of the star; light, whether gathered to a point on the surface of the dewdrop or diffused through boundless firmaments, is the same.

THE LESSON BRIEFLY TOLD

The relation of the righteousness of the New Kingdom to that of the Mosaic law, Christ explains in two ways; first, it is a continuation of the Law (vv. 17-

19), and second, it takes the place of the Law just as the complete takes the place of the incomplete (vv. 20-48).

I came not to set aside the law or the prophets, Christ declared, but to complete them, and He emphasized the lasting value of the commandments and the duty of every one to keep them and teach them. But he who keeps the letter of the law and not its spirit, as the Pharisees do, can not become a member of the new kingdom.

The sixth commandment forbids murder, but Christ says that anger and contemptuous words, the disposition which may lead to murder, are sins worthy of the severest punishment. If your brother has anything against you, seek reconciliation with him at once, even leaving your gift unoffered at the altar until you have done so. Agree with your adversary before he can take his case to the courts.

The seventh commandment forbids impurity, but Christ demands purity of desire as well as of act. Better is it to suffer the loss of an eye or a hand than to suffer the loss of the whole body. The law allows a man to divorce his wife, but Christ forbids divorce save for one cause. The law forbids careless oaths, but Christ warns against extravagance of speech.

The law of retaliation allows an exact equivalent for an injury; but Christ lays down the principle of non-resistance to evil, and in illustration of His principle bids one turn the other cheek to one who strikes the right cheek, to give the cloak also to the one who would go to law for the coat, to go the second mile with the one who compels one to go the first mile, to be willing to help by giving and lending.

The scribal law commanded one to love his neighbor but allowed him to hate his enemy; Christ commands one to love even his enemies, and to pray for his persecutors. In short, we must be perfect, not one-sided, in love—perfect in our little measure even as our heavenly Father is perfect in His Infinite measure; for He sends His sunshine and rain on the evil and the good, on the just and the unjust; and we as His sons must excel in righteousness those who are not His sons, who love only those who love them and greet in a friendly way only those who are friendly to them. Love is the fulfilling of the law.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Claims not recognized by law.
2. Does love your enemies mean undersell your competitors? See "Commercialism," in *Popular Science Monthly,* Jan., '09.
3. Jesus' method of announcing a general principle without specifying its limitations: its frequent use and its value to us.
4. Verses 17-20. See "Jesus as a Churchman," in *Outlook,* June 13, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Make an analysis of the first eighteen verses of Mt. 6. 2. In what sense does Jesus mean that "they have received their reward," verse 2? 3. What does the figure of speech in verse 3 mean? 4. For what does "the inner chamber" stand? 5. How did Jesus illustrate in Lk. 11.11-13 God's willingness to answer prayer? 6. Since God knows what we need before we ask (v. 8), why should we make known to Him our wants? 7. What example of Jesus Himself shows that He did not disapprove of long-continued prayer? (Lk. 6.12.) 8. What parables show that He approved of persevering prayer? (Lk. 11.5-9; Lk. 18. 1-8.) 9. What example of Jesus shows that He did not disapprove of the repetition of the same words in prayer? (Mt. 26.44.) 10. What, then, did He mean by "use not vain repetitions," v. 7? 11. What instance of "vain repetitions" by Gentiles did we study about last year? (Acts 19.34.) 12. How may God's name be hallowed? 13. What does the petition "Thy Kingdom come" mean? 14. How is God's will done in heaven? 15. What are our debts to God for which we need forgiveness? 16. Does God ever bring us into temptation? 17. Which is the most dangerous petition of the Lord's Prayer? (v. 12.) 18. Which is the easiest? (v. 11.)

LESSON VI—FEBRUARY 6

ALMSGIVING AND PRAYER

Golden Text

Take heed that ye do not your righteousness before men, to be seen of them. Mt. 6.1 (R. V.).

LESSON TEXT Mt. 6.1-15 COMMIT verse 6

1 Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven.
2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.
5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil *one*. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

WORDS AND PHRASES EXPLAINED

1. *Righteousness.* The religious life expressed by good works in general. Almsgiving, prayer, and fasting were the good works of which the Pharisees especially boasted. *Almsgiving,* indeed, formed so large a part of the *righteousness* of the Jews that the two words were regarded as almost equivalent. The greater number of manuscripts have ἐλεημοσύνην, translated *alms* in our AV; δικαιοσύνην, *righteousness,* is used in three manuscripts.—*To be seen of them.* πρὸς τό θεαθῆναι αὐτοῖς means literally *for the purpose of being gazed at.* The Greek word θεαθῆναι is the verb from which our word *theater* is derived. Their religion was theatrical.

2. *Sound not a trumpet before them.* A figurative expression. Strive not to attract attention.—*The hypocrites.* The Greek word originally meant *actors on the stage.* In the New Testament it means pretenders, the scribes and Pharisees, as in 23.13.—*They have received their reward.* In the knowledge that their almsgiving has been seen of men.

3. *Let not ..... doeth.* A strong hyperbole, meaning that not only should they avoid ostentatious display of their charity, but they themselves should not keep it in constant remembrance.

5. *They love to stand and pray.* Standing was the usual Jewish posture in prayer; the fault of the hypocrites was their desire to be in the synagogue or at the corners of the streets at the hour of prayer so that all might see them.

6. *Enter into thine inner chamber.* Compare the counsel given in Isaiah 26.20.

7. *Use not vain repetitions.* Babble not much, *Tyndale.* Compare the idle repetitions of the priests in their worship of Baal, 1 Kings 18.26, and of the Ephesians in their worship of Diana, Acts 19.34. "The word *βαττολογήσητε* is said in the Greek lexicon to be derived from the name of a king named Batta who stammered. Dr. Merx of Heidelberg has pointed out, after reading the Sinai text, that this is one of those hybrid words that arise in a country where two languages are spoken. The first half of it is Aramaic, and ought not to be *batta* but *battal*—a word which occurs also in Arabic, and means *rubbish.* The true meaning of this verse is, therefore, Do not rattle over your prayers without thinking of their meaning. It has nothing whatever to do with repetitions, and still less has it to do with stammering" (*Mrs. Lewis*).

9-13. See Lk. 11.2-4.

9. *Ye. Ye* is emphatic in the Greek.—*Who art in heaven.* God is everywhere, but the Scriptures speak of heaven as His special abode.—*Hallowed.* Reverenced, counted holy.—*Thy name.* Thyself, Thy revealed nature. See Light from Oriental Life.

10. *Thy kingdom come.* Let Thy sovereignty be realized.—*As in heaven, so on earth.* This translation follows the Greek order.

11. *Our daily bread.* Our bread for the coming day, or, our needful bread, RVm. Compare Prov. 30.8.

12. *Debts.* Sins, Lk. 11.4. A debt to God not paid is a sin.—*As we also have forgiven.* Compare the parable in Mt. 18.21-35, and also Mt. 7.2.

13. *Bring us not into temptation.* "The difference between *bring* and *lead* is important. Men *lead* each other into temptation by offering inducements to do wrong; but the thought here is of God's so ordering things in His providence as to *bring* us into trying circumstances, which would put our principles and character to the test" (*Broadus*). "The classical active voice in Jesus' time was passing into the Hellenistic middle, so that instead of "Lead..... temptation" we ought to have translated it, Let us not be brought into temptation" (*Expository Times*).—*The evil one.* Satan. Evil, AV, RVm.—The doxology of the AV.—For thine is the kingdom, and the power, and the glory, for ever. Amen.—is omitted in the RV since it is not found in the most authoritative manuscripts, nor was it known to the earliest Christian writers. It was evidently written first on the margin of some manuscripts after it had been incorporated with this prayer in the public worship, and then was written in with the text by a later copyist.

14. See Mk. 11.25; Mt. 18.35.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

4. *Thy Father shall recompense thee.* He that does good for good's sake, seeks neither praise nor reward, though sure of both at last. *William Penn.*

8. *Your Father knoweth what things ye have need of.* He requires us to tell Him our needs for our own sakes. Definite prayer teaches us to know our own need better. It demands time, and thought and self-scrutiny to find out what really is our greatest need. It puts us to the test as to whether our desires are honest and real, such as we are ready to persevere in. It leads us to judge whether we really believe that we shall receive the things we ask. It helps us to wait for the special answer. It helps us to mark the answer when it comes. *Murray,* in *With Christ in the School of Prayer.*

9. *Our Father.* God, if He is our Father, must know His children personally and deal with them individually, for impersonal and mass relations never yet were fatherly. *Nolan Rice Best.*

9. *Who art in heaven.* "Why do we say 'Who art in heaven' when God is everywhere?'" a teacher asked a class. No one answered. "Well, little soldier, what do you say?" he questioned a bright laddie. "Because it's headquarters," came the quick reply.

12. *Forgive us our debts.* The word *trespasses* instead of *debts,* appeared in the English Bible uniformly from the original translation by Tyndale until the Genevan Bible was issued in 1557 and the Bishop's Bible in 1568. Both of these editions substituted the word "debts," which is the form in the King James Version, the English Revision, and the American Revision to-day. It is, too, the more acceptable translation from the Greek according to many of the

later Biblical scholars. "Trespasses" was retained by the Church of England, however, and is the form followed in the prayer-book of the Protestant Episcopal Church. It also appears in a ritual of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, as well as in the text approved by the Lutheran Church. The rendering "debts" finds general acceptance in the churches of the Presbyterian, Baptist, and Congregational denominations, and in the Reformed Church of the United States. In some of these cases there has been specific action on the phrases by the governing bodies, and in other cases one term or the other is used by general consent. *Sunday School Times.*

13. *For thine is the kingdom and the power, and the glory, for ever. Amen.* Long association has for us intertwined the words inextricably with our Lord's Prayer, and it is a wound to reverential feeling to strike out what so many generations have used in their common supplications. No doubt this doxology is appropriate as a conclusion, and serves to give an aspect of completeness. It sounds cold and cheerless to end our prayer with "evil." But the question is not one of feeling or of our notions of fitness, but purely one of criticism, and the only evidence which has any right to be heard in settling the text of the New Testament is dead against this clause. If we regard that evidence, we are obliged to say that the doxology has no business here.

Egyptians Persian Roman Mohammedans

STANDING IN PUBLIC PRAYER

It does not follow that, because Christ did not speak it, we ought not to use it. It should not be in the Bible, but it may well be in our prayers. If we think that our Lord gave us a pattern rather than a form, we are quite justified in extending that pattern by any additions which harmonize with its spirit. If we think He gave us a form to be repeated verbatim, then we ought not to add to it this doxology.

The doxology, if you will think of it, adds nothing to the contemplation of the divine character which the prayer has already taught us. It is only a repetition at the close of what we had at the beginning, and its conception, lofty and grand as it is, falls beneath that of "Our Father." We might almost say that the doxology is incongruous with the prayer as presenting a less blessed, spiritual, distinctively Christian thought of God. That would be going too far, but I cannot but feel a certain change in tone, a dropping from the loftiest elevation down to the celebration of the lower aspects of the divine. "Kingdom, power, glory" are grand, but they do not reach the height of ascription of praise which sounds in the very first words of the prayer. *Alexander Maclaren,* in *The Gospel according to St. Matthew.*

LIGHT FROM ORIENTAL LIFE

2. *When thou doest alms, sound not a trumpet before thee.* When a man (in Damascus) wants to do a good act which may bring a blessing by way of divine recompense on his own family, *e. g.* healing to a sick child, he goes to a water-carrier with a good voice, gives him a piece of money, and says *"Sebil"*—

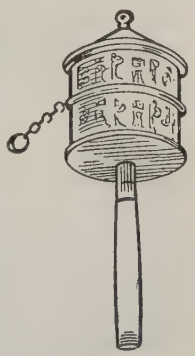
i. e. Give the thirsty a fresh drink of water. The water-carrier fills his skin, takes his stand in the market, and sings in varied tones: "O thirsty, come to the drink-offering!" the giver standing by, to whom the carrier says, as the thirsty drink, "God forgive thy sins, O giver of the drink." *Consul Wetstein,* quoted in the *Expositor's Greek Testament.*

The people of Burma make pilgrimages to famous shrines and, after prostrating themselves repeatedly before them and mumbling prayers, they go to a bell hung near by and strike it with a piece of wood, so as to call the attention of gods and men to the fact that they have been praying!

3. *When thou doest alms.* The Jews held almsgiving in the highest estimation. The Talmud says that almsgiving is "more excellent than all offerings," is "equal to the whole law," will "deliver from the condemnation of hell," and makes a man "perfectly righteous." Maimonides particularizes eight degrees of alms-giving, the merit being graded according to the circumstances. In like manner the Roman Catholics attach great value to gifts and other kindnesses to the poor, believing that they atone for sins. *John A. Broadus,* in *Commentary on Matthew.*

5. *They love to stand and pray in the corners of the streets.* Standing was the Jewish posture in prayer. Wherever a man was at the hour of prayer he must assume the posture: if riding an ass, he must dismount; if gathering fruit in a tree, he must descend. *David Smith,* in *The Westminster New Testament.*

7. *Use not vain repetitions, as the Gentiles do.* The Boodists in Tibet believe that the repetition of their mystical formula, *Om mani pad-me hum!* will shorten their misery in some future stage of their existence, and in that land it is heard "early and late, in-doors and out-doors, a universal litany." The words are written on rolls of paper and put in cylinders which are then turned, and the revolving of these prayer-wheels is rightly considered as efficacious as the spoken utterance of their vain repetitions. The aged devote their last years to turning their prayer-wheels.



Prayer Mill from Thibet

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Ye therefore shall be perfect, even as your heavenly Father is perfect, are the closing words of our last lesson. The citizens of Christ's new Kingdom must excel in righteousness the scribes and the Pharisees. Three forms of righteousness, almsgiving, prayer, and fasting, Christ now considers, and He emphasizes the fact that they are transactions between man and his heavenly Father, and into them no thought of what others may say or think should enter. See page 66.

Assign paragraphs 17-19 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Sometimes you have something that you want to tell your father or mother and no one else. Why? You know that they will understand, for one thing; you know that if you want something from them they will give it to you if it seems best; you know that they will listen attentively to whatever you have to say. Do you go to them for a heart-to-heart talk when all the rest of the household is with them? Can you talk to them better when you are alone? As you talk to your earthly father so you may talk to your heavenly Father, Jesus teaches in His great Sermon, and He gives a model prayer whose words you all know well, but whose meaning you may not perfectly understand. You can best talk to God, your Father, when you are alone with Him. Sometimes the Jews of Jesus' day offered their prayers and gave their alms in public places so that others could see them. What does Jesus say about such people? Of what does He say we must take heed? What did He mean by "doing your righteousness"?

For Older Pupils. "Whither do you turn at the hour of prayer?" a

pious Moslem asked a Christian missionary. "Whither should I turn?" the latter asked in reply, and the Moslem said: "We, the true believers, turn to Mecca, the holy place, and the Jews turn to Jerusalem; but to what holy place do you, a Christian, face in your devotions?" "I turn my face heavenward to the One true God," then answered the missionary. "You verily have the truth," admitted the Moslem, "for the Holy Person is more than the holy place." What conversation of Jesus in regard to where one should worship does this conversation recall? In that talk with the Woman of Samaria, what did Jesus tell her as to the way in which one should worship? God is a spirit, He said; and they that worship Him must worship in spirit and truth. This is the thought in the part of the Sermon on the Mount that we study to-day. Alms-giving and worship must be offered in spirit and truth.

LESSON THOUGHTS AND ILLUSTRATIONS

I Ostentatious Righteousness

Take Heed. Surely there is no lesson for *us* in such ostentatious giving and such praying to be seen of men as Jesus is here speaking of! We do not sound a trumpet before us when we give alms, nor do we love to pray on the corners of the streets. Do we not? Take heed, Christ says, Take heed. Says a quaint writer, Thomas Fuller: "I have observed some at the church door cast in sixpence with such ostentation, that it rebounded from the bottom and rung against both sides of the bason, so that the same piece of silver was the alms and the giver's trumpet; whilst others have dropped down silent five shillings without any noise." The publishing of subscription lists and the announcing in church of names and amounts given for any cause—are not these ways of sounding the trumpet with almsgiving? If we cease to give because men are ungrateful, does it not show that our motive is not to do good but to "have the reward of the hypocrites"?

"It was the most eloquent prayer ever offered to a Boston audience," was part of the report of a church service given one Monday morning in a Boston newspaper. To that reporter, at least, the prayer was that of one who prayed to be seen of men.

To be seen of Men. One morning Mr. Moody asked some young men where they had been, and they replied: "To an all-night prayer-meeting. Don't you see how our faces shine?" "Moses wist not that his face shone," was the quiet reply of Mr. Moody, which showed them their peril. They were in danger of standing and praying in the corners of the streets that they might be seen of men.

But, you may ask, did not Jesus, when He called His disciples tell them that they were the light of the world, that men do not light a lamp and put it under a bushel but on the stand, and that even so they should let their light shine before men that they may see their good works? True, but for what purpose are the good works to be seen? That they may glorify your Father who is in heaven, not that they may glorify you. The motive of the hypocrites, which Jesus despised, was to be seen of men; the motive of the Christian, which Jesus commends, is to be seen of the Father. It is one thing to "do righteousness' for the sake of helping others and glorifying God; it is quite another thing to do righteousness for the sake of calling attention to ourselves.

Let not Thy Left Hand know. There is a legend of a man so good that the angels came down from heaven to watch his life. Then they asked God to grant him the gift of working a miracle. And obtaining their request, they asked him what power he wished. His answer was: "Let me do a great deal of good without ever knowing it!" Then the angels thought of this plan by which his wish could be carried out, that wherever his shadow fell so that he could not see it, it should have the power to cure disease, soothe pain and comfort sorrow. So the saint simply went about his daily life as usual, and everywhere he went his presence diffused virtue as the flower does its perfume. The people, respecting his wish, never spoke to him about his miracles. They called him only "the Holy Shadow."

Such power of doing good may be yours if you follow Professor Drummond's counsel in "The Christian Life." "Put a seal upon your lips and forget what

you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself."

II How to Pray

Teach us to Pray. Luke tells us that one time Jesus had been praying and when He ceased His disciples said to Him, "Lord, teach us to pray." In answer Jesus gave them the words of our beautiful prayer to which we have given His name, the Lord's Prayer. With James Montgomery we, too, say—

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod:
Lord, teach us how to pray!

Confidentially. We are to pray in secret, our Great Teacher says, and not to be seen of men. Enter into thine inner chamber, and having shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. The deepest things of the human heart can be shared with no one but God alone; prayer that is uttered in secret is the most real. The inner chamber with closed door stands for any place where we are alone with God. For Nathanael it was under the fig tree, for Peter it was on the housetop. Jesus does not disapprove of public prayer; He only disapproves most heartily of public prayer which is like that of the Pharisees who prayed to be seen of men, to be thought very religious. Public prayer is necessary and helpful, but private prayer is for most of us the truest prayer, for then only can we speak confidentially to our heavenly Father.

Sincerely. The Gentiles who thought they would be heard for their much-speaking erred. It is the sincere speaking rather than the much speaking, that reaches the throne of God. In the expression *vain repetitions,* (see Words and Phrases Explained) the emphasis is on the adjective vain, rather than on the noun repetitions; it is the rattling over of words without heed to their meaning that Jesus says is useless, in vain. When thou prayest, says Bunyan, rather let thy heart be without words than thy words without heart. A missionary brought to this country from Korea a prayer string twenty-five feet long on which are 1,056 beads. The Buddhist who uses such a string offers 1,056 prayers to Buddha daily. Beginning at one end of the string he says, "O great, adorable Buddha," and slips a bead; then he repeats, "O great, adorable Buddha," and slips another bead; and so on till he reaches the other end of the string and his task is ended. Sometimes he contents himself with saying over only the sacred syllable "Um! Um! Um!" Just as vain is much "saying of prayers" by Christian worshippers, who say over certain phrases without thinking much about them, perhaps even thinking of something else. Shakespeare knew what are vain repetitions—

My words go up, my thoughts remain below,
But words without thoughts never to heaven go.

We must worship the Lord in sincerity and in truth.

Trustingly. Your Father knoweth what things ye have need of, before ye ask Him. Wherefore pray then? (For answer, see page 103.) If we believe these words of Jesus, that God knows our individual needs and stands to us in the relationship of Father, then we will pray to Him in perfect confidence that He will answer our prayer. Which of you that is a father shall his son ask a loaf and he give him a stone? Our Father will answer our prayer, nor perhaps in our way, but in the way that He knows is best.

"Two points,—one in the closet of my soul,
And the other at the pivot of the skies:
My trembling prayer its faith an instant tries,—
Leaps the dark silence to the glorious goal."

Unselfishly. The first words of the model prayer which Jesus gives are "Our Father." It is *our* and *us* and *we* throughout the prayer, nor *my* and *me* and *I*. "Give rain and sunshine to Greiz, Schleiz, and Lobenstein; and if

others also wish them, they can ask for themselves," is said to be the words of an old Socinian hymn. Contrast with this the practice of the ancient Persians, as told by Herodotus: "The Persian in sacrificing does not think of seeking good things for himself alone, but he prays for the good of all the Persians and of the King; for in all the Persians he himself is included."

For Reverence. The first three petitions of the model prayer put God first, they refer to Him, His Kingdom, His will. The last three put ourselves first, they refer to our need, our debts, our temptations.

Hallowed be thy name, we pray. The Jews took great pains to reverence the name of Jehovah itself. The later Jews would not even pronounce it and for the word Jahwe, Jehovah, they substituted the word Adonai, Lord; and thus it came to pass that in our Authorized Version we have the word LORD (written in capitals) instead of the word Jehovah, as it is rightly given in the Revised Version.

God's name stands for God Himself. Hallowed means treated as holy, reverenced. Swearing is profaning God. Irreverent worship is profaning God. There are many ways in which we fail to hallow God. We fail when we have unworthy ideas of His nature, when we think of Him as harsh, unkind, cruel, says a writer on the Lord's Prayer; you must cherish lofty, beautiful, gracious thoughts of God if you are to hallow His name. We treat God with irreverence by banishing Him from our thoughts, says Ruskin, by not referring to His will on slight occasions: there is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands. Deeds profane the name of God more than any words can do, says a recent writer on socialism; until we make our country and our actions Christian in deed and Christian in reality and not merely in sentiment, we have not hallowed God's name.

For the Establishment of God's Kingdom. Thy Kingdom come, we pray: What are we doing to hasten its progress? See the third Topic.

For Unity of Wills. Try will be done, as in heaven, so on earth. When everyone's will is in as perfect accord with God's will, as was the will of Christ on earth, then God's kingdom will be established. Christ kept His will at one with His Father's by prayer, and so must we. Every day the principal telegraph offices cut off their connection with the rest of the world shortly before noon, eastern standard time, and connect with Washington. Then when it is exactly noon there, when the sun crosses the meridian of that city, the signal flashes to all parts of our country, and by this signal all the timepieces are tested and corrected. Dr. J. R. Miller refers to this signal and says that we must shut ourselves off from the world and hold direct converse with the throne of God, that what is wrong in our purposes and opinions and conduct may be corrected, that thus our lives may be set in harmony with the perfect will of God.

"As you kneel in long conversation with the Father in heaven, are you thinking most of carrying out your plans during the day, or of offering your energies to be used in carrying out His plans?" questions an editorial in the *Sunday School Times*. "Show me Thy plans, and use me to further them," is a better prayer than "Help me in my work to-day." Such a start in the early morning hours, loyally lived up to moment by moment, will give a day of greater usefulness in the work of the kingdom than any human planning could compass. It will dignify and exalt the business desk, the home duties, the household accounts, the lesson preparation, the social calls,—for every hour's duty is God's greatest work for us till done. Let us make His plans our plans, and we cannot fail."

For Daily Needs. When Jesus taught the disciples to pray, "Give us this day our daily bread," He taught that we may bring to our heavenly Father our temporal wants as well as our spiritual needs, and not ours alone but those of others. We who have enough and to spare do not rightly utter these words if we are doing nothing to help supply our starving neighbor with food.

But man shall not live by bread alone but by every word that proceedeth out of the mouth of God. And Bishop Phillips Brooks has rightly enlarged the meaning of this petition and included a prayer for our spiritual food:—

Give us this day our daily bread, we pray,
And give us likewise, Lord, our daily thought,
That our poor souls may strengthen as they ought,
And starve not on the husks of yesterday.

For Forgiveness. And forgive us our debts as we also have forgiven our debtors. And to this petition in the prayer Jesus adds the words: For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. It is characteristic of Jesus that He habitually interprets God's nature by all that is best in man's, says Dr. W. J. Dawson: He does this specifically here when He bases man's hope of divine forgiveness on man's willingness to forgive his brother. Our debts to God are sins, and we are constantly in need of pardon.

For Defence from Temptation and Deliverance from the Evil One. In our lesson about the temptation of Christ we saw that temptation came to test one, and that the noblest characters are made by being put to the test. Why,, then, should we pray not to be brought by God's ordering of our lives where we shall be tested? "God sends trials; we make them temptations." Knowing our weakness, we naturally shrink from trials, and we may rightfully pray to be kept free from those trials which will prove too severe for us, which will prove temptations that we are unable to resist. And then we pray to be delivered from evil. "From all evil and mischief—plague, pestilence, and famine, as well as envy, hatred, and hypocrisy—from sin, from the crafts and assaults of the devil,—Good Lord, deliver us." We have a strong Deliverer. If therefore the Son shall make you free, ye shall be free indeed. "God delivers us by Christ, that is the sum of all," says Dr. Maclaren in his "Expositions." "He delivers us from sin by His answers to the previous petitions. He delivers us from suffering by teaching us how to bear it, and by showing us the meaning of it. The evil in evil is taken away. Finally, He delivers us by taking us to Himself."

III Missionary Topic Thy Kingdom Come

Do Something to make Your Prayer Effective. The man who is not prepared to do something to bring in God's kingdom has no moral right to pray for its advent. Every step of its progress is marked with the blood of the bravest. It cost the life of half the Mayflower passengers to plant the seed of civil freedom in American soil. It cost tens of thousands of lives to make the whites of this nation free, and hundreds of thousands of lives to raise labor from the degradation of the slave pen to the responsibilities of citizenship. The kingdom of God cannot be established or widened in any community by men in their slippers or women wholly devoted to their clubs. It will take prayer and labor and self-denial, and sacrifice of much that is held most dear, to bring that kingdom in for which we pray. A life divided between business and amusements never yet brought in God's kingdom anywhere; and God's people are called to decide whether they will cease to offer the petition or do something to make the prayer effective. *The Interior.*

Children can help. When I was a boy attending the Sabbath School, the missionary magazine which was put into our hands twelve times every year was a much smaller print than such publications are now. I remember its appearance well. Month by month, on the first page of the cover, there were the same two little pictures each having a scripture motto attached to it in the form of a scroll. At the bottom of the page stood four men, gathered together from different quarters of the heathen world. I can see them even now. On the right side there are the civilized Chinaman and the degraded South Sea Islander; while on the left there are the fierce Red Indian and the rude Negro. The scroll which they are holding, underneath an open Bible, bears on it the words, "Come over and help us." One of the four, the Indian, is looking upward with an imploring gaze, as if to the other little picture at the top of the page. And what is that picture? Only the figure of a little English boy kneeling, and praying in the words of the scroll over his head, "Thy kingdom come." The two pictures on the cover of the magazine were well

placed together. It is for the children of Christ's church to offer the one prayer, "Thy kingdom come"; and at the same time not to forget to answer the other, "Come over and help us." *Charles Jerdan,* in *For the Lambs of the Flock.*

"Lord, when we pray, 'Thy kingdom come!'
Then fold our hands without a care
For souls whom Thou hast died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call Thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine?"

SENTENCE SERMONS

Prayer is a true wish sent Godward. *Phillips Brooks.*

Self-centeredness in prayer is as hurtful as selfishness in anything else. *G. H. Knight.*

Prayer must mean something to us if it is to mean anything to God. *M. D. Babcock.*

The thought of being alone with God will be a joy—or a terror. *Maclaren.*

In every "O, my father," slumbers deep a "Here my child." *Tholock.*

A prayerless soul is a Christless soul. *Spurgeon.*

There is no *I* in the Lord's Prayer, it is all *we,* it is all the brotherhood of man and the Fatherhood of God. *Frances E. Willard.*

Solitude is the antechamber of God. *Landor.*

The greatness of the necessity for quiet prayer is in proportion to the greatness of the soul. *F. W. Farrar.*

Though in some cases thou must be seen to do, yet in no case do to be seen. *Archbishop Leighton.*

With what measure ye mete, it shall be measured unto you. Mt. 7.2.

Remove far from me falsehood and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful for me. Prov. 30.8.

THE LESSON'S MEANINGS FOR US

In what spirit do we give—to be seen of men or to be seen of our heavenly Father?

Have we talked with the Lord to-day?

When Oliver Wendell Holmes was asked what was his creed, he replied, "The first two words of the Paternoster, 'Our Father.'" Is this our creed, too? Can we say the words with conviction?

The Model Prayer is in two parts: in the first part the petitions relate to God, His name, His kingdom, His will, and the pronouns are Thy, Thy, Thy; in the second part the petitions relate to ourselves, our bread, our forgiveness, our temptations, and the pronouns are us, us, us. Do we in our prayers reverse this order and pray first and foremost for ourselves? Are we selfish in our prayers?

Can we honestly utter the Lord's prayer? We cannot rightly love God if we do not reverence Him. Do we ask God to hasten the coming of His kingdom and then do we fail to do our part towards bringing the gospel to others? Do we pray submissively, "Thy will be done," and then think only about getting our own wills? Do we ask for our daily bread, and then worry about our next year's bread? Do we ask to be forgiven as we forgive, and then cherish hatred of others? Do we ask to be kept from temptation and to be delivered from evil, and then deliberately go where we know we will be tempted and rely on our strength to help us? If we repeat the Lord's Prayer mechanically,

then we are uttering but vain repetitions. To pray the Lord's Prayer with sincerity is a very solemn thing.

THE LESSON BRIEFLY TOLD

"Take heed," said Jesus, "do not do your righteousness to be seen of men: for if that is your only motive you will have no reward from your Father in heaven." Almsgiving, prayer, and fasting are the three forms of righteousness of which He especially spoke.

"Do not give your alms as the hypocrites do, who sound, as it were, a trumpet before them, that all may see their generosity. Verily, they have received their reward in that they have been seen. You who would be members of God's kingdom, do not give ostentatiously: your Father who seeth in secret shall recompense gifts given in secret.

"The hypocrites like to be seen praying in the synagogues and in the corners of the streets. They, too, have received their reward in that their wish is gratified and they have appeared to be very devout. You, a member of God's kingdom, should pray where you can be alone with God. The Gentiles think they will be heard for their much speaking; be not like them and say over words without meaning them. Before you ask Him, your heavenly Father knows of what you have need."

Then Jesus gave His Model Prayer. With the opening words, "Our Father who art in heaven," we knock at the royal castle, a German writer has said. Then we enter His cathedral where Seraphim and Cherubim are singing, "Holy, Holy," and we say, "Hallowed be thy name." Next we go into His throne room, where He bends His scepter over the world, and we petition, "Thy kingdom come." We are permitted to see His inner-room whence He sends out His orders, and we say, "Thy will be done, as in heaven, so on earth." Our fourth request, "Give us this day our daily bread," brings us into the royal kitchen, where all the sparrows under heaven are fed. On entering the office where lie all the notes of indebtedness, we exclaim, "Forgive us our debts as we also have forgiven our debtors." With our prayer, "Bring us not into temptation," we are shown the armory, with its weapons for our defence. At last with the words, "Deliver us from the evil one," we approach the magnificent gardens with their palms and fountains, and we fittingly add: "For thine is the kingdom and the power and the glory, for ever, Amen."

To His warning against insincerity in almsgiving and in prayer, Jesus added a word of warning against fasting to be seen of men. The hypocrites disfigured their faces and went about with long countenances. The member of God's kingdom should not parade his feelings, but should make them known to God who seeth in secret.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The modern danger of considering Christianity merely a religion of humanitarianism.

2. Modern economic conditions that lead people into temptation. For temptations in political life, see "An Apology for Graft," by Lincoln Steffins in *The American Magazine* for June, 1908.

3. The Lord's Prayer. See "Lenten Meditations" throughout the early numbers of the *Outlook* for 1907.

4. What is the next thing we ought to work for in order to get God's will done in this city as it is done in heaven?

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What parable of Jesus teaches the lesson of verses 19-20? (Lk. 12.15-21.) 2. Read 1 Tim. 6.17-19. 3. What does Jesus say about your value and that of the sparrows in Mt. 10.29-31? 4. Explain verses 22 and 23. 5. What verse shows that anxiety is useless? (27.) 6. That it is unreasonable? (26.) 7. That it is irreligious? (32.) 8. What is said in 1 Kings 10.4-7 about the glory of Solomon? 9. What verse sums up the teaching of the whole lesson? (33.) 10. Commit to memory Bryants's *Lines to a Waterfowl.* 11. Commit to memory the entire lesson.

WORLDLINESS AND TRUST

Golden Text

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. (A. V.) Mt. 6.33.

LESSON TEXT Mt. 6.19-34 COMMIT verse 24

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

WORDS AND PHRASES EXPLAINED

19. *Lay not up treasures upon the earth.* "It is a peculiarity of the Hebrew style, often occurring in Scripture, to make an absolute statement which is designed to be understood relatively."—*Break through.* Dig through, RVm: many houses were built of clay.

20. The opposite of verse 19. Make for yourselves purses which wax not old, a treasure in the heavens that faileth not, Lk. 12.33.

22, 23. The word *single* here, as in Rom. 12.8; Jas. 1.5, has been taken to mean liberal; the word *evil,* grudging; and *dark,* uncharitable: the whole being a warning against covetousness, the laying up of treasures upon the earth. Another interpretation is that *single* means sound, unclouded, and *evil,* diseased. Because of its connection with the words that precede and that follow, the natural interpretation would seem to be that the single eye is one that has but one object of vision, does not see double like the evil eye on whose retina are blended several objects. Ye cannot serve God and mammon. The "mind's eye" must be fixed on God alone.

24. *Serve.* Be the slave of.—*Mammon.* Wealth, riches, here personified.

25-33. See Lk. 12.22-31. Luke gives this counsel with the parables by the Lake.

25. *Be not anxious.* Like the word *meat* in this verse (AV), which once meant food in general, so the expression "take no thought for" (AV), which originally included the idea of anxiety, has become restricted in meaning.—*Is not the life more than the food, and the body than the raiment?* He Who gave the life and the body will give the lesser things, food and raiment.

26. Compare Mt. 10.29; Job 12.7-9.—*Birds of the heaven. Fowls* (AV) once meant birds in general.—*Ye.* The pronoun is expressed in the Greek, and therefore is emphatic.

27. *Add one cubit unto the measure of his life.* A cubit is a measure of space (about nineteen inches), yet as in Psa. 39.5, Thou hast made my days as handbreadths, it may refer to time. Dr. Broadus quotes three Greek expressions in support of the latter meaning: For a cubit's time we enjoy the bloom of youth; a span of life; a finger-long day. The RV gives to ἡλικία, which can mean extent either of life or of height (stature, AV), the former meaning. The verse then means, You cannot add to the length of your life. Compare the saying of Queen Elizabeth when dying, "Millions of money for an inch of time!"

29. *Solomon in all his glory.* See 1 Kings 10.4-7.

30. See Light from Oriental Life.

32. *Seek.* The Greek verb means seek anxiously.—*Your heavenly Father knoweth.* See verse 8.

33. *Seek ye first his kingdom, and his righteousness.* "To seek the kingdom and righteousness of God is to seek to imitate Him, to be in our little world what He is in the infinite world; our part is to be and to do our best in the present" (*Fairbairn*). See page 23.—*All these things shall be added unto you,* "All these things of which your heavenly Father knows you have need; *i. e.* enough day by day to supply daily need. The promise is interpreted by David's testimony (Psa. 37.25) and by Paul's experience and assurance (Phil. 4.11,19). So interpreted, life proves it true; those who give themselves wholly to God's service often live in poverty, but they rarely or never suffer for want of necessary food and raiment" (*Abbott*).

34. *The morrow will be anxious for itself.* "Let the principle be that all anxiety shall be *in* the future, not *about* the future" (*Horton*).—*The evil.* The trouble.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

22. *If thine eye be single.* If you would see clearly, you must see singly. Not that our King bids us fix our gaze on one solitary object to the exclusion of everything else; but He does bid us fix our gaze on some object which shall be paramount, and control our vision. The traveller, determined to scale a mountain height, never loses sight of his objective point; but this does not prevent him from noticing as he mounts tree and fern, brook and bowlder; nevertheless his eye is fixed on the summit, though he sees many things his eye is still single. Climber of Mount Zion, the heavenly King does not forbid you as you climb to glance at food and raiment, comfort and kindred; but He does bid you keep your eye fixed on the goal, even the mark of the prize of the heavenly calling of God in Christ Jesus. *George D. Boardman,* in *The Kingdom.*

23. *If thine eye be evil.* There is a trouble of the eye called by opticians asthenopic, which is distressing and painful. If I were to look in the Greek language for a word to express this, I should find πονηρός, the very word used by our Saviour and translated by our revisers *evil.* This condition brings great confusion, and even darkness, from the fact that the person troubled sees two images of the same object, a true and a false, and is often unable to distinguish between them. If your moral perceptions are so perverted as indicated by the metaphor of the asthenopic eye, leading you into confusion, darkness, and error, in the vain attempt to serve two masters, He exclaims, "How great is that darkness!" and the echo from many a disconsolate, erring soul, answers, "How great is that darkness!" Condensed from "The Eye, the Symbol of Divine Law" by *L. T. Palmer,* in the *Canadian Methodist Quarterly.*

He that has light within his own clear breast
May sit i' th' centre, and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun;
Himself in his own dungeon. *Milton.*

24. *Mammon.*

Mammon, the least erected spirit that fell
From heaven; for even in heaven his labor and thoughts
Were ever downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy else enjoyed
In vision beatific. *Milton.*

25. *Is not the life more than the food?* You may say that the Greenlander is alive, and that he enjoys life. He crouches in his dark hut, lies with his dogs, eats his blubber, drinks his oil, smokes his pipe, sleeps and sleeps again. This is life, but what a different thing from the life of Europe, from the life teeming with sensibility, that knows books, gardens, science, art, the manifold excitements and pleasures of civilized life! And the spiritual life of man goes still beyond. He has faculties that bring the unseen and eternal within the range of his vision. He has spiritual imagination enabling him to know and exult in the infinitely true and beautiful. We are full of yearnings for the unknown, of aspirations and yearnings for the Divine. Now, the man who knows not this life, knows not the true life of man—living for meat and drink and raiment, he is dead while he liveth. He is as really out of life in the noblest sense as the coarse Greenlander is. *W. L. Watkinson,* in *Noon Day Addresses.*

26. *Your heavenly Father feedeth them.*

"And He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age." *Shakespeare,* in *As You Like It.*

27. *Which of you can add one cubit unto the measure of his life?* I would give two hundred millions of dollars right now, if I could be absolutely assured of ten more years of life. *Andrew Carnegie.*

30. *Shall he not much more clothe you?* But if the saint's robe of righteousness is woven by his own hands, how is it the gift of God? It is the gift of God just as Bezalel's work in the setting of precious stones and the carving of wood was the gift of God. God did not carve the wood for Him, He gave him the heart to carve it. God clothes the grass of the field. It is not said that He clothes the field with grass. He clothes the grass itself. For there is a time when the grass is naked. It is bare grain, it may chance of wheat or of some other kind. But in that bare grain, in every naked seed of grass, there is packed a whole set of weaving machinery, distilling apparatus, and pumping gear; and along with it all there is packed driving power in the shape of vital force. Place the seed under favorable conditions and the pumps begin to work, the shuttles begin to fly, and the grass receives its raiment of green or gold.—*Expository Times.*

And I will trust that He Who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine. *Whittier.*

32. *Your heavenly Father knoweth.*

A tangled snarl of penciled lines, it lies—
Her letter for the father's loving eyes.
"What shall I write his little maid has said?"
"He knows! he knows!" she flashed, in pained surprise.
Ah, God, this tangled snarl our hands have made
To meet the Father's eyes, life's letter shows
On life's white page—He knows! *Charlotte W. Thurston.*

33. *All these things shall be added unto you.*

Who God possesseth,
In nothing is wanting,
Alone God sufficeth. *Longfellow.*

34. *Sufficient unto the day is the evil thereof.*

God lays a little on us every day,
And never, I believe, on all the way
Will burdens bear so deep,
Or pathways lie so threatening and so steep,
But we can go, if by God's power
We only bear the burden of the hour. *George Klingle.*

LIGHT FROM ORIENTAL LIFE

19. *Where moth and rust consume.* When Jesus uttered these words, there was little or no conception of the usability of wealth; it was either expended for sensual pleasure or hoarded; and, if hoarded, generally in one of two ways—in rich garments and hangings which could be concealed from the tax-gatherer, or in jewels or coins which could be stored away in a pot, and, if necessary, buried in the ground. The moths corrupted the one, the thieves broke through and carried off the other. Jesus condemned, not the acquisition of wealth, but its hoarding. *Lyman Abbott,* in *The Biblical World.*

28. *Consider the lilies of the field.* "In the low lands of the hill country whole tracts are scarlet or purple with the lilies of the field."

30. *The grass of the field is cast into the oven.* The term rendered *grass* includes weeds and flowers. All these wither very rapidly in the East, (compare Psa. 90.6); and owing to the scarcity of fuel, this dried vegetation is still often used to heat ovens for baking bread. The oven was a large jar made of clay, wider at the bottom. It was heated by placing the fuel within, and the ashes being removed through a hole in the bottom, the flat cakes of bread were spread both on the inside and the outside and thus baked. Sometimes it was not a movable jar, but a fixture, and the primitive contrivance was probably a hole in the earth, with compacted sides. *John A. Broadus,* in *Commentary on the Gospel of Matthew.*

A Palestinian Oven

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Christ's warnings against hypocritical almsgiving and praying and fasting are followed in Matthew's Gospel by His warnings against avarice and worldly-mindedness. "There is a close connection which the history of every age has illustrated," says Dr. Maclaren, "between formal religious profession and the love of money, which is the vice of the church."

See page 66. Assign paragraphs 20-22 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. "Suppose a boy were offered the choice between a package of sweetmeats and a splendid gold watch, which ought he to choose?" asks Mr. Martin Lewis. "Every sensible boy will say, 'The watch.' The sweets would soon be eaten and gone, and nothing would be left but the crumpled paper. But the gold watch would last all his life through. The boy might not be old enough to wear his watch yet. His parents might have to put it away safely until he grew older and had a watch-pocket to carry it in. His only enjoyment, at the time, might be admiring it with all his eyes, and rubbing its smooth, bright case, so that for that one day there might even be more pleasure in the sugar plums. But still, I am sure you will all agree he ought to

choose the watch, because gold is far more lasting and precious than sugar, and in long years to come, when the boy has grown into a man, the watch will be his daily companion and prized possession. We ought to choose first, and value most, the things that last longest."

This is the lesson that Christ taught in His Sermon on the Mount. What things did He say do not last? What destroys them?

For Older Pupils. Here is Bishop Phillips Brooks description of the scene in Christ's life that we are studying:—

On a bright, fresh morning, Jesus is sitting half-way up a hillside in Galilee, with a group of attentive hearers clustered at His side. All around Him is the radiant landscape. Almost at the mountain's feet the lake of Galilee is flashing in the morning sun. The soft rounded hills roll away like waves on every side, the quiet valleys nestling in between them. Here and there the little white villages give life and movement to the scene. The birds fly through the air; the cattle are plodding at their tasks; all the earth seems bright and fresh and clear, full of vitality and beauty. And then, here, close around Him, are these men with all their sensitiveness, all their human power to enjoy and to understand this world,—these men whose understanding and enjoyment of it seem to give worthiness and dignity to all this outward nature. They are the other half of the picture in the mind of Jesus. Nature and man, those two, make up the world for Him. The hills and rocks and trees and beasts and villages, and the sun shining on them all,—that on one side; and on the other,—man, with his power of knowing what all these things mean, of loving them, of thinking about them, of using them. The world of nature radiant with life; the soul of man rich in intelligence—these two facing and claiming each other on that bright morning in Syria.

Can you not see the scene as Phillips Brooks has so beautifully described it? And can you not read between the lines of our lesson what Phillips Brooks suggests, Christ's eager desire to make His hearers know that beautiful and useful and good as the things of this world are, there are other things of far greater and more lasting value?

LESSON THOUGHTS AND ILLUSTRATIONS

I Worry

Take No Anxious Thought. How often in this lesson Christ uses the word *anxious!* Be not anxious for your life, verse 25; Which of you by being anxious can add one cubit, verse 27; And why are ye anxious concerning raiment, verse 28; Be not therefore anxious, verse 31; Be not therefore anxious for the morrow; for the morrow will be anxious for itself, verse 34. Christ does not tell us to "take no thought" for food and raiment and the future, as the Authorized Version states (See Words and Phrases Explained), but He tells us to take no anxious thought, to be not anxious. If any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever, wrote Paul to Timothy. When Christ was on the cross He took thought for His mother's future, and gave her into John's care. No trust that our heavenly Father knows that we have need of food and drink and raiment and that He will provide, excuses us from doing our own best to procure these necessaries of life. Forethought is wise, fore-gloom is unwise; foresight is good, foreboding is evil.

The Lesson from the Birds. Just what the lesson is that Christ would have us learn from the birds, Dr. George D. Boardman points out in his book, "The Kingdom of Heaven": "It is not idleness or want of forethought; it is their freedom from care. How utterly unanxious these birds of heaven are! Did you never go into the woods and feel yourself lightened of heavy cares as you heard the carols of the forest warblers? What strains of content and joyous praise float through the aisles and cloisters of their forest cathedrals! Yet, merry and unconcerning for the future as these birds of heaven are—neither sowing nor reaping nor garnering—your heavenly Father feeds them."

One evening Luther watched a bird as it sat perched on the limb of a tree, and then he said: "This little bird has had its supper, and is now getting ready to go to sleep here, quite secure and content, never troubling itself what its

food will be, or where its lodgings on the morrow. Like David, it 'abides under the shadow of the Almighty.' It sits on its twig content, and lets God take care."

Are not ye of much more value than the birds of heaven? questions Christ. Do you know William Cullen Bryant's "Lines to a Waterfowl" which closes with these beautiful words:—

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

The Waste of Worry. Which of you by being anxious can add one cubit unto his stature? (AV) Here is the argument. Sit down and fret for a year, and see how much bigger you are. You may well perhaps be something smaller; certainly shrivelled in soul, if not in body—but you will be no bigger. Put the finger of one hand on the finger of the the other, and carry it down to your elbow. That is a cubit. Can you add that to your stature by your fretting and your care?

How quickly should we cease from worry if we did but think within ourselves, what good is it? Can you undo anything by fretting? Can you exchange it? Can you lessen it? If minding will not mend it, then better not to mind. *Mark Guy Pearse,* in *The Christian World Pulpit.*

To-morrow's Troubles. Never cross a bridge till you get to it, is a proverb aimed at the vast majority of people. For who is not prone to take anxious thought about the morrow? It is the piling of to-morrow's burdens on the top of the burdens of to-day that makes the weight heavier than one can bear. We anticipate troubles that never come. "I saw a picture which represented a rising storm," says Dr. J. H. Jowett, in "The Silver Lining." "Seen at some little distance it appeared as though dark, black, threatening cloud battalions were speedily covering the entire sky and blotting out all the patches of light and hope. But when I went a little nearer to the picture I found that the artist had subtly fashioned his clouds out of angel faces, and all these black battalions wore the winsome aspect of genial friends. I have had that experience more than once away from the realm of picture and fiction, in the hard ways of practical life. The clouds I feared and worried about, and concerning which I wasted so much precious strength, lost their frown and revealed themselves as my friends. Other clouds never arrived—they were purely imaginary, or they melted away before they reached my threshold."

Sufficient unto the day is the evil thereof, and also the blessing. Just as we pray for our daily bread, so we may pray for our daily strength.

One day at a time—but a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say,
That according to each shall be our strength.

One day at a time!
It's a wholesome rhyme—
A good one to live by;
A day at a time. *Helen Hunt Jackson.*

II Worldliness

Ye cannot serve God and Mammon. "How do we know there is but one God?" asked a father of his son in order to test him. "Suppose, after all, we should be mistaken, and it should turn out that there are a great many gods?"

"Why, father," the boy replied, "where would you put them? There's only room for One."

You cannot serve God and mammon. There is room in your heart for loyalty to one only. The word *mammon* comes from a Syriac word meaning *that in which one puts his trust.* And because so many put their trust in riches, the word has come to mean riches personified. You cannot put your trust in God and also in riches. You cannot be loyal both to the Republicans and the Democrats; you cannot belong to two rival fraternities; you cannot be a faithful servant of both God and Mammon. To have riches is not a sin, but to serve

riches is a sin. You must be the master of your riches; your riches must not be your master.

Trying to serve Two Masters. When I was going down Main Street I saw a dog trotting along with a paper in his mouth. Behind walked his owner, a boy about twelve years old whose name was Frank. Across the street another fellow espied the dog and gave a quick, sharp whistle. The dog pricked up his ears. In a moment he started across and reached the middle of the street, when Frank saw what he was doing and whistled. The dog started back. The boy across the street gave another whistle, held up something in his hand, and called "Come here, sir." The dog started toward him, he heard Frank whistle again and started back. For a few seconds everybody on the street looked and laughed. I wish you might have seen that dog race toward one and then toward the other. He did not know what to do nor which way to go. He couldn't follow both; he had to choose between them. At last a decided whistle and a loud command from Frank brought him back, and he trotted along slowly behind his master down the street. There are many times when we get into about the place of that small dog. Quoted by Miss Slattery in *Talks with the Training Class.*

It is not the Wealthy only who serve Mammon. Here is a man, earning his daily wage. May not he worship mammon as much as the man who speculates in stocks and shares? Certainly. What does the worship of mammon mean? It means simply this, that a man intends to be his own Providence, that he means to take himself out of the hands of God, that he designs entirely to regulate and govern his own life in his own peculiar way; he is to be a man who will do all things for himself. The worship of mammon is as possible to the working man as to the millionaire, it is as possible to the child of industry as to the child of ease, the worship of mammon is to live as if there were no God, while by life and by speech belief in God is maintained. Now that is impossible. God either must be believed in, served, or not! *A. M. Fairbairn,* in *To-Morrow's Cares.*

There is no Harm in Loving the World. We cannot know or enjoy or love the world too much if God's will controls us. Has a mother anything but joy in watching her little daughter's devotion to her doll? Not until the child is so absorbed that she cannot hear her mother's voice. Did any one ever love the world more than Jesus did, yet was any one ever so loyal to the Father's will? Worldliness is not love of the world, but slavishness to it. *H. Clay Trumbull* in *The Sunday School Times.*

One cannot question for a moment which is better, physically, mentally, and morally—the athletic game in which all is honorable, clean, manly, pure, and good-willed, or that which is disgraced by swearing, cheating, gambling, brutality, and hatred. It is just this way, by sanctifying and purifying athletics, that the Christian boys and young men are going to win. There is a difference between muscular Christianity and muscular brutality.

Surely the Christian use of the pleasant, the enjoyable things of life is not to discard them, but to employ them in the service of Him who made them and must have had some divine purpose for them in His thought. We need no longer be afraid to enjoy ourselves—only afraid to enjoy ourselves wrongly. *James Buckham,* in *Young People.*

The Safe Investment. What is a safe investment? Treasures laid up upon the earth are consumed by moth and rust, or stolen by thieves. Lay up for yourselves treasures in heaven, for where thy treasure is there will thy heart be also, counsels Christ.

There was an old rabbi who repeated so often the words "This also will pass," that the people called him "Rabbi-This-also," till they forgot what was his real name. His message is one that we especially need in these days. What will not pass away? Browning tells us:—

All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul
And God stand sure.

In the 22d chapter of Job we learn about the safest of all investments:

Receive, I pray thee, the law from His mouth,
And lay up His words in thy heart.
And lay thou thy treasure in the dust,
And the gold of Ophir among the stones of the brooks:
And the Almighty will be thy treasure,
And precious silver unto thee.

III Other Worldliness

Seek ye first His Kingdom and His Righteousness. Christ is urging His hearers to make first things first. God's Kingdom is His rule over His subjects here and now, God's righteousness is one of right relationship, love and loyalty, towards God and towards men, living in this world as He would have us live—in a word, Christlikeness. The rich man in the parable sought secondary things first and let the first go altogether, and he stood forth a beggar in the Kingdom: Christ sought first His Father's Kingdom, and though they took from Him even His garments, His place is at the right hand of God.

Yesterday Lincoln's birthday was remembered throughout our land. Did ever a great ruler more truly "live up to the Sermon on the Mount" than did he? He laid up for himself treasures in heaven, his eye was single, he served but one Master, he was not anxious for his life, for he trusted his heavenly Father's care, he sought first His kingdom and His righteousness, and all these things were added unto him.

The Good is the Enemy of the Best. This is a most suggestive and enlightening sentence. It not only tells us that among good things some are better than others and some are best of all, but it also tells us that even good things may be the "enemy," the hurtful, destructive foe of the best things. If we have five garments, each of which is good, we easily recognize that one is our best garment. If we have twenty books each of which is good, we say of one particular one "that is the best." All this is clear. So we can believe that money may be good, fun may be good, applause may be good, luxuries may be good, and still we can believe that character and satisfaction and divine approval and self-denying heroism are better.

A caricature is produced if while the general likeness of a face is preserved some one feature is unduly exaggerated. We see things out of their proportion and life becomes an unconscious caricature to our vision as soon as we let any good thing be unduly magnified.

When first things are first in desire and search, then we are the noblest and freest; then we are most to ourselves, to the world, and to God. Condensed from a chapter in *Loyalty*, by *James G. H. McClure.*

Before the Ender comes, whose charioteer
Is swift or slow Disease, lay up each year
Thy harvest of well-doing, wealth that kings
Nor thieves can take away. When all the things
Thou callest thine, goods, pleasures, honors, fall,
Thou in thy virtue shall survive them all. *Whittier.*

All These Things shall be added unto you. A traditional saying of Christ, repeated by Clement of Alexandria in the second century, seems an interpretation of this verse: Seek the great things and the little things will be added unto you; and be anxious for the heavenly, and the earthly will be vouchsafed to you as a surplus.

"Leaving out of view all questions of religion, or chivalry, or decency, and looking from the lowest standpoint, it remains a fact that love, as well as honesty, is the best policy," declares Gail Hamilton. Looking from the highest standpoint, it is true that rigteousness is the best policy, declares Christ. St. Augustine believed this when he said: "Thou seemest to thyself rich; and, if thou hast not God, what hast thou? Thy neighbor seems poor; and, if he has God, what has he not?" Godliness is profitable for all things, having the promise of the life which now is, and of that which is to come, 1 Tim. 4.8.

But is it true that all these things, the food and the drink and the raiment, which their heavenly Father knows they have need of, are added unto those whose first care is to seek God's Kingdom and God's righteousness?

I have been young, and now am old;
Yet have I not seen the righteous forsaken,
Nor His seed begging bread,

says the Psalmist. "Care for God's essentials, and God Himself will care for your incidentals." Your incidentals in this case are not your accidentals; you must say with Paul, I have learned in whatsoever state I am, therein to be content. A telegraph operator, who was a cripple, was gradually losing the use of his arms from paralysis. He knew he could hold his place but little longer, but he bravely said, "I am trying hard to take God at His word, that His grace is sufficient for me, and that if I seek first His kingdom and His righteousness, all else will be added unto me." We know that to them that love God all things work together for good, Rom. 8.28.

SENTENCE SERMONS

Avoid Avarice And Anxiety.

I dare no more fret than I dare curse and swear. *John Wesley.*

Anxiety does not empty to-morrow of its sorrows, but it empties to-day of its strength. *Alexander Maclaren.*

Be great enough to despise this world, be greater in order to esteem it. *Jean Paul Richter.*

We cannot serve God and mammon, but we can serve God with mammon. *Charles E. Jefferson.*

There's a song to lighten the toil,
And a staff for climbing the height,
But never an alpenstock
For the hills that are out of sight. *Nettie Bigelow.*

Build a little fence of trust around to-day,
Fill the space with loving deeds, and therein stay,
Look not through the sheltering bars upon to-morrow,
God will help you bear what comes, of joy or sorrow.
Mrs. M. F. Butts.

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall guard your hearts and your thoughts in Christ Jesus. Phil. 4.6,7.

I see in every child the possibilities of a perfect man. *Froebel.*

No man ever sank beneath
The burden of to-day;
To-morrow's burdens added,
Overweigh. *Joseph A. Torrey.*

Christ never counsels man to escape care by avoiding duty. *A. M. Fairbairn.*

Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. Lk. 12.32.

Casting all your anxiety upon him, because he careth for you. 1 Pet. 5.7.

Set your mind on the things that are above, not on the things that are upon the earth. Col. 3.2.

A man's life consisteth not in the abundance of the things which he possesseth. Lk. 12.15.

THE LESSON'S MEANINGS FOR US

Are we so busied with the good things of this world that there is scarcely room in our thoughts for Christ and His warnings? Does His voice sound "like a dim-remembered story out of half-legendary days"? Then we are serving Mammon, not God.

Last Sunday we had Christ's words about true prayer. To-day His words teach that we cannot trustingly pray "Thy will be done" and "Give us this day our daily bread" if we are continually worrying about things, taking

anxious thought about food and raiment and all those things after which the Gentiles seek.

A good resolve to make: I will this day and every day try to live a sincere and serene life, free from all anxiety, because trusting God's promises; I will have the world but not let the world have me, for while I will love the good things of this world that are God's gifts, I will hold them as of lesser importance than the supreme things that are also His gifts, His kingdom within and His righteousness.

THE LESSON BRIEFLY TOLD

Rather than avariciously store up perishable treasures on earth, which may be destroyed by moth or rust or stolen by thieves, store up treasures in Heaven, which are indestructable. For your heart will be where your treasures are, and your heart must be fixed on God alone. If your eye, the organ of light, is sound your body is in light, but if your eye is diseased, your body is in darkness; and if your spiritual vision is darkened, how great is the darkness of your spiritual life! It is impossible to be the servants of both God and mammon.

Be not anxious therefore in regard to the things of mammon, what you shall eat, what you shall drink, what you shall wear. Remember that life is more important than possessions. Learn the lesson from the birds: they do not sow nor reap nor gather into barns, and yet your Father feeds them—are you not of much more value, and will He not care also for you? Think how useless anxiety is. Can you by being anxious lengthen your life even a moment? As for raiment, look at the lilies of the field, which neither toil nor spin, and yet they are adorned as was never Solomon in all his glory; if God so clothes the grass of the field, which is living to-day and to-morrow is thrown into the oven for fuel, will He not clothe you, O ye of little faith? Be not therefore anxious about food or drink or clothing; for which the nations are seeking, for you are children of a heavenly Father who knows that you have need of all these things. Seek the supreme, essential things—God's Kingdom and God's righteousness,—and all these things shall be added. Be not anxious about to-morrow which has its own anxieties; every day has sufficient trouble of its own.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The simple life. See "The Simple Life," *Living Age,* April 3, '09; the "Simplification of Life," *Harper's Weekly,* Sept. 5, '08.
2. The life more than food or raiment. The need of a wage above subsistence level.
3. Christianity and anxiety. See article with this title in *Living Age,* Oct. 5, '07.
4. What is worth while. See "Nothing abides" *in Harper's Weekly* for June 20, '08; "What is worth while," *Harper's Weekly* for Feb. 15, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read what Paul says about judging in Rom. 2.1-3; 14.3; 1 Cor. 4.5. 2. What judging of others is necessary? 3. What judging of others is wrong? 4.What does the word *mote* mean? 5. Is the word *hypocrite* well used? 6. What does verse 6 mean? 7. What connection can be found between verse 6 and what precedes? 8. Read Mt. 13.10-17, and show how it illustrates the thought of verse 6. 9. What is the difference in the thought of the three expressions in verse 7? 10. Why are the words of verse 8 added? 11. Look up all the references given in your Bible with verse 7. 12. Review the teaching about prayer in lesson VI. 13. Does Christ mean that every request of ours, whatever its nature, will be answered? 14. What does He mean? (See Jn. 9.31; Jas. 4.3; 1 Jn. 5.14.) 15. Why do we call verse 12 the Golden Rule? 16. What connection is there between verse 12 and what precedes? 17. Commit the lesson to memory.

THE GOLDEN RULE—TEMPERANCE LESSON

Golden Text

Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. (A. V.) Mt. 7.12.

LESSON TEXT Mt. 7.1-12 COMMIT verses 7,8

1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? 12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

WORDS AND PHRASES EXPLAINED

1-5. See Lk. 6.37-42.

1. *Judge not.* A general statement not meant to be taken without qualification: the words of verse 15 call for judging. Judge as ye would be judged, verse 12.

2. A Roman writer, quoted by Dr. Broadus, says: "I think him best and most faultless, who pardons others as if he himself sinned every day, yet abstains from sin as if he pardoned no one."—*Mete.* Measure.

3. *Mote.* The Greek word κάρφος means any small dry body, especially a dry stalk. Our word *splinter* in contrast with the *beam* of wood, expresses the thought. Straw (*Twentieth New Testament*); chip (*Slater*); chaff or dust (*Horton*).—*Beam.* Hyperbole is common in the East.

5. *Hypocrite.* He who will not consider (verse 3) the beam in his own eye is a deceiver, not self-deceived.

6. *Pearls.* In the Talmud a good thought is called a pearl. Compare Mt. 13.46.—"We must not judge, but we must deal with men according to their character" (*Broadus*).

7-11. See Lk. 11.9-13.

7, 8. The three counsels of verse 7 repeat the same thought for the sake of impressiveness. Verse 8 asserts that the promise for the future of verse 7, is justified by the fulfilment in the present. Another general statement not meant to be taken without qualification. See verses 9-11 and Jas. 4.3; 1 Jn. 5.14.

9, 10. See Light from Oriental Life.

11. *Ye then, being evil.* God alone is good.—*Good things.* The Holy Spirit, Lk. 11.13. Compare Jas. 1.17.

12. See Lk. 6.31; Mt. 22.37-40. "With these words he closes up the teachings of these three chapters, and ties them all up in a little bundle" (*Luther*).—

Therefore. See page 107.—*Ye would.* The qualification is understood that what you wish is right.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

4. *Let me cast out the mote out of thine eye.* While you see your own faults with eyes bleared and unanointed, why is it that in the faults of your friends, your vision is sharp as an eagle's? *Horace.*

6. *Give not that which is holy unto the dogs.* This brief injunction seems at first sight to be out of connection with what has gone before and with what comes after. Although the words are frequently quoted, their relation to the teaching and commandments is seldom apprehended, any more than their connection with the context is observed.

But there is a clear connection with the thought, though perhaps not with the expression, of what Jesus has just said; and the connection may be drawn out in this way: You should as a child of the kingdom seek to benefit and to save your fellows, and your motive in getting rid of the beam in your own eye should be, partly at least, that you may remove the mote from your brothers'. This, of course, implies the presentation of divine truths, and an attempt to get them accepted by the brother whom you are seeking to help. But—and here comes the connection—in the use of the divine truths, the mysteries of the kingdom, the news of salvation, you must consider closely the suitability of the recipient as well as the value of the truth. For not only will truth which is unsuitable to the person, or the time, or the opporunity, be useless, but it will exasperate the unprepared heart and involve you in unnecessary trouble. It is not so much, perhaps, that truth will be profaned by being offered to the wrong person or in the wrong way, as that it will under such circumstances have precisely the opposite effect to that which is intended, and the workman of the kingdom will do harm instead of good.

Now, as the meaning of the precept begins to appear we at once note that this little parable furnishes a key to all the parables, this scrap of teaching explains the original method of Christ's teaching, and this commandment is found to be one which in a striking degree is observed in His own practice. *R. F. Horton,* in *The Commandments of Jesus.*

8. *He that seeketh, findeth.* To be a seeker is to be of the best sect next to a finder, and such shall every earnest seeker be in the end. *Oliver Cromwell.*

11. *If ye know how to give good gifts unto your children.* He's the only one we've got to edjercate. They ain't been a th'g I've enjoyed ez much in my life ez my sackerfices on account o' Sonny's edjercation, not one. Th' ain't a patch on my ol' coat I've got but seems to me to stand for some advantage to him. *Mrs. Stuart,* in *Sonny.*

11. *How much more shall your Father give.* What is prayer for? Not to inform God nor to move Him, unwillingly, to have mercy, as if, like some proud prince, He required a certain amount of recognition of His greatness as the price of His favor, but to fit our own hearts by conscious need and true desire and dependence, to receive the gift which He is ever willing to give, but we are not always fit to receive. *Alexander Maclaren,* in *Expositions of Scripture.*

LIGHT FROM ORIENTAL LIFE

1. *Judge not that ye be not judged.* In modern Egypt, as Lane tells us, at the close of the prayer for the repose of the spirit of the deceased, the Mohammedan leader of the funeral services says to those present "Give your testimony respecting him," and their answer comes back, "He was of the virtuous," and not until then can the body be borne from the mosque to the grave.

In illustration of a kindred sentiment to this in Palestine, Miss Rogers says that in the Greek church there it is the custom of the officiating priest to ask the pardon of the living for the dead before the body is removed from the church to the place of burial.

As showing that this is a survival of a primitive custom, we find that in ancient Egypt the right of burial was granted only to those who were acquitted of evil doing by a tribunal of their survivors. The king himself could be kept from burial by charges against him from his subjects if they could be proved to the satisfaction of the judges who passed on his worthiness.

The fact that orientals were familiar with this custom of being called upon to pass judgment on the dead and to say whether they would give or refuse forgiveness to those who lay dead before them, must have put added meaning into some of the words of Jesus to His disciples as those words fell on the ears of the orientals. "Judge not that ye be not judged." *H. Clay Trumbull*, in *Studies in Oriental Life.*

2. *With what measure ye mete.* One of the characteristic sights of Palestine after the harvest has been gathered in, is the measuring out of wheat and barley, which sometimes takes place in the common market but more frequently in the courtyard of the purchaser's house. A professional measurer is always present on these occasions, and in the presence of the seller and buyer or their representatives, duly proceeds to ascertain the contents of each sack. This is done by measuring out the grain in a circular wooden measure in the shape of our own bushel measure, but less deep, called in Arabic a *timneh*. The measurer seats himself cross-legged on the ground and proceeds to shovel the wheat or barley into the *timneh* with both hands until it is partly full, then he shakes it down and fills it further. When it is full to the brim he presses upon it with his hands, and then builds up a cone in the centre. *James Neil*, in *Palestine Explored.*

4. *The beam is in thine own eye.* This was a common proverb, characteristically oriental in its grotesque exaggeration. It was a carpenter's proverb, and it is no unwarrantable fancy to recognize in it special fitness on the lips of Him who had earned His daily bread in a carpenter's shop. It was a Jewish proverb, but the habit it satirizes is a general and abiding fault of human nature. *David Smith*, in *Our Lord's Use of Common Proverbs.*

6. *The dogs.* Eastern people do not regard dogs as loyal, dumb companions but as objects of contempt or loathing, for in the East they are only the public scavengers, dirty and repulsive, they own no master, but roam the streets where they are struck and kicked about. The expression "dog of a Gentile" was as common, we are told, in the first century in Palestine as the term "dog of a Christian" afterwards became.

6. *Pearls before swine.* The idea of pearls as food for animals or birds was not unknown to oriental folk-lore. In Turkish fairy tales as well as in Arabian, to fling pearls thus for food was equivalent to extravagant generosity or something utterly incredible. *Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

9. Bread was made in round flat cakes resembling flat stones. See page 47.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

See page 66. Assign paragraphs 23-25 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils.

To a darning-needle once exclaimed the kitchen sieve,
"You've a hole right through your body, and I wonder how you live."
But the needle (who was sharp) replied, "I, too, have wondered
That you notice my *one* hole, when in you there are a hundred!"

This is a translation of lines written by the Persian poet Saadi, seven hundred years ago. It seems as though he must have had in mind a certain word picture Christ used in the Sermon on the Mount. What is that word picture? In a very old book there is a picture representing this word picture or parable: a man is anxiously trying to gaze into the eye of another man, but he can't get very near him because a big beam of timber is sticking out of his eye, while a little dot represents the speck of dust or mote in the other man's eye. To most of us our own faults are like little specks of dust, while the faults of others are like great beams of timber. Christ would not have us look at our own faults through the wrong end of a telescope and at the faults of others through a magnifying glass. Before we can see clearly enough to cast out the mote from another's eye, what must we first do?

For Older Pupils. Who knows some who is always criticizing other people? Without telling us whom you have in mind, tell us what faults he is

quick to notice. Does he have any of these faults himself? Which faults is every one more likely to see in others, those he himself has or those of which he himself is not guilty? Paul thought that he is more inclined to see the former, for he wrote to the Romans: Wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things. Let us settle the question for ourselves this week. Every time we criticize another, let us ask ourselves and honestly answer the question, whether we are ever guilty of that same fault. We will learn in this way, too, whether we are inclined to pronounce hasty judgment on others. What did Crhist teach about this subject?

LESSON THOUGHTS AND ILLUSTRATIONS

I The Mote and the Beam

Judge not. This is one of Christ's sayings that was not meant to be taken without qualification. Christ did not mean that we are never to pass judgment upon another. The work of life could not be carried on without judging others. There is another word of His that supplements this one. In Jn. 7.24 we read, Judge not according to appearance, but judge righteous judgment. And what man can judge his neighbor aright save him whose love makes him refuse to judge him, questions George MacDonald. Judge others in love, not in a spirit of censoriousness, and your judgment will be more nearly righteous judgment.

Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, are the words that should be taken together. And what do these words mean but that judging of others is betraying of self, that "Every man imputes himself," as Tennyson puts it?

Here are some suggestive questions from the pen of Chas. M. Lamson, in "Emmanuel and Other Sermons": Mrs. Blank has a new diamond ring; she only cares for show, Is it I? Mr. Blank took a seat on the platform of the hall at the Irish Land League meeting; he does not care for Ireland; he is thinking of votes—Is it I? Mr. X is very generous—when others will know it,—Is it I? Mr. Z is smart, but tricky,—Is it I?"

Laura E. Richards has this clever fable that is applicable here:—

A man was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, selfish, greedy of gain, and careless of the needs of others. Worst of all, they are for ever speaking evil of one another."

"Is it really so?" asked an angel who happened to be walking with him.

"It is indeed!" said the man. "Why, only look at this fellow coming towards us! I know his face, though I can not tell you his name. See his little sharp, cruel eyes, darting here and there like a ferret's, and the lines of covetousness about his mouth! The very droop of his shoulders is mean and cringing, and he slinks along instead of walking."

"It is very clever of you to see all this," said the angel, "but there is one thing which you do not perceive."

"What is that?" asked the man.

"Why, that it is a looking-glass we are approaching," said the angel.

Judge not Thy Neighbor till thou art in His Situation.

Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain
In God's pure light may only be
A scar—brought from some well-won field
Where thou wouldst only faint and yield.

Adelaide Anne Proctor.

First set your Own House in Order. One day, as I was coming uptown with Mr. Spreckels, we passed a great office building in course of erection on which no work was being done. "That's mine," said Spreckels. "I'm losing $5,000 a month there." And he explained that two unions had fallen out over a question of jurisdiction. There was no complaint against Spreckels; the unions simply couldn't agree among themselves, so they had stopped work.

"That's the sort of thing that makes your business men so bitter against Labor," I said. "Don't you resent it, too?"

"Of course I do," he said. "It's tyranny. But it isn't Labor alone that is tyrannical. Capital also abuses its power, and I feel as a capitalist that I ought to fight the abuses of Capital and, when they are abolished, then tackle Labor It seems to me," he added, thoughtfully, "that I should set my own house in order first."

There's the spirit which can see the beam as well as the mote, and Spreckels practised what he preached that day. He set his own house in order first. *Lincoln Steffens,* in the *American Magazine.*

II Ask and it shall be given you

What we may ask for.

"O wonderful power of faithful prayer!
What tongue can tell the mighty grace?
God's hands or bound or open are,
As Moses or Elijah prays."

Is it only a Moses or an Elijah whose prayers open God's hands? Ask and it shall be given *you,* says Christ. Our lesson two Sundays ago showed us what kind of asking opens God's hands. We learned that if we would have our prayers accepted, as an old writer says, they must be arrows shot from the heart, for none else reach the throne of God. And in that model prayer which we studied we learned also that our asking must be in accord with God's will, for we pray, Thy will be done. I am sure I shall receive either what I ask or what I should ask, said Bishop Hall. Christ taught this when He said that as a father gives good gifts to his children, so the heavenly Father gives good things to them that ask Him. The child asks for what he wants, but his father does not give it to him when he knows that it is not best for his welfare; we ask our heavenly Father for what we think are good things, but He gives us only what actually are good things for us. We may wish for riches, and we may think that if we had them we should make the best possible use of them, but riches might be the worst possible things for our character. Christ clearly teaches that we may bring to God in prayer all our needs and longings, provided we ask in sincerity and in the spirit that says, Not as I will but as Thou wilt; and He also clearly teaches that God hears our prayers and answers in the way that is for our best good. Ask and it shall be given you,

"But if for any wish thou darest not pray,
Then pray to God to cast that wish away."

The Greatness of the Promise. He who will trust God fully can have whatever God is ready to bestow. And God is ever ready to bestow on such a man whatever it is best for one who trusts God fully to have from his loving hands. Who would have more than this? Why should one have less? *Sunday School Times.*

If I would pray,
I've naught to say
But this, that God may be God still;
For Him to live
Is still to give
And sweeter than my wish, His will.

David Atwood Wasson.

George Müller's Experience. I asked Mr. Müller a short time before he died if he had asked anything of God that had not been granted, and he told me he had prayed sixty-two years, three months, and five days (with his mathematical precision) for two men to be converted, and neither of them was converted, and there were no signs of that happening. I said, "Do you expect God to convert them?" "Certainly. Do you suppose that God would put upon his child for sixty-two years the burden of two souls if he had no purpose of their salvation? I shall meet them in heaven certainly." Shortly afterward he died, and I was preaching in his pulpit at Bristol, and referred to this occasion.

As I was going out a lady said: "One of those men was my uncle, and he was converted and died a few weeks ago." *A. T. Pierson,* in *Northfield Address.*

God knows what is Best. "I need oil," said a monk. So he planted him an olive sapling. "Lord," he prayed, "it needs rain," and the Lord sent a gentle shower. "Lord, my tree needs sun," and the sun shone. "Now, frost, my Lord," and behold! the little tree stood sparkling with frost; but at even-song it died. Then the monk sought a brother monk and told his strange experience. "I, too, have planted a little tree," he said, "and see, it thrives well; but I prayed: 'Lord, send it what it needs, storm or sunshine; Thou hast made it, and Thou dost know.'" *The Sunday School Chronicle.*

Delays are not Denials.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun
If you will keep the incense burning there;
His glory you shall see sometime, somewhere. *Robert Browning.*

III The Golden Rule

Where is the Golden Rule found? A minister said recently that while he was sitting beside the Sunday-school Superintendent during the lesson period, a twelve-year-old girl came and said to the Superintendent, "Where in the Bible is the Golden Rule? Our teacher doesn't know, and she told me to ask you." The superintendent turned to the minister and said, "She's got me! Where is it to be found, Doctor?" The next day this minister was addressing fifty students in a theological seminary, and after telling them this incident, he asked them to give the chapter and the verse of the Golden Rule. Not one of them could give it. Let us fix in our mind to-day the fact so firmly that we shall never forget it. Where is the Golden Rule found?

What the Golden Rule means. Is this law to be taken absolutely, in all literalness of strict construction? Let me put the case concretely. Here is an ignoble drone, begging alms: does the Golden Rule require us to do to him as he wants, and so pamper him in his wicked laziness? Or here is a reeling sot, thirsting for another potation: does the Golden Rule require us to gratify this accursed thirst? You see at once that the command is not to be taken in absolute literalness. When, then, does our King mean? The emphatic, telling word in this mandate is the illative conjunction "therefore." It is as though our King had said:—

In view of the fact that God is your Father and treats you as sons, giving you good gifts according as you ask Him; *therefore* do ye yourselves have your Father's spirit, doing to others as He does to you, giving them the good gifts they ask of you, even as He gives you the good gifts you ask of Him. Your Father treats you as His sons; therefore treat your fellows as your brothers; for common fatherhood means common brotherhood. *George D. Boardman,* in *The Kingdom.*

Policemen who act on the Golden Rule. In the city of Cleveland, the Chief of Police has put into practice what he calls the Golden Rule policy. The policemen are directed to use their judgment and common sense in dealing with offenders. They are told to take into consideration the intention of the one who violates the law, and to allow one to go without suffering the disgrace of an arrest if it is his first offence and he has violated the law through thoughtlessness or in a spirit of mischievousness. They are instructed to warn a drunken man and send him home rather than to drag him to jail for his first offence, unless he is disturbing the public peace. A record is kept of the cases of all persons released or even warned, and second offenders, and those that have intentionally violated the law or have committed felonies, are delt with as severely as ever. In the first eight months of trial the number of arrests decreased sixty-five per cent. The plan is being tried in other cities with success. "I believe that the policeman will learn that the people he has to deal with are human beings, not machines," says Chief Kohler, and "likely to make mistakes and failures, but not therefore lost souls. I believe that the best

policeman is he who manages all offenders against the law with the least show of authority and with the greatest sense of human justice."

The Temperance Lesson. Our lesson committee has assigned this as one of the four temperance lessons of the year. Their thought must have been that he who lives up to the spirit of the Golden Rule will not drink intoxicating liquors moderately himself lest his example should influence others to drink them immoderately, and he will throw all the weight of his influence as well as of his example on the side of total abstinence. This was the thought of Frances Willard, the great temperance worker. Lady Henry Somerset had presented to her a copy of Hoffman's Christ, and when she lay dying she asked that this picture be returned to the giver after these words had been cut in the frame—Only the Golden Rule of Christ can bring the Golden Rule of man.

This was the thought of native Christians in Uganda who persistently plead with one of their number, Matayo, to give up drink. "Why can't you let me alone!" Matayo exclaimed irritably. Then one of his friends answered: "When you were shot, did we not pick you up and carry you home? Did you then think we hated you? You are shot now, and we want to carry you home. Do you remember when we were carrying you, how you said, 'Let me walk; your carrying makes the wound hurt me?' We didn't let you walk. We knew you could not walk, but that you would faint on the road; and now we know you cannot keep sober, and we want to help you. You say, 'Leave me alone,' but we won't leave you alone. We know you will get worse if we do."

When a miner is about to go down into the shaft his safety-lamp is carefully locked lest in some unexpected way it might open and cause a terrible explosion. So should those to whom liquor is a temptation be safe-guarded from danger.

SENTENCE SERMONS

Do as you would be Done by.

Self-knowledge is the cure of censoriousness. *George D. Boardman.*

Only the balances of God are perfect. *F. W. Farrar.*

We may discriminate, but we may not criminate. *R. F. Horton.*

Wherever there is dirt in the heart there will be dust in the eyes. *J. H. Jowett.*

Sweep the snow from thine own door; spy not the frost on another's tiles. *Chinese Saying.*

There is so much bad in the best of us,
And so much good in the worst of us,
That it hardly behooves any of us
To talk about the rest of us. *Robert Louis Stevenson.*

Help me to help Thee, Lord, by answering
My prayers myself at every time and place.
Martha G. D. Bianchi

They say that every American is a ruler, but there are few Golden Rulers at the Brooklyn Bridge. *Charles Battel Loomis.*

Search thine own heart. What paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek. *Whittier.*

We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Jn. 9.31.

This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us. 1 Jn. 5.14.

If thou, Jehovah, shouldest mark iniquities,
O Lord, who could stand? Psa. 130.3.

THE LESSON'S MEANINGS FOR US

A monk came before his brothers with a large sack filled with wood slung

across his shoulders and in his hands a small basket containing a handful of sand. When they asked him what he was doing with sack and basket, he replied: "The sack is full of my own faults and I have put it behind me so that I cannot see them; the basket contains my neighbor's faults, which I take pleasure in looking at." Are we like that monk? Do we disregard our own faults and regard with pleasure the faults of others? Let us consider the beam in our own eyes rather than the mote in our brother's eyes.

In judging an action of others, if it may be looked at in more lights than one, let us choose the most favorable. Let us not acquire a habit of fault-finding, a censorious disposition.

I will believe Christ's words, and will ask and receive, and I will follow His example and spend much time in prayer.

We have committed the Golden Rule to heart; now let us commit it to life, is wise counsel. Only as we let Christ rule and guide our lives can we commit it to life.

THE LESSON BRIEFLY TOLD

Do not judge, that you may not be judged. As you judge, you will be judged; as you measure to others, it shall be measured out to you. Why do you gaze at the splinter in your brother's eye and pay no heed to the beam that is in your own eye? How can you ask your brother to let you cast out the splinter from his eye when you have a beam in your own? You are a hypocrite. Cast the beam out of your own eye, and not till then can you see clearly enough to remove the splinter from your brother's eye.

While you must not harshly judge others, neither must you go to the other extreme and be foolishly lenient. Do not give sacred things to those not capable of appreciating them. Be discriminating, and do not, as it were, give holy things to dogs or pearls to swine, for they may trample on them and attack you.

Ask, and your prayer shall be answered; seek and you shall find; knock and the door shall be opened for you, for this has been proved true. If a son asks his father for a loaf of bread will he give him a stone, or if he asks for a fish will be give him a serpent? If people like you know how to give good gifts to your children, can you not believe that your Father in heaven will give good gifts to those that ask Him? As your Father treats you, so should you treat your brothers; you should do to them as you wish them to do to you; this is the teaching of the law and the prophets.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Charity in judging others. See "A Time for Charity," *Outlook*, Aug. 8, '08.
2. Verse 6, and Jesus' example of not undertaking impracticable tasks. See especially Mt. 4.12; 10.5; 13.10-17.
3. How prayer is answered. See "The Nature of Prayer," in *North American Review*, Nov., '07.
4. Can the Golden Rule be followed in business and social life? See "American Passion for Righteousness," *Current Literature*, Mar., '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What does the figure of speech in verse 15 mean? 2. Who earlier than Jesus gave the warning of verse 19? (Lesson I.) 3. What way is there of knowing whether or not one is a genuine Christian? (Verse 20.) 4. To what does "that day," verse 22, refer? 5. With what verses may Ezek. 33.31,32 be compared? (21,22.) 6. With what verses may Deut. 30.15-20 be compared? (13,14.) 7. How does Jesus say in Mt. 18.3,4 that one may enter the kingdom? 8. What makes one a member of the Kingdom of Heaven? (Verse 21.) 9. Point out six striking contrasts in the lesson text. 10. Commit to memory the entire lesson. 11. Review and repeat the Sermon on the Mount. 12. Write an outline of the Sermon on the Mount.

FALSE AND TRUE DISCIPLESHIP

Golden Text

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Mt. 7.21.

LESSON TEXT Mt 7.13-29 COMMIT verses 13,14.

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. 14 For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it.

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits we shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. 22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching: 29 for he taught them as *one* having authority, and not as their scribes.

WORDS AND PHRASES EXPLAINED

13. See Lk. 13.24; Deut. 30.19; Jer. 21.8; Psa. 1.6.—*Enter ye in.* Into eternal life, v. 14.

14. *Narrow is the gate.* "Only room for body and soul, but not for body and soul and sin" (*Bunyan.*)—*Straightened the way.* Hemmed in by rocks. "The word translated *straitened* is the participle of the verb elsewhere translated *troubled.* The way is hemmed in by persecution, especially to the early Christians" (*Abbott*).—*Few are they that find it.* "As surely as the way which Christ describes is the Way of Life (Acts 9.2; 19.9), so surely is it one trodden by comparatively few" (*Horton*).

15. *False prophets.* Who lead others away from the straitened way.—*Sheep's clothing.* Disguised as honest teachers. The lamb or sheep was an image of innocence; the wolf, of evil.—*Ravening.* Rapacious, greedy.

16, 17. Lk. 6.43,44.—*By their fruits.* By their life.—*Even so.* Just as we gather fruit only from the tree which bears it, so good fruit comes from good trees and bad fruit from unsound trees.

21. Lk. 6.46.—*Lord, Lord.* The repetition is designed to indicate respect. The

emphatic word here is *saith;* the contrast is between saying and doing.—*My Father who is in heaven.* See Mt. 11.27.

22. *That day.* The Day of Judgment.—*Prophesy.* The New Testament use of this word is that of speaking under divine inspiration, whether in regard to things past, present, or future.

23. *Then will I confess unto them.* A clear claim of Christ's that He will be the Judge on that day.—*I never knew you.* As My disciples.—*Ye that work iniquity.* See Psa. 6.8.

24-27. Lk. 6.47-49; Jas. 1.22-25.

24. *Therefore.* Since *doing* the will of God, not *saying* Lord, Lord, avails.—*Upon the rock.* See Light from Oriental Life.

25. *It fell not.* Having done all, stand, Eph. 6.13.

29. *Not as their scribes.* Their scribes quoted the Old Testament and their famous rabbis as their authority; Jesus said, I say unto you.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

15. *Beware of false prophets.* Earnest Thompson Seton, who has spent years in watching the lives of wild animals, declares that the instinct of danger which some of them possess is so extraordinary that it really seems as if there must be an angel who warns and protects the wild things. Defended by this instinct only, they will not touch the poisonous grasses, and unerringly they avoid the presence of their foes. Out of the clever snare floats the tell-tale breath. And through the subtle and innocent-looking disguise, from behind the specious promise and the smiling face, steals *influence,* that most penetrating and wholly unhideable thing. "Lord, Lord, how are we to know the false prophet and the false doctrine, and all false men and things that come to us in such bewildering disguise?" By a breath of air, a motion of the hand, a tone of the voice, by *influence*—that indefinable property. "By their fruits ye shall know them." *Albert J. Southouse,* in *The Men of the Beatitudes.*

18. *Neither can a corrupt tree bring forth good fruit.* By no alchemy can we get golden conduct out of leaden motives. *Spencer.*

21. *Not everyone that saith unto me, Lord, Lord.*

Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the Great Master taught,
And that remaineth still,
Not he that repeateth the name,
But he that doeth the will! *Longfellow.*

22. *Did we not by thy name do many mighty works?* Can a doer of good works be unworthy? A man's real character will show in his life; but single acts, or even a considerable number of acts, do not necessarily indicate his real character. There would seem to be the two sides of truth which Jesus was teaching in those verses in Matthew. A bad man cannot conceal his true character, even from his fellow-men, in the long run. But a bad man may do good deeds, and he may even presumptuously do good in the name of Jesus Christ. Yet those good deeds, if performed by one who has refused to commit himself to Christ as the Saviour, and who therefore has lived and died opposing Christ and the kingdom of the Saviour, will not suffice to save such a one when he faces the Saviour who is also the Judge. Men are not saved on their records of service; but men who are saved will show it in their records of service. A corrupt human tree may *wear* good fruit without ever *growing* it. Therefore by their fruits (that which is a living, growing part of them) ye shall know them. *Sunday School Times.*

LIGHT FROM ORIENTAL LIFE

19. *Every tree that bringeth not forth good fruit is hewn down.* It is worthy of note that in Western Asia no tree is planted or even allowed to grow,

unless its fruit commends it to the care of man. Fuel being scarce, all other trees are cut down: the poplar alone may be excepted, whose tall trunk is needed for house-building. *Van Lennep.*

24. *Built his house upon the rock.* In the hill country the houses are all built of heavy masonry. As no wood is ever used in the building of walls, roofs, or floors, it becomes necessary to have thick walls, set on solid foundations of rock, and the walls are often from two to five feet in thickness, the ceiling or roof being vaulted. Very often it is necessary to dig from twenty to fifty feet in the ground until the bed of rock is reached, especially when upper stories are built. In towns or villages of the plains, where rocks and stones are scarce, the houses are built of bricks made of sun dried clay or mud, and often in these regions, where the periodical rains are very heavy and long continued, the mud houses collapse from the rain. *Gamahliel Wad-el-Ward,* in *Palestine Through the Eyes of a Native.*

27. *The rain descended and the floods came.* In all Western Asia the rains, though comparatively infrequent, are copious and heavy while they last. The uneven and often abrupt surface of the country, presenting steep mountain heights and deep valleys, occasions, during a storm, the rapid gathering of waters to a single point, so that mighty torrents suddenly appear rushing along through gorges where not a drop of water trickled a moment before. These pour down with terrible force, often tearing away rocks and trees, and sweeping all before them. Houses erected near their track are in imminent danger of being carried away by the angry floods. Should there be any weakness in their foundation, the rushing waters soon work their way beneath, and, undermining the building, bear it away bodily. *Van Lennep.* The Arabs say that wadies in time of flood are "not rivers, but seas."

When people in these regions speak of the strength of a house, it is not by affirming that "It will last so many years," but that "It will withstand the rains: it will not be injured by the floods." Only the house founded upon a rock can withstand the rains and floods of a wet monsoon. *Roberts, Oriental Illustrations.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

See "For Older Pupils," below. Assign paragraphs 26-29 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. A boy had failed to pass his school examinations. Sullenly he brought the report to his father. "You have honestly tried to do your best the last few months, haven't you, Frank?" "Yes, father." "Trouble was you didn't start at it in time, wasn't it? Well, it will be pretty tough to take the work over again another year, it will take lots of courage and grit on your part, and I shall not blame you a bit if you decide to go to work instead, though you know what I wish. I will help get you started in some work if you say so. Which shall it be?" "I'll take the year over again and win out," said the boy with determination. Someway there is always something in boys and girls that makes them rise to a challenge, that prompts them to face difficulties and hardships rather than weakly run away from them. Had that father looked at the question from another point of view, and told his son that the work another year would be very easy since he had been over it once, the boy would have replied that he was sick of school and he wished to go to work.

Christ put before His disciples two roads—one broad and easy, the other narrow and difficult, and bade them choose. He would not have them join His kingdom without knowing what they would have to face, what foes within themselves and foes without they would have to meet. And He tells us, just as He told His disciples, that it is harder to be a Christian than not to be a Christian, and therefore we ought to be Christians. Here is a difficulty worth facing, worth calling out all our courage and grit.

For Older Pupils. How many lessons have we had from the Sermon on the Mount? What is the theme of this sermon? It is the King's proclamation of the ruling principles of His Kingdom. The King has finished His address. The audience is about to be dispersed. A word of warning and exhortation

must be added before they are dismissed. You have heard the conditions of entering the kingdom, the characteristics of its members, now obey the rules, says Christ in effect in His closing words which we study to-day. Be ye doers of the word, and not hearers only.

LESSON THOUGHTS AND ILLUSTRATIONS

I The Way into the Kingdom of Heaven

Enter ye in by the Narrow Gate. "The Teaching of the Twelve Apostles," a work that was in use in the early church, begins in this way: "There are two ways, one of life and one of death, but there is much difference between the two ways. The way of life is this: First thou shalt love God who made thee; second, thy neighbor as thyself, and whatever thou wouldst not happen to thee, do not thou to another.....But the way of death is this: First of all it is evil and full of curse." This reads like a commentary on the first two verses of our lesson.

The way of life is traveled by one who follows the counsels of Christ in this Sermon on the Mount. In the Sermon He has been talking about the kingdom of heaven and the characteristics of its members. Now He says, Enter ye into the kingdom by the narrow gate, for narrow is the gate and straightened the way, that leadeth into life.

"The narrow gate expresses the initial act of repentance and faith and the commencement of the life of following Him," Dr. Horton explains. "That entrance into the Christian life may be aptly described as a narrow gate, for it is a difficult and decisive act into which one is not likely to drift with a multitude by chance. Like a narrow gate, it may easily be overlooked; and the main difficulty of the Christian life is perhaps that it escapes notice altogether. Multitudes of people seem not to have so much as heard that there is a Christian life. They follow the broad path because it is broad, and they never notice that unostentatious entrance into the way of life, repentance and faith."

Narrow is the Gate. Let us combine with this figure of speech another figure that Jesus used. After the rich young man had come to Jesus with his great question—Teacher, what good thing shall I do that I may have eternal life—and had gone away sorrowful because he could not give up his riches, Jesus said to His disciples, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. We see that it is not so much the narrowness of the gate as the width of the *impedimenta*, the baggage which the traveler carries with him, that make the entrance difficult. The rich man that is burdened with his riches because he trusts in them, leans on them; the poor man who is burdened with his evil habits; the Pharisee who is encumbered with his own boasted good works; the learned man who can not part with his pride and self-confidence; the moderately good man whose own will occupies the place of the will of the Father who is in heaven—these all find the gate hard to enter.

Verily I say unto you, said Jesus, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

Narrow is the Gate into Every Good Way. Into what kingdom is it that you are anxious now to enter? questions Joseph Parker. Into the kingdom of music? Then this is the doctrine: "Narrow is the gate and straitened is the way, which leadeth into excellence in music, and few are they that find it." Is it the kingdom of painting? Of moral influence? "Narrow is the gate."

Ruskin has described the fresco of the Spanish chapel at Florence. The first panel represents Wisdom pointing little children to a narrow gate which they must enter in order to gain an education, and holding in her hand golden fruit as a reward. Whatever the goal, whether scholarship or athletics or business, the painting might have been the same. The very narrowness of the gate and of the way is their distinction. They challenge one to high purpose, persistency of effort, singleness of aim; they call for strong characters, not weaklings.

Enter ye in by the Narrow Gate, for Narrow is the Gate and straitened the Way. Now, people generally read these words as if our Lord were saying, "*Though* the one path is narrow and rugged and steep and unfrequented,

yet walk on it, because it leads to life; and *though* the other presents the opposite of all these characteristics, yet avoid it, because pleasant and popular as it is, its end is destruction." But that is not what He says. All four things are reasons for avoiding the one and following the other; which, being turned into plain English, is just this, that we ought to be Christian people precisely because there are difficulties and pains and sacrifices in being so, which we may ignobly shirk if we like. It is not, *Though* the road be narrow it leads to life, therefore enter in; but *Because* it is narrow, and leads to life, therefore blessed are the feet that are set upon it.

The one is broad; the other is narrow. That, being turned into plain English, is just this—that the Christian course has limitations which do not hamper the godless man; and that on the path of godlessness or Christlessness there is a deceptive appearance of freedom and independence which attracts many.

I remember once going to that strange island-fortress off the Normandy coast, which stands on an isolated rock in the midst of a wide bay. One narrow causeway leads across the sands. Does a traveler complain of having to keep it? It is safety and life, for on either side stretches the tremulous sand, on which, if a foot is planted, the pedestrian is engulfed. So the narrow way on which we have to journey is a highway cast up, on which no evil will befall us, while on each hand away out to the horizon lie the treacherous quicksands. Narrowness is sometimes safety. If the road is narrow it is the better guide, and they who travel along it travel safely. Restrictions and limitations are of the essence of all nobleness and virtue. "So did not I because of the fear of the Lord."

Set side by side with that the competing path. Wide? Yes! "Do as you like"—that is sufficiently wide. True freedom is not to do as you like, but to like to do as you ought. Besides, the path which looks attractive, and tempts to the indulgence of many appetites and habits which a Christian man must rigidly subdue, does not continue so attractive. Earthly pleasures have a strange knack of losing their charm, and, at the same time, increasing their hold, with familiarity. Condensed from the *Gospel According to St. Matthew,* by *Alexander Maclaren.*

Strive to enter. The word translated *strive* is our English word *agonize.* It is a word borrowed from the Greek games, and it suggests the same image as St. Paul's struggle to keep his body under and to buffet himself—to be in training—in order to win the prize.

Strive and agonize to enter; the effort is worth the making. For beyond that little Wicket-gate, whatever may be the encounters and the trials of the way, there is no road in the world which offers such harbors of rest, such Houses of the Interpreter, such Palaces Beautiful, such visions of Delectable Mountains, such rivers of joy planted with trees that are for the healing of the nations. Even the signposts point to the heavenly city—the way leads to life.

One of the approaches to Helvellyn is Striding Edge, and it has a reputation of difficulty and danger. The path runs along a rocky ridge, from which the screes fall away on either side steep and almost precipitous. Yet the path is narrow rather than difficult. It is all along distinctly marked; and though there are many points where a few steps ahead it seems impossible, and a few steps back one is puzzled to think how it could have been traversed, if you go quietly on, not looking much to the right hand or the left, it is not more difficult than many broad and grassy ways.

And the way that our Lord has described is narrow rather than difficult. It is marked out by many feet, first His own and then those of His followers for centuries. If a man has a mind to press steadily on and to resist distractions, there is no point where it is in any sense impossible. After a while, to leave it seems more dangerous than to continue in it; the peril lies on either hand, but safety in the narrow way. The way of meekness and gentleness and love, of inward communion with God and responsibility to Him alone, of judging oneself rather than others, of single-eyed interest in the kingdom of God without the distractions of the world, is much easier and pleasanter to tread than the impossible way of compromise. And our Lord very accurately describes His yoke as easy and His burden as light, and summons us in following Him to be partakers of His joy. *R. F. Horton, Commandments of Jesus,*

The Guide to the Gate. Then said Evangelist, "Do you see yonder wicket-gate?" The man said, "No." Then said the other, "Do you see yonder shining light?" Psa. 119.105; 1 Pet. 1.19. He said, "I think I do." Then said Evangelist: "Keep that light in your eye and go up directly thereto, so shalt thou see it."

Thus Bunyan teaches how to find the narrow gate. In the Arctic Ocean, icebergs are seen forcing their way steadily onward, even in the face of a strong gale. Seemingly afloat on the surface, what power directs their course? These mountains of ice extend for below the surface of the ocean, and it is the deep undercurrent in the ocean that bears them onward. The character that rests on the precepts of Christ, is directed in its onward course by a power that overcomes all adverse winds and tides.

II The Badge of Members of the Kingdom

Our Character Book. In Germany, every servant is obliged to keep a character book in which the mistress writes the date of engagement, and on the departure of the servant, the date and her estimate of the servant's character and work. To prevent the writing of false recommendations, the servant is obliged to go to the nearest police station and have each record dated with the official stamp. Are not some who claim the name of Christian constantly showing by their character book that they are not genuine Christians? Their book is being written so that all may read; their conduct is their character book, each act a special record. Conduct is the revelation of character. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Christianity is not an exotic to be kept under glass, to use Dr. Babcock's words, but a hardy plant to bear twelve manner of fruits in all kinds of weather. The fruit of the Spirit, as given by Paul to the Galatians, is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control.

Saying Lord, Lord. Dr. Lyman Abbott recalls a sermon he heard years ago by Dr. Hitchcock on this text, in which he said that to address Jesus as Lord is orthodoxy—the acknowledgment of His divinity; to address Jesus as Lord, Lord, is piety—it expresses to Him reverence. Neither orthodoxy nor piety is sufficient. Nothing is sufficient but practical obedience to the will of God. Writing along this line of thought Dr. David Starr Jordan says in The Hibbert Journal: Love is not love unless it contains the impulse of renewed life. It must purify itself by action. "If thou lovest me, feed my lambs." There is no other evidence. I have read of battles so vividly portrayed that my cold blood grew hot and I felt like a hero. I cooled down, a little more weary than before; that was all. I have listened to great preachers who talked so familiarly of holy things and made them so real that earth has seemed dreary when I touched it again. Emotions are dangerous things unless they find an outlet in action. We can so narcotise ourselves with holy things that our senses will lie to us. We can meditate on holy things until we feel that we are holy too. But periods of rude awakening come. We find we have been hearing and not doing: saying Lord! Lord! and not doing God's will.

Good Words and Good Works.

Say well is good, but do well is better.
Do well seems spirit, say well the letter.
Say well is godly and helpeth to please:
But do well lives godly and gives the world ease.
Say well to silence something is bound,
But do well is free on every ground.
Say well has friends, some here, some there,
But do well is welcome everywhere.
But say well to many God's Word cleaves,
But for lack to do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain.

Quoted in a sermon by *Dean Stanley.*

The Mark of the Christian. In the time of Shakespeare every workman

wore some badge that told to what trade he belonged, and he speaks of "wearing the sign of their profession."

So to-day you can tell all true Christian boys and girls by some special distinguishing mark they have upon them. What is it? It is no outward mark. If you have it at all, it is deep down in your heart. "By this," said Jesus, "shall all men know that ye are my disciples"—if you have My mark, My badge upon you—"if ye have love one to another," Jn. 13.35.

Every boy has heard of Alexander the Great. He conquered country after country in quick succession. We are told that he had in his army a soldier whose name also was Alexander. One day he sent for the man to appear before him. When he came Alexander said to him: "I have heard two things about you: the first is that you are a great coward, and whenever a battle is to be fought, you either get out of it altogether, or you go somewhere out of danger; and the other things I have heard is that you bear the same name as myself. Now you must do one of two things: you must either become a brave soldier like your general—always in the forefront of the battle, always in the thick of the fight, always at the post of danger; or if you cannot do that you must change your name; you shall not disgrace the name of your master."

So Christ comes to every one of us, young and old alike, and He says: If you bear the name of Christian, you must also bear My mark and badge upon you. You must exercise that same pure, unselfish, kindly love towards another, and to all around you which I have manifested to all men, or else you must change your name; you must not disgrace the name of Christian. *Percy J. Grubb,* in *Wesleyan Methodist Magazine.*

Another Mark of the Christian. Robert Morrison, the great missionary, was in New York waiting to secure passage as a missionary to China, and while there was entertained at the home of a friend. His host's little daughter had her crib by the side of the bed of her father and mother, and for the first night it was found necessary for the host to give up his own room for the comfort of his guest. Of course in the morning the child was much startled to find a stranger in the place of her parents, but instead of asking, as most children would, "Who are you?" "What are you doing there?" the little maiden said, "Man, do you pray to God?" When Dr. Morrison assured her that he did, that God was his best Friend, she went to sleep again feeling quite safe with anyone who was a friend of God.

An Important Fruit. Are we easy to live with? This is an essential test of the genuineness of character. How we appear to society is comparatively a slight matter, for that chiefly means the estimate of people who do not know us; but how we appear to those who live with us, is a very significant matter. A few shallow, hollow courtesies suffice to secure popular favor; only sterling character persuades those who live with us. There is something wrong about persons who are habitually and really difficult to live with. The more we imbibe the spirit of our Master, the more shall we win the good opinion of those with whom we live. If when we finish our friends can write for our epitaph, "He was easy to live with," little more need be said. *W. L. Watkinson,* in *Frugality in the Spiritual Life.*

The Secret of Bearing Good Fruit. An English writer tells us that at Hampton Court there is a celebrated vine which for many years disappointed the gardener's hopes. It was a healthy vine, but it produced very few grapes. Then one year it was heavily laden with great, luscious clusters. In order to understand the mystery, the gardener laid bare its roots, and followed them along till he found that they had at last gone through the banks into the Thames, whence it was drawing up all the moisture it needed. That vine teaches the secret of a fruit bearing Christian. He has found the way to the Source of strength, the Inspiration of daily conduct, for it is only through vital union with Christ that one can bear much or worthy fruit. I am the vine, ye are the branches, said Christ. A branch severed from the vine can not yield fruit.

III Foundation Laying

The Wise and the Foolish Builders. The wise builder knew that storms would come and test his work, and he dug deep down into the earth until he came to the solid rock, and on that he built up his house. The foolish builder thought not of the coming storm, but built only for the present sunny

days, just as a child builds his sand house on the seashore and thinks not of the incoming tide.

A solid, massive memorial arch once adorned the campus of Leland Stanford University, but when the earthquake came it fell in ruins. Then it was found that its foundations were of broken fragments. The builder thought the arch was strong enough, and did not suppose his work would ever be discovered, but he did not take into consideration the possibility of an earthquake's coming. His work was tried, and found false.

In the City of New York great office buildings are erected. So tall are they that to withstand the wind pressure great iron rods called wind-anchors are put down into the solid rock far below the surface. Now we all are building, and our plans are not drafted for little, low structures but for magnificent, tall buildings. We must fasten anchors deep down in the foundation of our character, so that when storms of temptations come our superstructures will not fall. Every day we read of some character building that has collapsed. The wind-anchors were not put in. They can be put in only when the foundations are dug. They must be put in in youth.

Wonderful Buildings. We read in fairy lore of how chasms have been bridged over in a single night by benevolent spirits. They hustle vast rocks together and pile them one upon another, and build piers and span them with arches, so that the favorite knights can pass over them to the castle and carry off their imprisoned lovers. Sometimes, while the hero sleeps, these fairy powers construct whole cities. With tens of millions of hands they carry up walls and surmount them with golden towers, and in the morning, whole cities stand where, the night before, there was only a wilderness.

How pleasing for their unheard-of wonders are fairy stories! Yet there is something more wonderful actually going on within every man. There are buildings going up for eternity. There is not a thought that is not striking a blow; there is not an impulse that is not doing mason work; there is not a passion darting this way or that that is not a workman's thrust. There are as many master-workmen in you as there are separate faculties, and there are as many blows being struck as there are separate emotions and separate thoughts and separate volitions.

Thus the work is going on perpetually. Every day the myriad forces are building, building, building, and the great structure of character is going up point by point and story by story, to remain for ever. *David Gregg.*

What is All the World doing at once? My answer is, building. I admit that a large part of them, probably the great majority, do not know it, and have never thought of it, yet building they are, and ever will be. Aye! and not only are they builders, but they are builders of that which they love the best and in which they have the nearest interest—they are builders of themselves. Let every one—high or low, rich or poor, young or old, the loftiest genius and the veriest dunce, the most careful husbandman of the gifts which God has entrusted to him, and the most profligate and abandoned gambler—let them all know at all times and in all conditions and circumstances they are builders, and are builders of themselves. *W. E. Gladstone.*

The Rock-founded Life. One thing marks the rock-founded life, the doing of Christly deeds. The enduring life is not built on dreams. Many people think that their lives are rock-founded because they have a nebulous admiration for the moral teachings of Jesus.

One of the most dangerous hypocrites is that easy-going thoughtless being who fancies that the indorsement of a duty is equivalent to the doing of it.

Others imagine that an intellectual assent to certain statements concerning the church or the Bible or Jesus is sufficient to fix the life in stability.

Instead of saying, as theologians do, first comprehend these doctrines and then you will be able to do them, Jesus says, first do these things, practice My precepts, and they will ere long become plain to you. Men learn religion by doing. Begin to do the right and you will get the reason; get the rule through the examination. Deeds are the solvents of doctrines.

The house of life is built differently from any other; we get the plans by erecting the structure. In the realm of character it is houses rather than architecture we need. Build but one hour's conduct squarely on the plain, cogent teachings of the man of Nazareth, and you will serve the world better

than if you gave a lifetime to the explanation of words. Doctrines are but teachings intended to be done into deeds. *Henry F. Cope,* in *Levels of Living.*

Soul-Building.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses framed to bear
Lift the cloisters pillard fair,
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar. *Susan Coolidge.*

SENTENCE SERMONS

I am the way. Jn. 10.6.

The main thing about a road is, after all, where it leads us. *Alexander Maclaren.*

Men know our fruits; God knows our roots. *H. F. Cope.*

To learn is not the main thing, but to practice. *The Mishna.*

He that is lavish in words is niggard in deeds. *Walter Raleigh.*

Every act is a foundation stone of future conduct. *Ruskin.*

Words are good when backed up by deeds, and only so. *Theodore Roosevelt.*

Activity in the King's business will not make up for neglect of the King. *G. C. Morgan.*

The path is plain and straight, that light is given;
Onward in faith, and leaves the rest to Heaven. *Southey.*

The religious life is a struggle, and not a hymn. *Madame de Stael.*

I am the door; by me if any man enter in, he shall be saved. Jn. 10.9.

I am the good shepherd; and I know mine own. Jn. 10.14.

For neither doth the Father judge any man, but he hath given all judgment unto the Son. Jn. 5.22.

For other foundation can no man lay than that which is laid, which is Jesus Christ. 1 Cor. 3.11.

THE LESSON'S MEANINGS FOR US

Do you recall a lesson that we had three years ago, when Moses made a covenant with the children of Israel in the land of Moab and solemnly said: "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his ordinances.....Therefore choose life, that thou mayest live"? That same choice Jesus Christ sets before us now. Have you made up your mind to choose the way of life and enter the narrow gate?

There is danger that one may say "Lord, Lord" in worship and church service, and yet so live that his Lord must say in that day, I never knew you, depart from me.

It is not enough not to bring forth evil fruit, a Christian must bring forth good fruit.

The question is not, Have you heard these words of Christ, nor yet, Do you admit their truths and beauty, but, Do you do them?

"Saviour and Master, these sayings of Thine,
Help me to make them doings of mine."

On what foundation are you building your lives? Other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is, 1 Cor. 3.11-13.

THE LESSON BRIEFLY TOLD

The Sermon on the Mount begins with Blessed and ends with Beware. Having clearly stated the principles by which members of His kingdom must be governed, the King closes His proclamation, clearly stating the results to those who obey and to those who fail to obey His words.

There is a true and a false way. There is a wide gate and a broad way that many follow, but it leads to destruction, and there is a narrow gate and a narrow way that few find, but it leads to life, it is the entrance to the Kingdom of Heaven.

There are true and false teachers. Be on your guard against the false ones, who though clad in sheep's clothing are at heart ravening wolves. You may know men by their fruits. Grapes are not gathered from thorns, nor thistles from figs. Good fruit, not evil, is gathered from a good tree, and evil fruit, not good, from a corrupt tree. A tree that does not produce good fruit is cut down for fuel. Therefore you may know men by their actions, yet not fully, for only those who actually do the will of My Father shall enter into the kingdom. In the great day of judgment many will say, Lord, Lord, did we not do many mighty works, prophesy and cast out demons by Thy name? Then must I declare that I never knew them as My disciples, and must bid them depart from Me.

There are true and false lives. He who hears and obeys My words is like a wise man who built his house on the rock and it withstood all the rains and floods and winds, but he who hears and does not obey My words is like the foolish man who built his house upon the sand, and it fell in ruins when the rains and floods and winds struck it.

When Jesus had finished speaking, the multitude who had heard were astonished at His teaching, because He taught not as the scribes, but as One who had all authority.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Knowledge must be transmuted into action. See "Being and Doing" in *Harper's Weekly* for Aug. 15, '08.

Can one who is not a Christian be a successful preacher or teacher?

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What is a miracle? 2. Does Jesus demand faith in working His miracles? 3. How does Luke say that the leper worshipped Jesus? (Lk. 5.12.) 4. Why did Jesus bid the leper show himself to the priest? (Lev. 14.2.) 5. Why did Jesus forbid the leper to tell others of his cleansing? (Mk. 1.45.) 6. What was a centurion? 7. Read the account of the healing of the centurion's servant in Luke. (7.1-10). 8. What great thing had this centurion done for the Jews at Capernaum? (Lk. 7.3-5.) 9. What did the centurion mean by his illustration in v. 9? 10. What did Jesus mean by His words in v. 11? 11. Who were "the sons of the kingdom," v. 12? 12. What cure had Jesus previously wrought at Capernaum which the centurion may have known about? (Jn. 4.46-53.) 13. The faith of this centurion recalls that of what centurion of our last year's lessons? (Acts 10.1,2.)

LESSON X—MARCH 6

JESUS THE HEALER

Golden Text

Himself took our infirmities and bare our sicknesses. Mt. 8.17.

LESSON TEXT Mt. 8.2-17 COMMIT verses 2,3.

2. And behold, there came to him a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. 3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. 4 And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5. And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. 7 And he saith unto him, I will come and heal him. 8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers; and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee. And the servant was healed in that hour.

14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him. 16 And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfiled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

WORDS AND PHRASES EXPLAINED

2-4. See Mk. 1.40-45; Lk. 5.12-16.

2. *To him.* To Jesus.—*A leper.* The Greek word ἐλλπρὸ comes from σεπο a scale; leprosy is a scaly disease.—*Worshipped him.* Saluted Him reverently, by "falling on his face," as Luke says, 5.12.—*Lord.* The term as used by this man was probably equivalent merely to our word *Sir.*

3. *He touched him.* To touch a leper brought ceremonial defilement, Lev. 13.46; 5.3.

4. *See that thou tell no man.* Jesus would avoid at this time a popular demonstration. Mark tells us that in his joy the leper published it much, insomuch that Jesus could no more openly enter into a city, but was without in desert places, and they came to Him from every quarter.—*Go, show thyself to the priest and offer the gift that Moses commanded.* See Lev. 14.2-32.—*Unto them.* The priest and the people.

5-13. See Lk. 7.1-10.

5. *A centurion.* An officer in charge of a century, a company of one hundred men (sometimes fifty), the sixtieth part of a legion. He was a Gentile, possibly a proselyte, who had built a synagogue for the Jews at Capernaum, Lk. 7.5.—*Beseeching him.* Through the elders of the Jews as his messengers, Lk. 7.4.

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JESUS THE HEALER

6. *My servant.* Who was dear unto him, Lk. 7.2.—*Lieth sick.* At the point of death, Lk. 7.2.—*Grievously tormented.* "Some diseases then classed as paralysis produce violent pain" (*Broadus*).

8. *I am not worthy.* Jesus, as a Jew, would be rendered ceremonially unclean by entering the home of a Gentile, but the repetition in Lk. 7.7 shows that the centurion referred especially to his own unworthiness before Jesus.—*The word.* With a word, RVm.

9. *A man under authority.* Who obeys the command of his superior officer, even as the soldiers under him obey his commands.—*I say to this one, Go, and he goeth.* The centurion illustrates the power of a "word," verse 8, by his own experience.

10. *Verily.* Truly.—*Faith.* The centurion's faith was a belief that Jesus could heal at a distance.

11. *Many shall come from the east and the west.* In all parts of the world, there would be many who possessed as great faith as this centurion.—*Shall sit down in the kingdom of heaven.* The Greek verb ἀνακλιθήσονται means *recline,* and refers to the reclining at table; the metaphor of feasting expressed the sharing in the joys of the kingdom.—*With Abraham and Isaac and Jacob.* Jews would not eat with Gentiles, and the Talmud says: In the future world I will spread for you a great table, which the Gentiles will see and be ashamed. Jesus says: The Gentile as well as the great patriarchs shall enter the kingdom.—*The kingdom of heaven.* This phrase here refers to the future life.

12. *The sons of the kingdom.* The Jews who thought their birth gave them a right to the kingdom.—*Cast forth into the outer darkness.* Expelled from the bright room where the feast is being held, in the figure used in verse 11.—*Darkness, weeping and gnashing of teeth.* "Part of the familiar Jewish imagery of the future world of punishment, which was typified by Gehenna."

13. *As thou hast believed, so be it done unto thee.* Thy blessing shall be as great as thy faith.

14-17. See Mk. 1.29-34; Lk. 4.38-41.

14. *Peter's house.* He was now located at Capernaum, Mk. 1.21,29.—*Sick of a fever.* See the Geographical Background.

15. *She ministered unto them.* A proof that the cure was complete, there was no lingering weakness.

16. *When even was come. Evening.* It was the Sabbath (Mk. 1.21,29), and the day ended at sunset.

17. *That it might be fulfilled.* In fulfilment of, *Twentieth Century New Testament.—Through Isaiah.* Isa. 53.4.—*Himself took our infirmities, and bare our diseases.* "An independent translation of the Hebrew. Christ healed diseases and in so doing He bore and carried them in any sense in which these verbs can be predicated of a physician" (*Allen.*) "While the Hebrew says: 'Surely he hath borne our sicknesses and carried our sorrows,' the Greek translation says: 'He bears our sins and suffers for us'; and accordingly, while Matthew quotes the prophecy literally, we habitually quote it in the metaphorical sense on the authority of 1 Pet. 2.24, who interpreted Isa. 53 for us: "Himself bore our sins.....we are as sheep going astray, but are returned unto the Shepherd and Bishop of our souls'" (*Horton*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

2. *There came to him a leper.*

As Sir Launfal made morn through the darksome gate,
  He was 'ware of a leper, crouched by the same,
Who begged with his hand and moaned as he sate;
  And a loathing over Sir Launfal came;
The sunshine went out of his soul with a thrill,
  The flesh 'neath his armor 'gan shrink and crawl,
And midway its leap his heart stood still
  Like a frozen waterfall;
For this man, so foul and bent of stature,
Rasped harshly against his dainty nature,
And seemed the one blot on the summer morn,—
So he tossed him a piece of gold in scorn. *James Russell Lowell.*

3. *He touched him.* It is recorded of one rabbi that he would not eat eggs from a street where there was a leper; of another that when he saw a leper he hid himself; of a third, that when he saw one he pelted him with stones. *David Smith,* in *Westminster New Testament.*

5. *There came unto him a centurion.* What, then, is the chief note of this man's character as revealed in this incident? It is *magnanimity.* Magnanimity is largeness of mind, greatness of heart and temper. The large-minded man takes life in a great way, just as the man of small mind and narrow nature belittles human existence itself by his use of it. It would have been perfectly in accord with the meaner traditions of Rome if this man had despised the people Rome had conquered, on the contrary, he is a student of their religion, welcoming truth wherever he may find it. (See Lk. 7.5.) It would have been in accord with the general manners of his day—a day in which the servant was a slave without any civil rights, liable to be tortured in a court of law, and to be slain at the caprice of a brutal master—if he had scorned the inmates of his own household; on the contrary, his servant is dear to him, and he treats him with the tenderness he would show his son. Perhaps there is no surer or severer test of the meanness or magnanimity of a man's nature than the simple question, "How does he treat his inferiors?"

There are business houses in the city presided over by men calling themselves Christians—but these men are hated by their employees. There are households governed by women who are diligent in the work of churches, but their servants never speak well of them: is no significance to be attached to such facts? *W. J. Dawson,* in *The Reproach of Christ.*

LIGHT FROM ORIENTAL LIFE

2. *There came to him a leper.* The government of Palestine makes no effort to keep the lepers from mingling with the inhabitants. The first effort to restrict the spread of leprosy was made but a few years ago, at the visit of the late Emperor Frederick of Germany. The village of lepers on Mount Zion, near the Zion gate, was demolished and a large building near the southern extremity of the valley of Jehoshaphat was built, and here the lepers in the neighborhood of Jerusalem are forced to reside. *Gamahliel Wad-el-Ward,* in *Palestine Through the Eyes of a Native.*

Christian Lepers

2. *Came and worshipped him, saying, Lord.* The mode of treating a master in the East is, to his face at any rate, much more deferential than with us. Servants, of course, will rise and bow to their master when he enters, and will salute after receiving his orders. *Ya abbe,* "my father," is one of the commonest modes of address to a master, as a servant, or one putting himself in the humble position of a servant, will call himself *ibn-ak,* "thy son." (The Greek word in verse 6 translated *servant,* means *son.*) The term is used quite regardless of the ages of the people; old people, old enough to be my grandparents, have often addressed me as *Ya abbe.* Another common expression is *Ya siede,* "Oh Lord;" it is the commonest mode of addressing a master, as we might say "Sir." How many passages in the Bible that seem so unlike our ordinary life have the sound of everyday realistic life, when we remember these are the natural modes of respectful address. *E. W. G. Masterman,* in *Biblical World.*

12. *Into the outer darkness.* From the gay feast within, verse 11, to the dense darkness without, is a striking figure of speech. Oriental streets are narrow and totally dark, and dangerous because of robbers and fierce dogs.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

After three lessons on the preparation of Jesus for His public ministry,—one about His forerunner, John, one about His baptism and temptation, and one about the call of four disciples at the beginning of the Galilean ministry—we have had six lessons about the Gospel of the Kingdom. From our study of Jesus as the Great Teacher, we now turn to the study of Jesus as the Great Physician. In chapters V, VI and VII, Matthew gives the Sermon on the Mount; in chapters VIII and IX he records nine special miracles wrought by Jesus. In the Sermon on the Mount, Jesus taught as One having authority; in the miracles recorded He acted as one possessed of authority; in both He proved Himself the promised Messiah.

These same miracles are reported by Mark and Luke in a different order. Matthew's order in chapter VIII-XIII is topical, not chronological. Harmonists place the curing of the mother of Peter's wife early in the ministry, soon after the call of the fishermen (Lesson IV); the healing of the leper after the preaching tour through Galilee (Mt. 4.23-25); and the healing of the centurion's servant several months later, after the choice of the twelve and the Sermon on the Mount. See paragraphs 8-13 of "The Life of Christ." In a study of this part of Matthew's Gospel it is not profitable for most classes to attempt to trace of the life of Jesus from day to day. See page 28 of the Introduction.

Jesus made His headquarters during this time at Capernaum. See page 180. It had a Roman garrison, hence the presence of the centurion. The Sea of Galilee is six hundred and eighty-two feet below sea level, and the heat together with the marshes near the Jordan makes malarial fevers common.

Assign paragraphs 155-157, 30, 31 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Bayan is the name of a Hindu woman who was the wife of a wealthy *Mulgazar,* or headman of a village in India. She had a comfortable home and was very happy with her family until signs of the awful disease of leprosy showed themselves on her body. What could she do? There are a hundred thousand lepers in India, who are turned adrift from their homes as unclean things. Had she gone to her Hindu priests, they would have told her to go to some distant, sacred shrine, or to endure some great torture so as to turn away the anger of the gods, for leprosy, they say, is sent by them in punishment for sin. In despair she fled from her people, and chanced to reach a hospital for lepers provided by Christian people. There she was given a home, and there she heard of the Saviour who still cares for lepers as He did when living in Galilee. As we study to-day the account of Christ's cure of a leper it is interesting to think of Bayan sitting in that mission home and eagerly reading this same Book, though it is hard for her to turn the leaves of her copy with her poor stumps of fingers.

For Older Pupils. Last year we had a lesson about Peter's vision on the housetop at Joppa, and about his going afterwards to the house of Cornelius, a centurion at Cæsarea, and preaching to him and his household. These are Peter's first words: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying you yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." These words show that Peter was recalling scenes in Galilee such as we study about to-day, when Jesus went about doing good, and his remark that in every nation he that feareth God and worketh righteousness is acceptable to Him, is especially recalled to our mind by Jesus' words in verse 11. Would the Jews believe this?

LESSON THOUGHTS AND ILLUSTRATIONS

I Himself took our Infirmities and bare our Diseases

The Meaning of Our Golden Text. When Matthew applied to Jesus the words of Isaiah, he evidently had two great truths in mind. First, that healing of disease was not an incidental work of Jesus, performed by a casual word and a wave of the hand, but that it was a work of love and pity, performed only by an outlay of strength, the strength that is used by one who sympathizes with another's distress, puts himself in the other's place, and thus "bares his diseases."

To Thee our frail humanity,
Its joys and pains, belong;
The wrong of man to man on Thee
Inflicts a deeper wrong. *Whittier.*

Were we to judge the employment of Jesus by His recorded acts only, without reference to His sayings, remarks Dr. G. D. Boardman, we might in strictest propriety say that Jesus followed the medical profession, for out of forty-five specifically narrated miracles wrought by Him, thirty-six were miracles of restoration from sickness and. death, to say nothing of the vast multitude of His other cures, of which we have no specific record.

The other thought of Matthew was that infirmities and diseases are symbolical of sin, that in healing them Jesus showed His power to heal sin. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed, 1 Pet. 2.24. "He must be blind indeed," well says Edersheim, "who sees not in this Physician the divine Healer; in this Christ the Light of the world, the Restorer of what sin has blighted; the joy in our world's deep sorrow."

Why Jesus touched the Leper. Some rude children in Madagascar were one day calling out, "A leper! A leper!" to a poor woman who had lost all her fingers and toes by the dread disease. A missionary who was near by, put her hand on the woman's shoulder and asked her to sit down on the grass beside her. The woman began sobbing, overcome by emotion, and said: "A human hand has touched me! For seven years no hand has touched me!" The missionary says that at that moment it flashed across her mind why it is recorded in the Gospels that Jesus touched the lepers. That is just what no one else would do. It was the touch of loving sympathy as well as healing power. *Sunday School Chronicle.*

A Follower of Jesus. You ask how I work among the girls to gain influence. Let me talk to you about it. Looking on and into them, I said, I will try to be a friend to them *all,* and put all that is truest and sweetest, sunniest and strongest that I can gather into their lives. While I teach them solid knowledge, and give them real school drill as faithfully as I may, I will give, too, all that the years have brought to my own soul. God help me to give what He gave—myself—and make that self worth something to somebody; teach me to love all as He has loved, for the sake of the infinite possibilities locked up in every human soul.

But Christianity meets the wants of every heart; only it takes experience, knowledge of and insight into human nature—but far more than anything else, the spirit of Christ Himself—in order to know when and how to speak. Why, what is it to be a Christian, a Christ-follower, unless it is going about doing good? We ought to love everybody and make everybody love us. Then everything else is easy. *Alice Freeman Palmer,* in a Letter.

II Imitators of Christ

The Christian Practice. Lucian, the celebrated Greek satirist and humorist of the second century who attacked the religious beliefs of his time, said of the Christians: "It is incredible to see the ardor with which those Christians help each other in their wants. They spare nothing. Their first legislator has put it into their heads that they are all brothers." Jesus did in truth put it into the heads of His followers that they were all brothers, and genuine Christians ever since have been seeking to imitate Him as did those early Christians of

whom Lucian wrote. Such a spirit is wholly foreign to non-Christian nations. A traveler says that the average Oriental, when he sees a missionary ministering to the sufferers in a cholera epidemic and carefully handling them, explains the phenomenon by the theory that the missionary has committed some terrible crime and he is trying to atone for it by performing these good deeds in order to save his own soul!

Two years ago a memorial tablet was set in the wall of the house in the Portsmouth Navy Yard where in 1870 Admiral Farragut died. It was unveiled by Admiral Dewey who said in his address: "I have been in many places which required much thought and judgment, and I tried to do what I thought Farragut would do." The spirit that controlled Admiral Dewey should control every soldier in Christ's army—each one should strive to do at all times what he thinks his Leader would do in his circumstances. "The imitation of Christ is the task of humanity; His followers are those who are seeking to become what He is; His disciples are those who are trying to learn the art of right living from Him."

One Thing that Christ did.

Open the door of your heart, my friend,
Heedless of class or creed,
When you hear the cry of a brother's voice,
The sob of a child in need.
To the shining heaven that o'er your bends
You need no map or chart,
But only the love the Master gave.
Open the door of your heart. *Edward Everett Hale.*

What All can do. We cannot all do as Christ did in the brief years of His ministry,—"go about doing good"; but we can all live as He lived for the first thirty years of quiet, holy, strenuous duty, deliberately striving each day to *be* good; deliberately striving each day to *do* good; deliberately striving each day to abstain from evil, in order, as far as in us lies, in His name, and for His sake, to assuage the sorrows of the world. *F. W. Farrar,* in *Ephatha.*

George MacDonald tells us that a little child, gazing at the red, the green and the gold of the sunset sky, said he wished he could be a painter, so that he could help God to paint the sky. The aspiration was a beautiful one, but it was an aspiration that the child could not attain. For God asks no help in the painting of His clouds and sunsets. But He asks help in putting touches of beauty into immortal lives, lives which shall shine when the brightest clouds in the glowing west have faded away, and it is our privilege and our possibility thus to affect other lives and make them glad and beautiful. *J. G. K. McClure,* in *Supreme Things.*

III Missionary Topic Many shall come from the East and the West

A Warning. Many shall come from the east and the west, and the north and the south, and sit down in the kingdom of God; let us, greatly privileged, beware. Some little while ago I was looking at those oak trees which grow close on the Cornish coast—they are scrubby, gnarled, miserable things, but they do their best. They are dreadfully tempest-beaten, the wind unceasingly pours upon them, yet they grow as high as they can, they take advantage of every bit of shelter, they bend and run quite across the road, sending up a daring little shoot here and there. They are dwarfed, misshapen things at the best, no poet or forester will care for them, but they looked to me quite pathetic and grand, their whole existence has been a tremendous struggle with a bitter fate, every leaf upon them a fluttering flag of victory. So many of the heathen have had fewest privileges, but they have been faithful, and God has now planted them in a milder clime and by the rivers of water. Surely we ought to be fat and flourishing. What shall be said if the tempest-beaten, lightning-riven trees of the sea-coast and mountain-tops are glorious, and we who have been planted in the King's garden are mean and barren? The lines have fallen unto us in pleasant places, and we have a goodly heritage; let us watch lest our wasted opportunity bring upon us the greater ruin. *W. L. Watkinson, in Addresses.*

The Warning Repeated. Do not talk in your arrogance as if the pious Buddhist or Mohammedan stood forever outside the gates of God, while you are certain of a place at the banquet of heaven; if they believe sincerely all they have to believe, and live by it—and you do not—it is they who will pass into the light of God, and you who will stand without. Once more, faith is the one supreme test of the soul, and it divides the sheep from the goats. Christ numbered the fine and believing spirits of pagan Rome within His fold, though they had never heard of it; may we not also believe in a church that is vaster than the churches, in which many a man is even now numbered who is to us a pagan, and a child of darkness? But Christ will number none as His who do not believe. How can He, when all religion is the science and expression of belief? Thus faith determines all—and if we can say no other word than this to Christ, "I believe, help Thou my unbelief"—it is enough—for it is the proof of a sincerity which passes by the way of of doubt to the final clearness and victory of faith; and such sincerity He can never scorn. *W. J. Dawson* in *The Reproach of Christ.*

Groping after God. In the 1862 Exhibition there was an exquisite statue of a girl around which a crowd always stood, partly wondering as to the meaning of the statue. The girl stood in a wistful attitude with her hand to her ear, and her whole face lighted up with wonder, musing in mystery. The story is this. In those long wars between the Indians and the white settlers, a white girl was stolen away from her parents, a little babe, carried off into the wilds, and the mother missing it, and frantic to find her babe, went from tribe to tribe, asking if they had known or seen the little one whom she had lost. Years passed in vain search, until finally she heard of a distant tribe where a beautiful white girl was growing up. She started, crossed through swamps, morasses and forests, and found her way to the tribe, and there, sure enough, was the beautiful girl. Her mother's quick eye realized that it was her own lost child, but how could she bring her back to consciousness of motherhood and daughterhood? Finally, after trying every method, she sat down to croon over again the songs with which she had cradled her years before. The child began to listen wistfully with a sense that she was listening to that which she knew, and presently the whole rush of old memories came back upon her as her mother called her, and she cried "Mother!" and leaped towards the mother who had sought her.

I cannot but think that something like that has happened all down the ages, and that God has called to all His lost children, yearning that they should return to Him, whilst they were groping after Him if haply they might find him. *F. B. Meyer,* in *Groping after God.*

SENTENCE SERMONS

Faith is belief wedded to trust. *Wm. George Jordan.*

If there be some weaker one,
Give me strength to help him on. *Whittier.*

The question is not, How much do I believe? but, How do I believe? *Phillips Brooks.*

It's a great thing, O my brethren, for a fellow just to lay
His hand upon your shoulder in a friendly sort of way!
James Whitcomb Riley.

Blessed are the poor in spirit; for theirs is the kingdom of heaven. Mt. 5.3.

For we have not a high priest that cannot be touched with the feeling of our infirmities. Heb. 4.15.

THE LESSON'S MEANINGS FOR US

Ye shall be perfect, as your heavenly Father is perfect. In the perfectness of Jesus Christ we see the perfectness of the Father. If we are striving to be in our measure like Christ in His infinite measure, we must cultivate the grace of sympathy.

Blessed are the poor in spirit. We must cultivate the grace of humility that, like the centurion, we may know ourselves unworthy, and may receive the promise of the kingdom of heaven.

Ask and it shall be given you; seek and ye shall find; knock, and it shall

be opened unto you. We must cultivate the grace of faith, must cultivate the will to trust that our Father in heaven will give good things to us who ask Him.

Many shall come from the east and the west and shall sit down in the kingdom of heaven. We must cultivate the grace of generosity, that we may do what we can towards sending the gospel to those who need to hear about the kingdom of heaven.

THE LESSON BRIEFLY TOLD

Three miracles of healing are recorded in our lesson. A leper came to Jesus saying, If thou wilt Thou canst make me clean. In His great compassion Jesus touched the loathsome leper and replied, I will, be thou made clean. The man was at once cured. Jesus bade Him tell no one, but fulfil the ordinance of the Mosaic law by showing himself to the priest and offering the proscribed gift. The man did not obey His first command, and when the fame of the miracle spread, the people, as Jesus had anticipated, came to Him in such numbers that He was compelled to leave the towns for awhile and work in the country.

One day when Jesus was in Capernaum, a centurion came and besought His help for a servant who was afflicted with the palsy. Jesus promised to come and heal him, but the centurion answered that he was not worthy of having Jesus come to his home, that Jesus needed only to say the word and his servant would be healed. Then from his own military experience, he expressed his thought that if he, a man under authority to others, could say to his soldiers Go, and at once they would go, how much more might Jesus, under authority to God, say to the disease of his servant, Go, and it would be gone. No wonder that Jesus turned to the waiting crowd and said: I have not found so great faith, no, not in Israel. It shall come to pass that many other Gentiles, from the East and the West, shall feast with the Patriarchs of Israel in the Kingdom, while many of the Israelites themselves shall be cast into the darkness without, where there shall be weeping and gnashing of teeth. Then to the centurion Jesus said, Go thy way, and thy belief shall be justified. His servant was healed that very hour.

When Jesus entered Peter's home He found Peter's wife's mother ill with fever. As soon as Jesus took her by the hand the fever left her, and she was able to rise and wait upon Him. In the evening other sufferers were brought to Him, and He cured those possessed with demons and healed the sick, thus fulfilling the word of Isaiah the prophet that He Himself took our infirmities and bore our diseases.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Modern lepers. See "The lepers of Molokai," by Jack London, in *The Contemporary Review* for March, '09.

2. Medical Missions. See "American Healing around the World," E. A. Forbes, *World's Work,* Dec., '07.

3. Great leaders of men and their qualities.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What is recorded by Matthew in 8.18-22? 2. What led Jesus to cross to the other side of the lake? (Mt. 8.18.) 3. Read the account of the stilling of the tempest in Mark. (Mk. 4.35-41.) 4. What two truths did Jesus teach by calming the storm? 5. What verses of the Sermon on the Mount teach one of the lessons? (Mt. 6.25-34.) 6. What is Psalm 27 called? Commit to memory the first six verses. 7. In the Shepherd Psalm what is said about fear? (Psa. 23.4.) 8. What is said in one of the early Psalms about sleeping in peace? (Psa. 4.8.) 9. What information in regard to the demoniac does Mark give which Matthew omits? (Mk. 5.1-10.) 10. Who are now demon-possessed? (The sin-possessed.) 11. When was Paul driven from a city because his teaching interfered with the profits of the community? (Acts 19.23-20.1.)

LESSON XI—MARCH 13

TWO MIGHTY WORKS

Golden Text

What manner of man is this, that even the winds and the sea obey him? Mt. 8.27.

LESSON TEXT Mt. 8.23-24 COMMIT verses 24-26

23 And when he was entered into a boat, his disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him, saying, Save, Lord; we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. 29 And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? 30 Now there was afar off from them a herd of many swine feeding. 31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons. 34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

WORDS AND PHRASES EXPLAINED

23-27. See Mk. 4.36-41; Lk. 8.22-25.

24. *He was asleep.* In the stern, asleep on the cushion, Mk. 4.38.

25. *We perish.* Carest thou not that we perish? Mk. 4.38.

26. *Why are ye fearful?* "He calmed first His disciples' minds, and then the sea" (*Bengel*).—*Rebuked the waves.* He said unto the sea, Peace, be still, Mk. 4.39. The Greek word translated *be still* means literally, *be muzzled;* the sea is personified, spoken to as though a raging animal.

27. *The men.* Those in the boat with Jesus, and those in the other boats, Mk. 4.36.

28-34. See Mk. 5.1-17; Lk. 8.26-37.

29. *What have we to do with thee?* Literally, the Greek τί ἡμῖν καὶ σοί means, what to us and thee, *i. e.* what have we in common?—*To torment us before the time?* "To execute the judgment which, according to Jewish expectation, the Messiah was to execute on the demons at 'the day of the great consummation'" (*Smith*). See Mt. 25.41.

32. *The whole herd.* There were two thousand, according to Mark.

34. Read the additional information given in Mk. 5.18-20.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

24. *There arose a great tempest.*

Where'er thy bark is driven—
The calm's disport, the tempest's mirth—
Know this—God rules the port of Heaven,
The inhabitants of earth. *Schiller.*

26. *He rebuked the winds and the sea.* To set them thinking of Him, to give them truer thoughts of the Rabbi whom they loved but did not understand, to teach them that He was Lord of all, and to win them to deeper trust in Him—this was what the storm came for and was hushed for. And this is what our disasters and happy fortunes come for, our tempests and our calms, our perils and deliverances. They come to set us thinking of Him whom in the quiet everyday course of life we are too apt to forget. They come to teach us that He is always with us, ordering all things according to the good pleasure of His will, and to constrain us to trust in Him instead of in ourselves by making us feel how utterly we are in His hands. *Samuel Cox.*

32. *They came out, and went into the swine.* Professor Huxley, who does not believe in this miracle, nevertheless says: "There are physical things such as tæniæ and trichinæ which can be transferred from men to pigs, and vice versa, and which do undoubtedly produce most diabolical and deadly effects on both. For anything I can absolutely prove to the contrary, there may be spiritual things capable of the same transmigration with like effects."

32. *They went into the swine.*

Shylock. May I speak with Antonio?

Bassanio. If it please you to dine with us.

Shylock. Yes, to smell pork; to eat of the habitation which your prophet the Nazarite conjured the devil into. I will buy with you, sell with you, talk with you, walk with you; and so following; but I will not eat with you, drink with you, nor pray with you. *Shakespeare,* in *Merchant of Venice.*

34. *They besought him that he would depart from their borders.* The mass of men would gladly hold to the gospel, if it did not touch their kitchen and income. If Jesus gives them good things, they can very well endure Him; but when He inflicts damage, as here, they say, Be gone, Jesus, gospel and all. *Luther.*

LIGHT FROM ORIENTAL LIFE

23. *He entered into a boat.* It is said that in the flourishing epoch of Galilee, under the Roman rule, there were four hundred vessels on the lake, where now there are scarcely a dozen. The modern boats are all of the same type, doubtless built on the model of those used by the apostolic fishermen of Galilee. They are broad, with a very shallow keel, are decked at the bow and stern, which are high; have an open well in the center, where a mast can be stepped; and are capable of accommodating from a dozen to twenty men. Under the deck of the bows is a sort of open cabin, where there is room for several men to lie down, and where the Lord was asleep safe from the waves breaking over the prow during the storm. When needful, the boats are propelled by oars; but whenever the wind favors, the mast is raised, and the large lateen sail similar to those in use on the Mediterranean, is hoisted. *H. B. Tristram,* in *Eastern Customs.*

25. *Save, Lord: we perish.* Sailing on the lake is difficult and risky on account of the sudden gusts of wind that come down from the mountain passes. Some fishermen from Tyre who tried the lake a few years ago, confident in their skill as navigators from a life spent on the Mediterranean, were most alarmed by its variability. When one sails with natives of Tiberias, their cautiousness seems often to merge on timidity. *E. W. G. Masterman,* in *The Biblical World.*

28. *Two possessed with demons.* That there are people who are held in the power of devils or unclean spirits is firmly believed in the East to-day. Dr. John L. Nevius, for forty years a missionary in China, has written a book entitled "Demon Possession in Modern Times," in which he gives striking instances to prove his belief in the existence to-day of demon-possessing people. The superstitious belief of the natives is thus told by Elliott I. Osgood in "Breaking Down Chinese Walls": Evil spirits are supposed to be the cause of most diseases, and the Chinese physician seeks to expel the evil spirit. For this purpose he uses a long needle, which, cold or hot, clean or dirty, he thrusts into the part of the body affected by the disease. His purpose is to make an opening through which the spirit may depart. Into the liver or

neck, knee or elbow joint, it is thrust, setting up inflammation and abscesses, often rendering the part forever stiff.

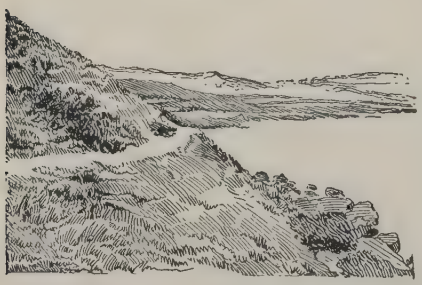
Within the walled cities very rarely will a street run directly from one gate through the city to a gate on the opposite side. The demons might enter a gate and, sweeping through in a straight line, entirely destroy the place. But it is supposed that they are unable to turn sharp corners. So up in the heart of the city, one street ends abruptly against a stone wall, and one must turn a sharp angle and cross to another street before reaching one that passes out the opposite gate."

28. *Coming forth out of the tombs, exceeding fierce, so that no man could pass that way.* See Mk. 5.3-5. Like all other countries in the time of Christ, Palestine had no home for the afflicted, and this man after being cruelly treated had been driven away from human habitations and forced to take up his abode among the tombs. These tombs were caves, either natural or hewn out of the solid rock, in lonely regions outside the cities. They were spacious, some of them supported by pillars. They were considered unclean because in cells along the sides the dead were placed (Num. 19.11,16.) Maniacs to-day haunt such ancient tombs.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

When Jesus was leaving Capernaum for the other side of the lake, a scribe came to him and lightly promised that he would follow Him wherever He might go. Jesus saw that he had not counted the cost of fellowship with Him, and told him that even the foxes had holes and the birds had nests, but the Son of man was homeless, without any regular abiding place. Suffer me first to go and bury my father, another disciple said to Jesus, meaning by this oriental expression that he would first attend to home cares and then come and follow Jesus, but Jesus said to him, Let the dead bury their own dead, that is, Let others attend to them, there is no duty so great as that of following Me. In Luke this incident is given in connection with the final departure from Galilee on the way to Jerusalem (Lk. 9. 57-62.)

The first group of miracles recorded by Matthew were those of healing of disease—the leper, the palsied servant of the centurion, the fever stricken mother-in-law of Peter. We come now to a second group of miracles that have to do with nature, spirit and conscience—the stilling of the tempest, the curing of the demon-possessed, the forgiving of the sins of the palsied man. The stilling of the tempest is given by Mark after the parables recorded in Matthew 13. For the chronological arrangement see paragraphs 12-15 of the Introduction, page 30. The date is three or four months after the delivery of the Sermon on the Mount.



Traditional Hill of Swine at Gergesa

The boat in which Jesus and His disciples were when the storm arose was on its way from Capernaum to the eastern shore of the Sea of Galilee. Gadara, the city of the Gadarenes, was a town seven miles away from the lake. The miracle must have taken place at Gerasa (called also Gergesa), close to the lake where there are ruins now called Kersa. It may have been included in the territory dependent on Gadara. In Mark and Luke, instead of Gadarenes we have Gerasenes. "Take your stand," Doctor Thomson writes, "a little to the south of this Kersa. A great herd of swine, we will suppose, is feeding on the mountain that towers above it. They are seized with a sudden panic—rush madly down the almost perpendicular declivity—those behind tumbling over, and thrusting forward those before; and as there is neither time nor space to recover on this narrow shelf between the base and the lake, they are crowded headlong into the water and perish.

Assign paragraphs 71, 169, 32-34 of the Geographical Manual of Palestine.

THE APPROACH TO THE LESSON

For Younger Pupils. A Japanese Christian father and mother when dying asked a missionary to take their little baby girl and bring her up as though she were her own. The missionary promised to do this, and she cared lovingly for the little orphan. The baby went with her wherever she did. One night when the baby had grown to be five years old they were the only passengers on board a boat. A sudden, furious storm arose, and the boatmen gave up all hope of being saved. The missionary in her fright threw herself down beside the little girl, and exclaimed, "O my darling, we are lost! We are going down!" The little girl so suddenly aroused from sleep did not wholly understand, but she remembered the lessons she had been taught and she began to sing:

Jesus, Saviour, pilot me
Over life's tempestuous sea.

The words calmed the missionary, and she joined the girl in singing the hymn through. The storm ceased as suddenly as it had arisen, and the ignorant sailors said it was because of the singing of the "Jesus people," as they called the missionary and her little girl, and they were anxious to know more about such a Pilot.

Such a sudden storm arose once on the Sea of Galilee when Jesus was on board a boat with His disciples. What was Jesus doing when the disciples came to Him? What did they say to Him? What was Jesus' answer to them? What did He then do? Those ignorant Japanese sailors thought that the words of the missionary and her little girl had stilled the tempest. Jesus was able to do what no one else could do, cause the storm to cease by His word of command.

For Older Pupils. Professor Palmer asked the secretary who served Mrs. Alice Freeman Palmer during her presidency of Wellesley College how Mrs. Palmer had endured the perplexities of her position. "The thought of Mrs. Palmer's feeling any perplexity in her position at Wellesley seems strange to me, who knew so well the inner life of the office," she replied. "Underneath her cheerfulness, her keen sense of humor, her thoughtfulness of others, her joy in all that made life lovely, there ran a current of confidence and unhesitating trust in her Heavenly Father. She consequently never appeared perplexed." Mrs. Palmer had learned the lesson that Jesus taught His disciples in the stilling of the tempest.

LESSON THOUGHTS AND ILLUSTRATIONS

I Trust

Why are ye Fearful?

What time I am afraid,
I will put my trust in thee, Psa. 56.3.

This was the lesson that Jesus would teach His disciples, in that storm on the lake. It was one of the lessons He taught in the Sermon on the Mount. Be not anxious for your life, what ye shall eat, or what ye shall drink. Behold the birds of the heaven, your heavenly Father feedeth them. Are not ye of much more value than they? If God doth so clothe the grass of the field, shall he not much more clothe you, O ye of little faith? Be not therefore anxious. There is fear lest one has not food and raiment, the material things of this world; there is a fear lest troubles, dangers and disasters may come; there are fears multitudinous; but there is one and the same source of relief for them all, a perfect trust in the heavenly Father.

The affrighted disciples awoke their Master, saying, Save, Lord, we perish. Why are ye fearful, asked Christ, and then He answered His own question when He called them "Ye of little faith." Says John McNeill: "When the Master had said, 'Let us go over unto the other side,' the disciples might have known that to the other side they would come if they had to foot it at the bottom of the sea." After Jesus had rebuked the winds and the sea and there was a great calm, the men marvelled, or as Mark states, they feared exceed-

ingly, and said one to another, Who then is this, that even the wind and the sea obey Him? This fear or awe is the only fear that followers of Christ should ever have.

Little Faith. Jesus did not say to Peter, "O thou of *no faith,*" only "O thou of little faith," for He saw some faith there; and though a strong faith wins His strong enconium, even a week faith gladdens His heart. Still, weak faith misses much that great faith always enjoys. John Bunyan, in his inimitable "Pilgrim's Progress," pictures many varieties of little faith. Besides "Little Faith" himself, there is "Ready-to-halt," and "Feeble Mind," and "Fearing," and "Despondency," and "Much-afraid." He has given so many portraits of that family just because the family is so large, and some of them are to be met with almost everywhere; and though they all got into the Celestial City at the end, they suffered terribly by the way, from obstacles that a stronger faith would have easily overcome. "Great Faith," lives in the tropics, and has a perpetual summer; "Little Faith's" years are like Norwegian years—very short summers and very long winters; his harvests can hardly be reaped, the storms are wild, and his music is chiefly in the minor key. Surely little faith is not what might be expected from one who has so great a Lord! *G. H. Knight,* in *The Master's Questions to His Disciples.*

The Secret of Fearlessness. Over the mantel-piece in Mr. Gladstone's bedroom this text was displayed: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." There was the secret of his great peace of mind. He never went forth to his day's duties without first asking God's help, and he was always tranquil because his mind was stayed on God. "Fear is faithlessness," says George Macdonald. "A perfect faith will lift us absolutely above fear. It is in the cracks and crannies and gulfy faults of our belief that are not of faith that the snow of apprehension settles and the ice of unkindness forms."

II Unclean Spirits

Possessed with Demons. Can evil spirits then enter within the soul, and control mind, and will and destiny? Is demoniacal possession as distinct from physical frailties such as epilepsy or lunacy possible? It is an appalling thought. We shudder, as we calmly think thereon, that Satan can literally dwell within us as truly as the Divine Christ can tabernacle in the soul of a child of God. And yet it is the teaching of the eternal truth that such possession is possible. He accepted the Jewish belief of that day, and sealed it by His own recognition.

Ah, someone will say, all this is very ancient history. Do you expect us to accept a Jewish superstition and with them label physical diseases with spiritual titles? All these strange phenomena called demoniacal possession can better be explained in medical terms. Better ways of living, better methods of sanitation and habits of cleanliness, saner self-control will gradually drive away these tormenting spirits from the breast of men. Surely no man to-day can possibly become the habitation of Satan. Not only is the idea absurd, but advanced civilization and medical science render such complaints impossible.

Is it impossible? Why should it be thought so? Is it inconceivable that one evil passion should take the reins of the soul and drive a man to foreseen ruin? Search your asylums, search your prisons, your gambling dens, your impure streets of great cities, and answer the question. Think of the crimes, the diabolical cruelty, the meditated vengeance and murder, the ravenous desire for gold, the selling of a soul for a few pieces of silver and ask yourselves the question. *William Ralph,* in *The Kingdom of Darkness.*

The Lesson taught by the Demon Possessed. Christ teaches that there is a force, an influence, a spirit in the world, which is altogether evil, and which is continually devising, seeking, and working sin. It is the unclean spirit rejoicing in the defilement of the house which it inhabits. It is the father of lies ready to beget falsehood in every listening mind. It is the enemy of souls sowing tares in the field every night. It is Satan longing to get possession of the soul that he may sift it as wheat.

Whether we take this teaching of Jesus literally or not, whether we believe that evil is embodied in demoniac personality or not, one thing is unquestionable. Jesus regarded evil as a positive, organic, ever active, malignant power, a

prince of this world, whose domain lies all around us on every side, the friend of sin and the foe of the soul. There is a conflict going on in the world. It is not a mere game. It is an elemental warfare between right and wrong. We are cast into the midst of this conflict. An unseen, mighty, skilful, relentless adversary is against us. And in every heart there is a traitor ready to betray the citadel into his hands. *Henry Van Dyke.*

Sin is Uncleanliness. Mark calls the man possessed with demons "a man with an unclean spirit." John Keble was wont to say, "Always associate the idea of sin with the idea of dirt." Sinfulness is dirtiness, uncleanliness.

A woman who worked in a paper mill at Glasgow bore this testimony to the power of Christ to cleanse from sin: "Once I was like the rags that go into the paper mill. They are torn and filthy, but they come out clear, white paper. That is what Jesus is doing for me."

The Message for Heathen Lands. The temptations in an English or American city are light as compared with the awful downward tug in these heathen lands. Drunkenness, gambling, impurity, prevail in terrible degree, and their youth are without the power of resistance that heredity, environment, and moral ideas provide here; and their dangers are accentuated by the despair of their native religion. Confucius says to the drowning man, "Profit by your experience." Buddha says, "Struggle on." Hinduism, "You will have a chance in another life." Mahomet, "Whether you sink or swim, it is the will of God."

Jesus alone stoops and says, "Take My hand." As Jesus touched the leper in Galilee and said, Be thou clean, so He has the same blessing for the sin-possessed people in heathen lands, but they cannot know this unless His true followers take His message to them. *John R. Mott.*

Thoroughly Cleansed. In some of our cities a revolving brush is drawn along the streets at evening which sweeps the dirt to one side, and men follow after it and gather up the dirt. How clean the streets now look, we say. In our hospitals, the surgeons take great pains to have their instruments, their garments and their hands, perfectly clean before they begin an operation. When they are satisfied, they have attained a cleanliness very different from that of the street-sweeper. Yet specialists on sterilization say that it is impossible to wholly cleanse the hand. Soap and water are futile, and the most powerful fluids will not accomplish perfect purity. Dr. W. L. Watkinson refers to this fact and says: "What is true of physical impurity is also true of moral guilt and evil tendencies. Sins can only be washed away by a miracle; but this miracle has been worked, and, through the grace of Jesus Christ, men can be cleansed from all sin."

A Prayer. Possess my soul, O Christ! I feel that something *must* possess me. My heart cannot be its own master; it must be ruled either from above or from below. I have no life within me strong enough to rule me from above; if Thou leavest me alone the lower life will conquer. Come into my soul, O Christ! Come, and take the place from which my higher place has fled. Come, and restrain the advance of the lower man. Come, and possess the gates of my enemies—the gates by which they issue forth on me. Come, and make me Thy captive ever more. Put Thy fetters on me—Thy golden fetters which make free. Put Thy mark on me—Thy mark of ownership which ennobles. Put Thy yoke upon me—that yoke of love which makes the burden light. I shall own no other master when I am possessed by Thee. *George Matheson,* in *The Portrait of Christ.*

III Missionary Topic Medical Missions

Following Christ's Example. In the midst of His higher ministry to men, Christ was ever busy healing their diseases and relieving their pains. The most successful mission work has been done in those places where the missionaries first ministered to the diseased conditions of the men whose souls they were seeking to save.

David Livingstone won his way through Africa with his medicine chest and a few well-chosen surgical instruments. Peter Parker opened China to the Gospel by use of the lancet. Dr. Allen saved the life of a Korean prince after the native doctors had tried in vain to staunch the flow of blood with sealing wax. It was through this act that the Hermit Kingdom was thrown open to

mission work. Evangelical missionaries tried in vain to enter Kashmir until Dr. Elmslie with his medical skill paved the way for the entrance of Christianity. Likewise Dr. Carr succeeded in establishing a mission station in Ispahan, Persia, when other methods tried by his bishop had signally failed. *Elliott I. Osgood,* in *Breaking Down Chinese Walls.*

The Jesus-Doctrine-Doing People. There is no name in the Korean language suitable for the missionaries. When they first began their work in Korea the question arose, What should they be called? After watching them for a time the Koreans put together a word which means the Jesus-doctrine-doing people. How true a name it is!

Mrs. Isabella Bird Bishop, the great traveler, gave this testimony to the work of the missionary:—"To my thinking no one follows so closely in the Master's footprints as the medical missionary, and on no agency for alleviating human suffering can one look with more satisfaction. The medical mission is the outcome of the living teachings of our faith. I have now visited such missions in many parts of the world and never saw one that was not healing, helping, blessing, softening prejudice, diminishing suffering, making an end of many of the cruelties which proceed from ignorance, restoring sight to the blind, limbs to the crippled, health to the sick, telling in every work of love and of consecrated skill of the infinite compassion of Him Who came not to destroy men's lives but to save them."

Well worth while. Dr. Morrison, "the Australian in China"—not a missionary but an enterprising traveler—reports that in one year 3,717 Chinese cost about £350,000, rather less than £100 apiece; and he seems to think them dear at the price. I take a different view. If the missionaries made no converts for ten years I should consider the two or three thousand of them scattered over this vast empire to be doing work well worth the paltry cost. As long as they remain the sole agents of civilization to befriend the poor and the sick, standing by them in time of epidemics, flood, drought and famine, and putting to shame their horrible superstition, the money is well spent. *The Special Correspondent* of the *Daily Telegraph.*

SENTENCE SERMONS

Exercise the angel; do not try to exorcise the devil. *David Starr Jordan.*

If God made no response except to perfect faith, who could hope for help? *M. D. Babcock.*

Not a burden but His grace will lighten,
Not a storm but His own Peace will still.
J. Stewart Holden.

It is mere bravado to say, "I will not be afraid," for this awful universe is full of occasions for just terror; but it is the voice of sober reason which says, "I will trust, and not be afraid." *Alexander Maclaren.*

Grant, O Lord,
To the faithless faith,
To the faithful confirmation of faith. *Christina Rossetti.*

The Pilot of the little boat on the Sea of Galilee has become Lord High Admiral of the grandest fleet that ever whitened the seas. *W. L. Watkinson.*

He that doeth sin is of the devil.....To this end was the Son of God manifested, that He might destroy the works of the devil. 1 Jn. 3.8.

God is our refuge and strength,
A very present help in trouble. Psa. 46.1.

THE LESSON'S MEANINGS FOR US

Little faith yields to craven fear; great faith surmounts all fear. I will trust, and will not be afraid, Isa. 12.2.

Jesus can free any one from the mastery of sin as readily as He freed the demoniac from his tormentor. No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the

other. Let us make ours this prayer: "May I have a hatred of all sin! May I turn from sin, not only because it is unlawful, but because I loathe it!"

When the demoniac was restored to his right mind he wished to follow Jesus, but Jesus said to him: Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee. Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven, Mt. 10.32.

The people marvelled at Jesus' authority and power. One may marvel and yet be none the better for the experience.

Jesus came to the country of the Gerasenes and they besought him to leave. He is always coming to some one, often is not welcomed, and sometimes is even turned away. He yielded to the wish of the Gerasenes; He does not stay where He is not wanted.

THE LESSON BRIEFLY TOLD

As Jesus and His disciples were on their way from Capernaum to the other side of the lake a storm arose, so severe that the waves dashed over their boat, and even those hardy fishermen disciples despaired of their lives. Going to Jesus, who, utterly wearied, was asleep, they awoke Him crying "Save, Lord, we perish." "Why are ye fearful, O ye of little faith," said Jesus to them, and then turning to the winds and the sea He rebuked them, and a great calm followed. In amazement the men exclained, "What manner of man is this, that even the winds and the sea obey Him?"

When the little company landed on the other side of the lake, they were met by two demoniacs, who had their abode among the tombs and were so fierce that no one dared pass that way. "What have we to do with thee, thou Son of God?" the demons cried out on meeting Jesus; "Art thou come hither to torment us before the time? If thou cast us out, send us away into yonder herd of swine." "Go," commanded Jesus. In a wild panic the herd rushed down the steep slope into the lake and perished. The keepers of the swine fled to the city to report what had happened, and the people came out in crowds to meet Jesus. They held Him accountable for their loss of the swine, and besought Him to depart from their region. Winds and seas and demons hearken and obey when the Christ speaks, for His authority is absolute and universal.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Dual natures: Dr. Jekylls and Mr. Hydes. See "What we have found out about Ourselves," *Ladies' Home Journal,"* Oct., '08.

2. Demoniacal possession. See "Christ's Theory and Treatment of Disease," *Independent,* March 18, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. How was the palsied man brought before Jesus as explained in Mk. 2.3-12 and Lk. 5.18-26? 2. On what occasion did Jesus tell His disciples that all disease is not the result of sin? (Jn. 9.2; Lk. 13.2.) 3. What remark made by Jesus to the infirm man whom He cured at the Pool of Bethesda showed that his sickness was caused by sin? (Jn. 5.14.) 4. On what other occasions did Jesus show that He knew men's thoughts? (Lk. 6.8; 9.47; Mk. 12.15; Jn. 2.24; 4.29.) 5. Explain the reasoning in vv. 5-7. 6. What sort of bed was it which the man took up? 7. Read the account of the curing of the palsied man in Mark and Luke, and from the three versions write a story which shall contain all the details. 8. What did Paul say in his first letter to Timothy was the purpose of Jesus' coming into the world? (1 Tim. 1.15.) 9. What does Jn. 5.19 say about the source of Jesus' authority to forgive sins? 10. What did Jesus say in Jn. 10.30 that explains why He had power to forgive sins? 11. What did Paul tell the people of Antioch of Pisidia about Christ's power to forgive sins? (Acts 13.38,39.) 12. Is there anyone who does not need forgiveness for sins? (1 Jn. 1.8.) 13. What do we know about Matthew? 14. What other name is given Matthew in Mk. 2.14? 15. Tell how Jesus called the four fishermen to be His followers. (Lesson III.) 16. Where in the Old Testament is the quotation of verse 13 found? (See the margin of your Bible.) 17. Where again in Matthew does Jesus quote the same words? (12.7.)

A PARALYTIC FORGIVEN AND HEALED

Golden Text

The Son of Man hath power on earth to forgive sins. Mt. 9.6.

LESSON TEXT Mt. 9.1-13 COMMIT verse 2

1 And he entered into a boat, and crossed over, and came into his own city. 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. 7 And he arose, and departed to his house. 8 But when the multitude saw it, they were afraid, and glorified God, who had given such authority unto men.

Teacher with the publicans and sinners? 12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick. 13 But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me, And he arose, and followed him.

10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your not to call the righteous, but sinners.

WORDS AND PHRASES EXPLAINED

1. *His own city.* Capernaum, 4.13.

2-8. See Mk. 2.3-12; Lk. 5.18-26.

2. *They brought to him.* See Mk. 2.3,4.—*Sick of the palsy.* A paralytic.—*Bed.* See Light from Oriental Life.—*Their faith.* That of the sick man and of those who bore him.—*Son, be of good cheer.* "Literally, *Be encouraged, child,* or we should better imitate the simplicity and vigor of the original by saying, *Courage, child*" (*Broadus.*)—*Thy sins are forgiven.* That all bodily misfortunes are not the result of sin, as the Jews commonly believed, Jesus declared in His words of Jn. 9.2. See also Lk. 13.2.

3. *Within themselves.* In their hearts.—*Blasphemeth.* Mark adds, Who can forgive sins but one, even God? By claiming the ability to forgive sins, Jesus claimed to be God. To *blaspheme* means primarily to speak evil against God; here the Jews accused Jesus of treating God impiously by claiming a prerogative that belongs only to God.

4. *Knowing their thoughts.* Perceiving in his spirit that they so reasoned within themselves, Mk. 2.8. He shall not judge after the sight of his eyes, neither decide after the hearing of his ears, Isa. 11.3.

5. *Which is easier.* "Both were possible for God, both impossible for man. He makes the visible power a testimony of the invisible" (*Euthymius Zigabenus*).

6. *Authority.* Power, AV; the Greek word ἐξουσία means primarily permission; in Jn. 19.10, as here, it includes the ideas of both authority and power.

7. *Departed to his house.* Glorifying God, Lk. 5.25.

8. *The multitudes.* There were Pharisees and doctors of the law sitting by, Lk. 5.17.—*They were afraid.* A truer translation than *marveled,* AV. Compare

the effect of Christ's power on Peter, Lk. 5.8.—*Unto men.* They regarded Jesus as only a man, perhaps having understood His title "Son of man" as indicating only His humanity.

9-13. See Mk. 2.13-17; Lk. 5.27-32.

9. *Matthew.* The publican, 10.3; called Levi the Son of Alphæus, Mk. 2.14.

10. *Sat at meat.* Reclined at the table.—*In the house.* Of Matthew, Lk. 5.29. —*Publicans.* Collectors or renters of Roman taxes, RVm.—*Sinners.* Those who violated the ceremonial law, as well as those who violated the moral law, were regarded by the Jews as sinners.

12. *Whole.* Strong, RVm. *Whole, hale, health,* all come from the same Anglo-Saxon word *hal.* The force of this argument is, of course, that as the physician labors among the sick, so the Physician of Souls must labor among sinners.

13. *Go ye and learn.* They knew the words of their Scriptures, but their failure to apply them showed that they did not know their real meaning.—*I desire mercy and not sacrifice.* A quotation from Hosea 6.6. *I,* Jehovah; *mercy,* "the benevolent disposition of soul toward our fellowmen"; *sacrifice,* "the externals of religion." The Pharisees were very particular not to eat with publicans and sinners lest they break one of their ceremonial laws, but they would not show them kindness; they cared for sacrifice, not for mercy.—*The righteous.* Those like the Pharisees who thought themselves righteous. *To repentance,* AV, is omitted here from the RV as having been copied by some scribe from Luke, where it is genuine.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

2. *Jesus seeing their faith.* Tennyson says—

> More things are wrought by prayer
> Than this world dreams of.

And the wonder of it is that the things which are wrought by prayer, are often wrought on those who have not themselves prayed, and they may never know how their blessings came to them.

In all prayer there is mystery. But the mystery centers in intercessory prayer. That we should be blessed because of some other's prayer of faith, that our prayer of faith shauld be able to bless others,—that is mystery. But the examples of it are unmistakable.

Four men carried a paralytic into the presence of Jesus, and when Jesus saw their faith, He said to the sick of the palsy, Son, thy sins be forgiven thee. A woman came out of the Syro-Phœnician country and cried, saying, Lord, help me; my daughter is grievously vexed with a devil. He answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt.

What is the secret? It is sympathy. The prayer that saves is the prayer that sympathizes. The four friends of the paralytic felt with him as they felt for him. The Syro-Phœnician woman carried her daughter's illness as her own. Lord save *me* is her cry. Why have we a Saviour who is able to save unto the uttermost? Because "Himself took our infirmities and bare our diseases."

And the prayer of sympathy, if it is to be entirely successful, must be a prayer of faith. That is the other condition. *Expository Times.*

2. *Be of good cheer; thy sins are forgiven.*

> "Go, sin no more." These are the Saviour's words.
> The past is past. True life is here and now.
> With seal of God's forgiveness on thy brow
> Greet life's new morning, happy as the birds
> That lift their songs when sunshine fills the air;
> For God is love, and love is everywhere! *James Buckham.*

6. *The Son of man.* This title is applied to Jesus about a half-hundred times in the New Testament. It is in itself almost a complete definition of the Person to whom it is applied. He was not the son of some family or district or city or state or tribe. He excelled all before Him by being the Son of the

human race. He was too great to be a Jew, too great to be a Gentile. He was the Son of Man. *David Swing,* in *Truths Leaf by Leaf.*

9. *He arose, and followed him.* A Chinese convert employed as an evangelist was offered a place in the customs at double the salary that he was receiving. He replied: "Matthew left the receipt of customs to seek men; shall I leave the seeking of men to sit at the receipt of customs?" *R. F. Horton,* in *Commentary on St. Matthew.*

12. *They that are whole.* A healthy body is good; but a soul in right health—it is the thing beyond all others to be prayed for; the blessedest thing the earth receives of heaven. *Carlyle.*

LIGHT FROM ORIENTAL LIFE

2. *They brought to him a man sick of the palsy.* Luke tells us that they "let him down through the tiles with his couch into the midst before Jesus." The roof of the house was made by laying stone slabs between beams, and then covering it all with a layer of hard rolled earth or a composition of sand, ashes, mortar and tar. The friends of the sick man had to dig through the earth and then remove one of the stone slabs.

5. *Thy sins are forgiven.* To the average Jewish mind, disease was more or less connected with sin as its penalty. Christ recognized the truth of this connection in some cases (Jn. 5.14), but as urgently denied it in others (Lk. 13.2; Jn. 9.2); forgiveness, therefore, did not necessarily include bodily healing, nor bodily healing, forgiveness (Jn. 9, Lk. 17.11-19). Even though a given sickness may have resulted from sin, forgiveness of sin does not itself remove the natural consequences (2 Sam. 12.13,14). Christ, who saw into the hearts of the Pharisees, discerned also the repentance of the paralytic, which was occasioned perhaps by the sickness itself. To the mind of both paralytic and critics, sin and physical ailment were cause and effect. The power to remove the disease was by the critics regarded as God-given (Jn. 3.2); but the power to forgive the sin, a divine prerogative alone. In reality the argument of Christ was this: that, as the accepted connection between sin and disease was that of cause and effect, and probably was so in the case of the paralytic, he who could heal a sin-caused disease, could heal the sin itself; and also that, as the power to heal is from God, he who heals must be true, and, therefore, his declaration of forgiveness true. *Carl D. Case,* in *The Biblical World.*

6. *Take up thy bed.* The bed was only a blanket or rug, which could be easily rolled and carried. Sometimes it was merely the outer garment. The wealthy homes had mattresses filled with cotton which were kept in an alcove built especially to hold them, and were thrown down at night on the floor or on an elevated divan. See 2 Kings 1.4.

Taking up a Bed

11. *When the Pharisees saw it.* They themselves were not guests at the feast. It is Eastern custom for uninvited to be present at feasts as onlookers, and even to engage in conversation with the guests.

11. *Publicans.* See page 75. Mr. Masterman, writing in the *Biblical World* about the present condition in Palestine, says: Through the farmers of taxes agriculture is ruined, for every peasant knows that the better his crops and his fruit-trees the more will be expected of him. All fruit-trees are taxed, whereas the present almost treeless condition of the country demands that the planting of trees of all kinds should be encouraged as much as possible. The money-lender advances money, generally to pay taxes, at exorbitant interest on the mortgage of the village lands, and the final result is that the whole of the village possessions comes into his hands. In this way agents of rich Turks, from the Sultan downward, have obtained as their master's private property many of the best parts of the land.

Malcolm Maccoll, "the best living authority concerning the treatment of the

Christians by the Turks," says that Christians in Turkey have to pay 67 per cent. of their produce in taxes.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

See paragraphs 9 and 10 of "The Life of Christ," pages 29 and 30.

To-day we have our first glimpse in Matthew's Gospel of the Pharisees' hostility to Jesus. When He healed the leper, Jesus was careful to bid him show himself to the priest and be pronounced clean according to the law of Moses. The Pharisees laid great stress on the keeping of the minutest laws, and as a rule, Jesus complied with these laws; proclaimed that He had come not to destroy the law, but to fulfil it. In the healing of the palsied man, the miracle which took place after the curing of the leper, Jesus claimed the right to forgive sins, and when the scribes objected He challenged them to dispute it. When next He chose a publican as one of His disciples, and furthermore did not hesitate to eat with him and his friends, the Pharisees were thoroughly aroused. They could not answer His reasoning, but their hatred grew.

The events of our lesson took place at "His own city," Capernaum. See page 180. The house to which the palsied man was brought was probably the one where Jesus lived when in Capernaum, either that of Peter or of Mary, the mother of Jesus.

The "place of toll" where Matthew sat may have been by the lake, the toll being that collected on the fishing and the trade on the lake, for the Romans taxed almost everything. More probably, however, it was on the outskirts of the towns where toll was collected on the great Roman road running from Damascus down to Egypt, which passed through Capernaum.

Assign paragraphs 155-157, 35,36 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. (Question your pupils about whom God loves. This dialogue, condensed from an editorial in the *Sunday School Times,* will show you how to bring home to your pupils the leading thought of to-day's lesson.)

"What kind of children does God love?" "Good children."

"Doesn't God love any children but good children?" "No, sir."

"I think that God loves bad children very dearly." "Oh!"

"Did I say that God loved to have little children bad?" "No, sir."

"No, I didn't say that God loves to have children bad. God loves to have children good. He wants them to be as good as they can be. But when they are bad children, God still loves them. God is very loving, and He keeps on loving little ones who even don't love Him at all."

"Does your mother love you?" "Yes, sir."

"Were you ever a bad child?" "Yes, sir."

"Did your mother stop loving you then? Did you have to feel that there was no loving mother to go back to, because you were a bad child?"

(Then tell your pupils that, just as a mother still loves her child though he is bad, so God loves His children even when they are wicked. He sent His Son Jesus Christ to earth to save them. Ask them what Jesus says in our lesson was the purpose of His coming, verse 13. Show in your teaching of the lesson that the palsied man, Matthew the publican, and the publicans whose hospitality Jesus shared, were all sinners whom Jesus came to call.)

For Older Pupils. Gendower, one of Shakespeare's characters, claimed, "I can call spirits from the vasty deep;" and then Hotspur asked him, "But will they come when you do call for them?"

Jesus made many claims for Himself, and all that could be proved true in this life have been so proved. What are some of the claims He made in the Sermon on the Mount? What great claim did He make in this lesson? Under what circumstances? Who objected to this claim? Why?

LESSON THOUGHTS AND ILLUSTRATIONS

I The Son of Man hath Power on Earth to forgive Sins

What the Claim of Jesus meant. To cancel moral debt was the greatest

power in the universe because it was the power of holiness. When Jesus offered to cancel moral debt He professed to be in possession of an attribute which to the Jew had always been the one attribute that God had not shared with man. Man had a ray of God's physical power, a beam of God's wisdom, a flash of God's will, an intimation of God's providence; but he had not in himself one spark of God's holiness. The man who said, "I am holy," must at once be convicted of blasphemy. He might say with impunity, "I am powerful," "I am wise," "I am resolute," "I am far-seeing." But should he say, "I am holy," he laid his hand upon the sceptre of the Eternal and aspired to sit on a mightier throne than David's. *George Matheson,* in *Studies in the Portrait of Christ.*

All need Forgiveness of Sins.

All men are beggars; not more rich is he
Who rides through life boon friend of Luxury
Than he acquaint with Poverty's hard rod,
For all must ask forgiving alms of God. *Clinton Scollard.*

Said John Newton when near the end of his life: "My memory is nearly gone, but I remember two things—that I am a great sinner, and that Christ is a great Saviour."

Two Ways of Dealing with Sin. Here is a piece of glass which has a spot on it, a black, ugly stain. We do not like the looks of it, do we? We would like to get rid of it: and there are two ways we may try.

Suppose we take a little of this whitewash and cover it out of sight: will not that be a good way? Let us try it. There! The black spot is really hidden, you see. Whitewashing appears to be a very good way of dealing with spots. But wait a moment! I find I can't see through this glass! It used to be clear and transparent: I could look right through it and see you all. What is the matter? Ah! the whitewash that covered the spot has spoiled the glass: its clear transparency is ruined!

That is always the result of whitewashing a spot on glass. Yet this is the very way people often take with their sins: grown people and children, too. Have you ever known any one to try that method? Here is a boy who has told a lie. He is afraid of being found out; so he covers it with whitewash of another lie. A man takes money that is not his own: and he covers the theft by stealing more. These people know very well that they have sinned. But their chief concern is lest others should know it: so they try to hide the wrong. Perhaps nobody ever finds them out. But God knows and they know that the stain of sin is there.

It always takes more and more whitewash to keep the spots covered. When one lie is hidden by another, you must tell a third to cover the second. The deception that hides sin must be all the time kept up, for the whitewash keeps wearing off. And all the while the heart is getting dull and dead. Its clear transparency is lost: its purity is destroyed. And all the time the sinner is afraid of being found out. That is the reason that people who are deceitful often will not look you straight in the eye. They have lost their purity of heart, and the eye tells the tale.

Let us be thankful that there is another way of dealing with sins, just as there is another way of dealing with the stain on the glass. Let me show you. Here is another glass that has a spot on it. We will undertake now, not to cover the black spot by whitewashing it, but to wash it away altogether. There!—the wet sponge has entirely removed it. And the glass, you see, is as transparent as before the stain came upon it. This is just God's way of dealing with a sinful soul. He never whitewashes: He washes white. Though your sins be as scarlet, they shall be as white as snow. *Frank T. Bayley,* in *Little Ten-minutes.*

The Standard of the Cross. All our sins follow us with cries of retribution. Our consciences tells us of the persistence of sin; science knows full well that the law of the universe can not be violated with impunity. When the Israelites looked back they saw that "the standard of D a was their rereward." It came between them and the destroying Egyptians. It was a comfort, indeed, to see the standard of that powerful tribe between them and the might of Egypt. So, looking back to the past and beholding its accusing memories, its threatening faults and failures, it is a great comfort to see up-

lifted the most powerful and princely standard of all, the standard of the cross, and to know that the love and merit, the grace and strength of Christ come between us and the shouting rabble of our sins. We do not know how Christ delivers us from all our past sins, we need not be curious to know, it is one of the things we can afford to leave; but that He has power to forgive sin is a glorious truth of which we must never lose hold. *William L. Watkinson,* in *The Blind Spot.*

How We may know that Our Sins are forgiven. The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready, longing, hungry, to serve Him, is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin for the sake of sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin. *Phillips Brooks, Sermon.*

II Follow Me

The Divine Call. As Jesus passed by from thence, he saw a man called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. In those few words Matthew himself records his call to be a disciple of Jesus. There are several Greek words in the New Testament which are alike translated *saw.* The one in this verse means that Jesus looked at Matthew closely, contemplatively, and then after that long look He said, Follow me. The Pharisees glanced at Matthew, and said to themselves, a publican and a sinner, and they drew their robes a little closer as they passed by; Jesus looked at him, and knowing his thoughts, perhaps said to Himself, Here is the man who shall write my first Gospel, and then He chose him to be one of His close compaions in His public ministry.

"Professing Christians looked at John Newton, and they saw only a drunken sailor, foul in speech and impure in soul, not worth bothering about; Jesus looked at him and saved him, and out of that unlikely material made the celebrated theologian and preacher," says Dr. Robert F. Coyle. "The churchmen of England looked upon a barkeeper in Gloucester. There he was hired by his brother to sell beer. The calling was then, as it is now, not very high. To be a bar-keeper is to be not far from the bottom in the occupations of life. And so this man was looked down upon; nobody wanted him or cared for him, but Jesus looked at him and saved him, and his name was George Whitefield, for many years the most flaming, the most eloquent herald of the Cross that ever told the old, old story. It takes love to see, and that is the reason Jesus sees such splendid jewels where you and I are blind."

Willing Obedience. Bishop Phillips Brooks kept a book in which he wrote down the texts he intended to preach upon with a few words of comment beneath them. The first text which he chose was this; Thy people shall be willing in the day of thy power. And the comment was, "That willingness is the first Christian step." The first Christian step was readily taken by Matthew. Whether or not he had seen and talked with Jesus before this time we do not know, but now had come the time for decision. He had to decide between his old and well-tried life of fair prosperity and a new, unknown life of sacrifice. He arose and followed Jesus. He recognized the power of Jesus, and he was willing to yield his life to His direction.

The call "Follow Me," comes to every one, but relatively few are called to leave their work and their home as was Matthew. Here and there some one is called to drop whatever work he is engaged upon and devote his life to God's service as minister or missionary or charity worker, but the duty of most people is to follow Christ in the same school or home or place of business in such a way that his life, his example, and, when opportunity offers, his words, testify whose he is and whom he serves. "What must I do differently so that I shall please my Lord and Master?" is the question every follower of Christ must ask and answer. He must willingly follow Christ.

Two Helps for Followers of Christ. If a man would follow Christ he would lead the model life. But what is meant by telling a man to follow Christ?

How is it to be done? It is like putting a young artist before a Murillo or a Raphael, and telling him to copy it. But even as the artist in following his ideals has colors put into his hands, and brush and canvas, and a hint here from his master, and a touch there from another, so with the pupil in the school of Christ. The great Master Himself is there to help him. The Holy Spirit is there to help him. But the model life is not to be mystically attained. There is spirituality about it, but no unreality. So God has provided another great help, our second help: the Model Life analyzed in the Word of God. Without the one the ideal life would be incredible; without the other it would be unintelligible. Hence God has given us two sides of this model life: (1) realized in the Living Word; (2) analyzed in the Written Word. *Henry Drummond.*

III Missionary Topic I came not to call the Righteous but Sinners

Divine Love. Why did Jesus, all through His ministry, seek out the publicans and sinners, and avoid the self-righteous Pharisees? Because they that are whole have no need of a physician, but they that are sick, because He came not to call the righteous, but sinners, because He was not sent but unto the lost sheep of the house of Israel. The word *Pharisee* means *separated;* the Pharisees were holier-than-thou men, and Jesus despised their hypocrisy. The only separated people whom He recognized were the publicans and sinners whom he had called to leave their sins. Jesus seemed to have transgressed the rabbinic laws of ceremony; the Pharisees really had transgressed God's law of mercy: Go ye and learn what this word of God meaneth, He said to them—I desire mercy and not sacrifice.

Mr. Will Moody, in his Life of his father, Dwight L. Moody, recalls a conversation held between his father and mother soon after his father began his early mission in Chicago. During his absence Mr. Henry Moorehouse, of England, had preached, and in her account of his sermon Mrs. Moody told her husband that "He tells the worst sinners that God loves them." "Then," said Mr. Moody, "he is wrong." "I think you will agree with him when you hear him," she returned, "because he backs up everything he says with the Bible."

Mr. Moody soon saw that the English preacher was right, that God sent His Son to call sinners, not saints, and he became himself the great herald of Christ's mission to sinners.

Sinners that have been called. Grant that many of the heathen are debased, can they not be transformed by the Spirit of God? Ruskin reminds us that the common mud from the streets of a manufacturing city is made up of clay, sand, soot and water, and that the clay can be changed into the beauty of the sapphire, the sand transformed into the radiance of the opal, the soot crystallized into the glory of the diamond, and the water changed into a star of snow. The lowest and vilest of men when transformed by the Spirit of God may become beings of kingly dignity. Let us remember that when the Gospel of the Son of God found our ancestors it found them in the forests and swamps of northern Germany, lower down in the scale of civilization than the Chinese, the Japanese, or the Indians of to-day, and that Jesus Christ has made us what we are.—*Arthur J. Brown,* in *Record of Christian Work.*

SENTENCE SERMONS

It is not by searching thou canst find out God—it is by following Him. *George Matheson.*

Kindly helpfulness is better worship than exact performance of any ritual. *Alexander Maclaren.*

Although the offer of forgiveness is universal, yet the fact of being forgiven is individual. *Alfred E. Garvie.*

Woe to that soul which presumes to think he can approach God in any other way than as a sinner asking mercy. *Juan de Avila.*

If forgiveness is a divine art, God in Christ is the supreme Artist, and forgiveness through His blood is His everlasting masterpiece. *W. L. Watkinson.*

Who forgiveth all thine iniquities;
Who healeth all thy diseases. Psa. 103.3.

THE LESSONS MEANINGS FOR US

Christ read the thoughts of those about Him; He cured the disease of the palsied man; He forgave his sins: what proofs of His divinity, of the truth that He and the Father are One!

A noted sermon of Horace Bushnell's was about "Four-cornered Duties." No one of the four who brought the palsied man to Christ could drop his corner of the blanket. Every one must do his part toward bringing palsied sinners to the Saviour.

Jesus knew the thoughts of the scribes and also of the palsied man. The latter must have realized his need of forgiveness. If we confess our sins, He is faithful and righteous to forgive us our sins, 1 Jn. 1.9. We are not forgiven unless we acknowledge our need of forgiveness. Follow our poet Lowell's counsel, and

> Look into the depths of thine own soul;
> How is it with thee? Art thou sound and whole?

To every one comes the call, Follow Me. It is a summons to believe Christ, as Lord and Saviour, to live in companionship with Him, to obey and serve Him in love and loyalty.

THE LESSON BRIEFLY TOLD

On returning from one of His preaching tours Jesus sat in His house in Capernaum talking to a great company of people. How astonished must they all have been when they saw the roof above them opened and a sick man lying on a blanket let down before the Great Physician! Four friends had brought this palsied man, and not being able to enter the house because of the throng, had ascended the outside stairway to the roof and made an opening that they might succeed in getting their friend to Jesus. Seeing the faith of these friends, and the beseeching look of the palsied man, Jesus said, "Son, be of good cheer; thy sins are forgiven." The scribes present did not believe that Jesus and the Father are One, and they said within themselves "This man blasphemeth. Who can forgive sins but one, even God?" Jesus knew their thoughts and asked them which is easier to say to the palsied man, Thy sins are forgiven, or Arise and walk? Any one could say the former. There could be no proof of his words; he who said the latter must have his power put to the test. He would prove His authority over disease, and thereby also His authority over sin. Turning to the sick man man Jesus said, Arise, take up thy bed, and go to thy house. At once power was restored to the palsied limbs and the man obeyed. Amazed and affrighted at such power, the crowd glorified God who had given such authority to Jesus, the representative Man.

As Jesus passed along the streets He saw Matthew taking toll and bade this despised publican follow Him. Matthew at once arose and followed. At a feast to which Jesus and His disciples were invited with Matthew and his friends, there were many publicans and sinners among the guests. The Pharisees looked on contemptuously, and asked the disciples why their Teacher condescended to eat with such people. They that are whole have no need of a physician, but they that are sick, said Jesus when their question was reported to Him, and to the scornful Pharisees he said, You know the words of God, I desire mercy, and not sacrifice, but you do not know their meaning, go and learn it, I am come to call, not the righteous, but the sinners.

SUBJECTS FOR BIBLE CLASS DISCUSSION

Psychotherapy. The recent discovery of the church that a man has a body as well as a soul, and of the medical profession that a man has a soul as well as a body. See "The Spiritual Unrest," by Ray Stannard Baker, in *The American Magazine,* Dec., '08, and Jan., '09. "Christianity and Health, an Experiment in Practical Religion," by S. McComb in *Century* for March, '08; "Dangers of the Emanuel Movement," by J. M. Buckley in *Century* for Feb., '09; "The Emmanuel Work from the Physician's View-Point," *American Review of Reviews,* May, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

See the note at the beginning of next Sunday's lesson.

REVIEW

Golden Text

Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. Mt. 4.23.

A Suggestion. To-day is Easter Sunday, and our regular lesson is a Review. An alternate Easter lesson, based on Mk. 16.1-8, is given by our Lesson Committee. Those who wish help on this Easter lesson are referred to the same theme taken from John's Gospel in the lesson for May 31 of last year's "Guide," or to that taken from Matthew's Gospel in the lesson for Dec. 12 of this "Guide." If the Easter music and exercises will not leave sufficient time for a review lesson, why not take to-day the lesson given for next Sunday, April 3d, with its Easter topic, and then have the review lesson next Sunday?

It might be better for a teacher to give only four Sundays a year to original teaching, and spend the other forty-eight Sundays in reviewing, counsels Mr. Trumbull in "Teaching and Teachers," than for him to fail in taking at least four Sundays in the year for the reviewing of the work of forty-eight.

A REVIEW OF THE FIRST NINE CHAPTERS OF MATTHEW'S GOSPEL

This is adapted for a general school review. One person may read or recite the entire account, or better still, the twelve parts may be given to as many pupils, who must be drilled to make certain that they will speak loudly and distinctly.

Lesson I. The Gospel of Matthew begins with the genealogy of Jesus Christ the son of David, the son of Abraham. To Joseph, Mary's husband, an angel of the Lord appeared and announced that the son of Mary should be called Jesus; for it is He that shall save His people from their sins. When Jesus was born in Bethlehem of Judea, Wise-men came from the East to worship Him and bring Him gifts. At the command of an angel of the Lord who appeared to him in a dream, Joseph fled with Mary and her Child to Egypt, for Herod sought to take the Child's life by ordering the slaughter of all the children two years old and under, in and around Bethlehem. On hearing of Herod's death, the Holy Family returned and settled in Nazareth.

When Jesus had grown to manhood, John the Baptist became His herald. He was clothed in a garment made of camel's hair fastened by a leathern girdle, and his food was locusts and wild honey. Repent, for the kingdom of heaven is at hand, was his stern message which brought people to him from Jerusalem and all Judea to confess their sins and be baptized in the Jordan. Even many of the Pharisees and Sadducees came to his baptism. Who warned *you* to flee from the wrath to come? questioned John. If you are truly repentant, bring forth the fruit of repentance, think not that you shall be saved simply because you are descendants of Abraham. Every tree that does not bear good fruit is cut down and burned. I baptize you in water unto repentance; He that cometh after me is far mightier than I, He shall baptize you in the Holy Spirit and in fire. He will thoroughly cleanse His threshing-floor, storing up the wheat and burning the chaff.

Lesson II. Jesus came from Galilee to be baptized by John, saying to John's protesting expression of humility, Suffer it now, for thus it becometh us to fulfil all righteousness. When He was baptized He saw the Spirit of God descending upon Him as a dove and heard the words that consecrated Him to His divine mission,—This is my beloved son in whom I am well pleased.

Immediately afterwards in the wilderness Jesus passed through Satan's

A VILLAGE IN GALILEE

severest temptations and triumphantly vanquished His foe. He refused to use His power to satisfy His hunger by turning stones into bread, to test God's care in whom He had perfect confidence, to seek His kingdom by any other means than the one which God had appointed. With the sword of the Word of God He overcame His enemy.

Lesson III. When Jesus learned that Herod had imprisoned John, He went into Galilee. Later He left Nazareth for Capernaum. Walking by the Sea of Galilee one day He saw two brothers, Simon Peter and Andrew, casting a net into the sea. Come ye after me, and I will make you fishers of men, He said to them, and at once they left their nets and followed Him. Two other brothers, James and John the sons of Zebedee, He called as they were mending their nets, and they, too, at once followed Him.

Throughout all Galilee Jesus went, preaching and teaching and healing. His fame spread throughout Syria; people afflicted with all kinds of diseases were brought to Him and were healed, and great crowds followed Him about.

Lesson IV. Seated on the mountain side surrounded by His disciples Jesus taught them, saying: Blessed are the poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and they that have been persecuted for righteousness' sake. Blessed are ye, He continued, when reproached and persecuted for my sake, great is your reward in heaven. Ye are the salt of the earth, but salt that has lost its savor is good for nothing. Ye are the light of the world. A city on a hill cannot be hidden. Neither is a light hidden by being put under a bushel measure; it is put on the stand and gives light to all. So should you let your light shine that others may see your good works and may glorify your Father in heaven.

Lesson V. I came not to destroy but to fulfill the law and the prophets, continued Jesus. Not the smallest part shall disappear from the law until all is accomplished. He shall be called least in the kingdom of heaven who breaks one of these least commandments; he shall be called great who keeps them. Unless your righteousness exceeds that of the scribes and Pharisees, you shall not enter the kingdom of heaven. It used to be said, Thou shalt not kill; but I say, Be not angry with your brother nor use contemptuous words. Be reconciled to your brother before offering your gift on the altar. Agree with your adversary quickly, lest you be imprisoned and not come out till you have paid the last farthing.

It used to be said, An eye for an eye and a tooth for a tooth; but I say, Resist not him that is evil, even turning the other cheek to him that smites you, giving your cloak to him that demands your coat, going two miles with him that compels you to go one, giving and lending to them that ask. It used to be said, Thou shalt love thy neighbor and hate thine enemy, but I say, Love your enemies and pray for them that persecute you. Your Father sends sunshine and rain on the good and the evil. If you love only those that love you, and salute only your brethren, what do you more than others? Be therefore perfect as your heavenly Father is perfect.

Lesson VI. If you do good deeds only to be seen of men, you lose your Father's reward. Be not like the hypocrites, who sound a trumpet before them in the synagogues and streets to receive the praise of men for their almsgiving. When you give alms, let not your left hand know what your right hand does. Do not pray as the hypocrites love to do, standing in the synagogues and the corners of the streets where they can be seen. Pray to your Father in secret, and He who sees in secret shall reward you. Do not imitate the Gentiles who think their prayers will be heard because they use many words. Your Father knows your needs before you speak. Pray in this manner: Our Father who art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. (For if you forgive others, your Father will forgive you.)

Lesson VII. Lay not up treasures in heaven which perish, but lay up treasures in heaven that abide, for where your treasure is there your heart will be also. A diseased eye brings darkness, and if the inner light is darkness, how intense it is! You cannot serve God and mammon. Be not anxious as to

what you shall eat or drink or wear. Is not life more than food, and the body more than raiment? Your heavenly Father feeds the birds of the air and clothes the lilies of the field; are you not of much more value? Seek first God's kingdom and God's righteousness, and all these lesser things shall be added unto you. Be not anxious for the morrow. Sufficient unto the day is its evil.

Lesson VIII. Judge not, that you may not be be judged, for as you judge others will you yourselves be judged. Why do you seek to cast out a splinter from your neighbor's eye, when you have not removed the beam from your own eye? Give not what is sacred to dogs nor pearls to swine. Ask and it shall be given you. What father will give his son a stone when he asks for a loaf, or a serpent when he asks for a fish? Then will not your heavenly Father give good things to them that ask him? Do unto others as you would have them do unto you.

Lesson IX. Enter into the life eternal by the narrow gate and the straitened way; the wide gate and the broad way lead to destruction. Beware of false teachers. By their fruits you shall know them, for grapes are not gathered from thorns nor thistles from figs. A tree that does not produce good fruit is hewn down. Not every one that says to me, Lord, Lord, shall enter the Kingdom of heaven; but only those who do the will of my Father. In the day of Judgment many will profess to have done good works in my name, but I shall bid them depart, for I never knew them. Every one that hears my words and obeys them is like a wise man who built his house on a rock foundation so it withstood the winds and floods, while he that hears and obeys not is like the foolish man that built on the sand and his house fell when the rains and winds came. The people who heard Jesus' words were amazed at the authority with which He spake, so different from that of the scribes.

Lesson X. On one occasion a leper came to Jesus and besought a cure. With sympathetic touch Jesus healed him, and bade him show himself to the priest as the law commanded. A centurion met Him as He entered Capernaum and begged His help for his servant. Jesus promised to come and heal him, but the centurion said that he was not worthy to have Jesus come to his home, and he knew that if He only spoke the word his servant would be healed then and there. Jesus was amazed at the great faith of the centurion, and prophesied that many other Gentiles should enjoy heaven with the patriarchs while multitudes of the chosen people should be cast into the outer darkness. The servant was healed in that very hour. Jesus found Peter's mother-in-law sick with a fever, and He restored her to health. At evening great numbers of demon-possessed and of other sick people were brought to Jesus and He healed them all.

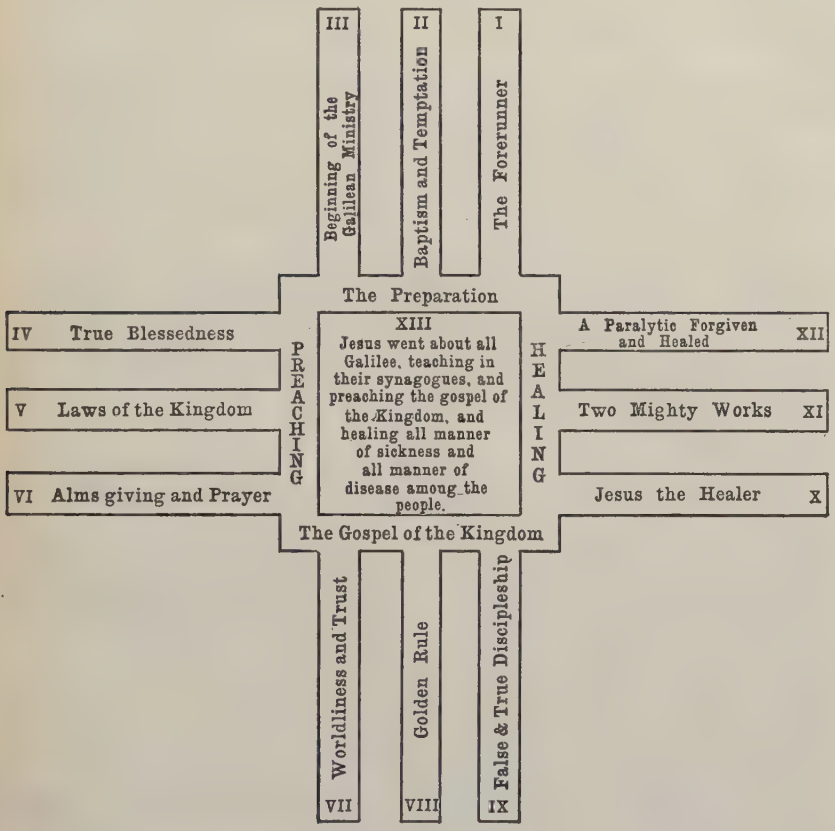
When Jesus was about to start across the lake a scribe came to Him and lightly promised that he would follow Him anywhere. Jesus told him he had not counted the cost, that the Son of man was homeless. Another disciple wished to be excused on account of home duties, and Jesus told him there were no duties so important as that of following Him.

Lesson XI. Jesus and His disciples crossed the Lake. A great storm arose, so violent that the disciples feared for their lives, and awoke their Master to tell Him of their peril. Gently rebuking them for their little faith He stayed the wind and a great calm followed. What manner of man is this, said the men, even the winds and the sea obey Him! On the other side in the country of the Gadarenes two possessed with demons met Jesus. So fierce were they that no one dared pass by the tombs where they lived. "What have we to do with thee, thou Son of God?" they cried out, and then the demons begged permission to go into a distant herd of swine. "Go," said Jesus. A panic arose among the swine, and they rushed down the slope into the sea and perished. The swine keepers reported the news in the city, and the people came out and besought Jesus to leave their region.

Lesson XII. Jesus returned to Capernaum, and a palsied man was brought to Him to be cured. Looking earnestly at the man Jesus said to him, "Be of good cheer; thy sins are forgiven." What blasphey! thought the scribes who were present. Jesus knew their thoughts and asked them which was the easier, to forgive sins or to cure disease. That they might know from seeing His power to cure that He also had authority to forgive, He bade the paralytic arise, take up his bed, and go to his house. The man obeyed. The

crowd were afraid at such manifestation of power, and they glorified God. Again the Pharisees found fault with Jesus because, after calling Matthew, a publican, to be His disciple, He was a guest with him and his friends at a feast. "Why does your Master eat with publicans and sinners?" they questioned the disciples. Jesus answered for them: "They that are whole do not need a physician, but they that are sick. Go and learn what this means, I desire mercy and not sacrifice. I came not to call the righteous, but sinners."

REVIEW OUTLINES FOR THE BLACKBOARD



Twelve Words for Twelve Lessons:

I. Proclamation.
II. Testing.
III. Following.
IV. Blessedness.
V. Righteousness.
VI. Prayer.
VII. Trust.
VIII. Judging.
IX. Discipleship.
X. Faith.
XI. Power.
XII. Forgiven.

Twelve Sentences for Twelve Lessons.

1. Repentance is the grand Christian act. *Carlyle.*
2. It is no sin to be tempted, but to be overcome. *Penn.*
3. Follow the Christ, the King. *Tennyson.*
4. We can do without happiness, and instead find blessedness. *Carlyle.*

5. What have you done to-day that nobody but a Christian would do? *Babcock.*
6. A prayerless soul is a Christless soul. *Spurgeon.*
7. God will help you bear what comes, of joy or sorrow. *Butts.*
8. Sweep the snow from thine own door; spy not the frost on another's tile. *Chinese saying.*
9. Words are good when backed by deeds. *Roosevelt.*
10. Faith is belief wedded to trust. *Jordan.*
11. Not a storm but His own Peace will still. *Holden.*
12. Christ Jesus came into the world to save sinners. *Paul.*

A WRITTEN REVIEW FOR YOUNG PUPILS

This exercise may be written on a typewriter and enough manifold copies be made to supply every pupil. Have the blank spaces long enough for the words to be written in. Well sharpened pencils should be ready for all the pupils.

I. When John the ... was preaching in the ... of Judea, he wore a garment made of ... and his food was ... and ... He urged the people to ... for the kingdom of ... was at hand, and he told the Pharisees and Sadducees to bring forth ... worthy of ... He that ... after me, said John, is ... than I, whose ... I am not worthy to bear.

II. When Jesus came to ... to be ... He heard a ... from heaven saying, This is my ... Son, in whom I am well ... In the wilderness ... fasted ... days and ... nights. Then the ... came to Him and said, Command that these ... be made ... Man shall not live by ... alone, answered Jesus. If thou art the ... of ..., cast thyself down from the ... of the ... said the ... Thou shalt not make ... of the Lord, answered Jesus. The tempter promised to give Jesus all things if He would fall down and ... him. Thou shalt ... the Lord thy ... and Him only shalt thou ... returned Jesus. Then the devil ... him.

III. Walking by the Sea of ... Jesus saw two brothers, ... and ... Come ye after me, He said to them, and I will make you ... of men. They left their ... and ... him. Two other brothers ... and ..., left their ... at His call. Jesus went about in all ... preaching, teaching and ...

IV. Blessed are the ... in ... for theirs is the ... of ... Blessed are they that ... for they shall be ... Blessed are the ... for they shall ... the earth. Blessed are they that ... and ... after righteousness: for they shall be ... Blessed are the ... for they shall have ... Blessed are the ... in heart: for they shall see ... Blessed are the ... for they shall be called the ... of God. Blessed are they that have been ... for theirs is the ... of heaven.

V. Ye have heard that it was said, An eye for an ..., and a ... for a ... But I say unto you, Resist not him that is ... but whosoever ... thee on thy right ..., turn to him the ... also. Ye have heard that it was ..., Thou shalt love thy ... and ... thine enemy: but I say unto you ... your enemies. For if ye love them that ... you, what reward have ye? do not even the ... the same? Ye therefore shall be perfect, as your ... Father is ...

VI. When thou ..., enter into thine inner ..., and having shut thy ... pray to thy ... who is in secret. After this manner ... ye: Our ... who art in ..., ... be thy ... Thy ... come. Thy will be done, as in ... so on ... Give us this ... our daily ... And ... us our ... as we also have ... our ... And bring us not into ... but ... us from the ... one.

VII. Lay not up for yourselves ... upon the ..., where ... and ... consume, and where ... break through and ..., but lay up for ... treasures in ... where neither ... nor ... doth ... and where ... do not ... through and ... For where thy ... there will thy ... be also. No man can serve two ... Behold the ... of the air, that they ... not, neither do they ... nor gather into ...; and your heavenly Father ... them. Are not ye of much more ... than they? Be not therefore ... saying, What shall we ... or what shall we drink? Seek ye first his ... and his righteousness, and all these ... shall be ... unto you.

VIII. Judge not, that ye be not ... Cast out first the ... out of thine own eye, and then thou shalt ... clearly to cast out the ... out of thy brother's ... Ask, and it shall be ... you, seek and ye shall ..., knock and it shall be ...

unto you. All ... therefore ... ye would that men should ... unto ..., even so ... ye also unto ...

IX. Enter ye in by the ... gate: for ... is the ... and ... is the way, that leadeth to destruction. Every one that heareth these words of mine, and ... them, shall be likened unto a ... man, who built his ... upon the ... and the ... descended, and the ... came, and the ... blew, and beat upon that ..., and it ... not. And every one that ... these words of mine and doeth them ..., shall be likened unto a man, who ... his house upon the ...: and the ... descended, and the ... came, and the winds ... and smote upon that ..., and it ..., and great was the ... thereof.

X. A leper came to ... and said, Lord, if thou ... thou canst make me ... and Jesus ... him. At ... a centurion begged Jesus to cure his ... who was sick of the ... The ... told Jesus that He need not come to his house, for he was not worthy, and he knew that by a ... he could cure his ... Go thy way, said Jesus, as thou hast ..., so be it done unto thee. Jesus cured the mother of ... wife, who had a ..., and afterwards wrought many other ...

XI. Jesus was in a ... with His disciples when a great ... arose. The ... were afraid and awoke ... Why are ye ..., O ye of little ... asked their Master, and He rebuked the ... and the ..., and there was a great ... What manner of ... is this, the men said, that even the ... and the sea ... Him? In the country of the Gadarenes Jesus met and cured ... men possessed with ... A herd of ... that was ... near by rushed down the slope into the sea. Their ... came to Jesus and besought Him to ... from their country.

XII. Jesus cured a man ... of the palsy who was brought to Him by His ... and also ... his sins. He called ... from his place of toll to ... Him. When the Pharisees found fault with Jesus because He ... with publicans and ..., He answered: They that are ... have no ... need of a physician, but they that are ... I desire ... and not sacrifice, for I came not to call the righteous but ...

QUESTIONS FOR A WRITTEN REVIEW

Out of a hundred young men who wished to enter Mount Hermon School and were examined on their general knowledge of the Bible, only thirty-five could state two important events in the Life of Christ, and not all of the thirty-five could tell where the events occurred. Only twenty-five could give any one fact connected with Peter, and only eighteen could tell anything about the Pharisees. At a recent written quarterly examination for Sundays-schools in Manchuria, two pupils cried because their mark was only 98 instead of 100. If your pupils have the zeal of those Manchurians, encourage them to maintain it through the year; but if their knowledge resembles rather than of the Mount Hermon applicants, arouse their ambition to attain a different record for the next quarter's lessons.

Select from the questions here asked those which your pupils should be able to answer. A set of ten questions or more may be copied and given to each pupil, or the questions may be copied each on a separate piece of paper on which the answer may be written, and given out one at a time to your pupils. As soon as a pupil has written the answer to that question, give him another one. The pupils who answer correctly the most questions will then deserve the most credit.

For Younger Pupils.

1. Name the book we are studying this year.
2. Tell what you know about its writer.
3. What other books give an account of the same life?
4. What chapters of Matthew give the Sermon on the Mount?
5. In what chapter are the Beatitudes?
6. Write two of the Beatitudes.
7. What is the Golden Rule?
8. Where is it found?
9. What lessons have you learned about the way you should treat an enemy or one whom you do not like?
10. To what does Jesus liken one who hears the word of God and then does it not?

11. To what does He liken one who hears and does it?
12. What shows whether or not one belongs to the kingdom?
13. Jesus was the Great Teacher. What has He taught you this quarter?
14. What was John the Baptist's message?
15. What did he say of Jesus?
16. What did the voice from heaven say of Jesus when He was baptized?
17. What was one of the three temptations of Jesus?
18. What four fishermen did Jesus call to follow Him?
19. About what miracles have our lessons this quarter told us?
20. Draw a map of Palestine and locate the place where John was preaching. The place where Jesus was baptized. Where He preached the Sermon on the Mount. Where the centurion came to Him to beg Him to heal his servant. Where the palsied man was brought to Him. Where the storm arose which Jesus rebuked.

For Older Pupils.

1. What does the word *Gospel* mean?
2. What are the Synoptic Gospels, and why are they so called?
3. What are some of the differences between the Synoptic Gospels and the Gospel of John?
4. What was Matthew's purpose in writing his Gospel?
5. For whom did he write?
6. What are some of the characteristics of Matthew's Gospel?
7. What is the difference between Matthew's arrangement and Mark's?
8. What chapters give the Sermon on the Mount?
9. Where in the Gospel are the Beatitudes found?
10. Show in what way self-forgetfulness is the keynote of each of the Beatitudes.
11. What did Jesus say about God's care for His children?
12. About the obligation of God's children to be like their Father?
13. About the importance of right motives?
14. About the worthlessness of mere formal righteusness?
15. Why was Jesus tempted after His baptism?
16. What relation did His temptation have to His mission as the Christ?
17. For what purpose did Jesus call disciples?
18. What was the effect upon the people of Jesus' teaching and healing? On the rulers?
19. What divine powers did Jesus claim?
20. Make an outline map of Palestine and locate the scene of each lesson in the quarter.

A REVIEW OF MEMORIZED PASSAGES

Write from memory:—

1. The Beatitudes.
2. The Lord's Prayer.
3. Christ's words about prayer in the Sermon on the Mount.
4. His words about avarice and anxiety.
5. His words about anger.
6. His words about non-resistance.
7. His words about judging.
8. His words about perfection.
9. His words about trustfulness.
10. His words about the two ways and the two foundations.

Complete the following words of Christ and state on what occasion each was uttered:—

1. Consider the lilies
2. Ask, and it shall be
3. Even so let your light
4. They that are whole have no need
5. Every one, therefore, that heareth these words
6. Not every one that saith unto me, Lord
7. If ye, then, being evil, know how to give
8. But thou, when thou prayest

9. Lay not up for yourselves
10. Be not therefore anxious for
11. For if ye love them that love
12. Take heed that ye do not your righteousness
13. Come ye after me, and I will make
14. It is written, thou shalt worship
15. Except your righteousness shall exceed
16. All things therefore whatsoever ye would

SUBJECTS FOR WRITTEN WORK TO BE BROUGHT TO CLASS

For Younger Pupils.

1. (Give to each pupil a picture that illustrates one of the lessons of the quarter, and ask him to tell the story or the teaching that it recalls.)
2. Choose the lesson that you think the best one in the quarter, and tell why you think it is the best.
3. Tell how Christ went about doing good.
4. What lessons have you learned this quarter about the right treatment of others?
5. Give the titles of the lessons and with each one a truth that you are trying to put into practice.

For Older Pupils.

1. The Life of Christ before His public ministry.
2. John the Baptist, his character and his mission.
3. Christ's teaching about the Kingdom of Heaven.
4. A list of Christ's deeds recorded in this quarter's lessons.
5. A list of the principles of conduct taught by Christ in this quarter's lessons.
6. An analysis of each lesson.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. In our last lesson the Pharisees found fault with Jesus for two things; what were they? (Vv. 3 and 11.) 2. What was the accusation of disciples of John, recorded in v. 14? 3. What accusation do the Pharisees make in this lesson? (V. 34.) 4. How old was the ruler's daughter? (Mk. 5.42.) 5. What Gentile had a faith greater than Jairus, and in what respect was it greater? (Lesson IV of last quarter.) 6. Whom did Jesus take with Him into the dead girl's chamber? (Lk. 8.51.) 7. On what other occasions were these three the only disciples privileged to be with Jesus? (Mt. 17.1,2; 27.37.) 8. What words of Jesus recorded by Mark show His special care for the maiden? (Mk. 5.43.) 9. On what other occasion did Jesus say that the dead was only sleeping? (Jn. 11.11,13.) 10. What does Paul say of the dead in 1 Thess. 5.10? 11. How many did Jesus raise from the dead? (Mt. 9.18-26; Lk. 7.11-17; Jn. 11. 1-46.) 12. What was the effect of each miracle on the people? 13. Read the account of the restoring of the ruler's daughter to life in Mark and Luke as well as Matthew, and write an account which includes all the details given. (Mk. 5.22-43; Lk. 8.41-56.)

SECOND QUARTER

LESSON I—APRIL 3

THE POWER OF FAITH.

Golden Text

All things are possible to him that believeth. Mark 9.23.

LESSON TEXT Mt. 9.18-34 COMMIT verses 28,29

18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and *so did* his disciples. 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself, If I do but touch his garment, I shall be made whole. 22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, 24 he said Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. 26 And the fame hereof went forth into all that land.

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it. 31 But they went forth, and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying. It was never so seen in Israel. 34 But the Pharisees said, By the prince of the demons casteth he out demons.

WORDS AND PHRASES EXPLAINED

18-26. See Mk. 5.21-43; Lk. 8.40-56.

18. *While he spake these things.* According to Mark and Luke, Jesus is with a crowd near the shore of the Lake.—*A ruler.* Of the synagogue. His name was Jairus, Lk. 8.41.—*Worshipped him.* Fell at His feet, Mk. 5.22.—*My daughter is even now dead.* In these words Matthew condenses the longer account given in Mark and Luke; the latter records that the ruler says his daughter is *at the point of death,* and before they reach the house a servant tells him of her death. See page 153.

20. *A woman.* Who had suffered many things of many physicians, Mk. 5.27. —*Came behind him.* In the crowd, Mk. 5.27.—*The border of his garment.* See the ancient law in regard to fringes, Num. 15.37-40; Deut. 22.12.

22. *Jesus turning and seeing her.* Note His question and the disciples' answer, Lk. 8.45-47.

23. *When he came to the house.* Peter, James and John were the only disciples with Him, Mk. 5.37.—*The flute players.* See Light from Oriental Life.

24. *Give place.* Depart.—*The damsel.* The maiden was twelve years old, Mk. 5.42.—*Is not dead, but sleepeth.* Death is only a sleep, Jesus says. Our word *cemetery* means *sleeping-place.*

25, 26. *Took her by the hand.* See Mk. 5.41. *All that land.* All Galilee.

27. *Mercy.* Or pity.—*Son of David. A Messianic title.* Compare Mt. 1.1.
28. *The house.* Doubtless the one where He lived at Capernaum.
30. *Strictly.* Sternly, RVm.
32. *A dumb man possessed with a demon.* Whether or not in this case the demon-possession was a theory to account for the fact, the fact was evident, the man was dumb. *It was never so seen in Israel.* Compare Mk. 2.12; Jn. 9.32.
34. *By.* In, RVm, *i. e.* through the power of.—*By the prince of the demons casteth he out demons.* See Mt. 12.24; Lk. 11.15.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

18. *My daughter is even now dead.* That is, the event is so near and so certain, that in the mind of the writer it has already happened: and there is no chance of recovery, no room for hope. We have in our idiomatic English a phrase exactly analogous—"It is all over with him"; a phrase which, perhaps, would not bear a strict analysis, but which is most expressive, stamping at once the certainty of the event. *Henry Burton,* in *Gleanings in the Gospels.*

20. *Touched the border of his garment.* Jesus said, Who is it that touched me? Peter said, Master, the multitudes press thee and crush thee, Lk. 8.45. Thousands of men and women are thronging Christ in our day— studying, writing, publishing papers and books; not scoffing and despising, but deeply interested intellectually in the questions raised, as other men are in the canals of Mars, or the properties of radium. And the artists throng Him with their sketch-books, to catch every expression, every feature, every gesture, and the reporters throng Him with their pencils, that the world may know in utmost variety all that He has said, or can be represented as having said; and the poets throng Him with their tuneful chords, and the musicians with their glorious oratories. Oh, the world is resounding with His name! All science, all art, all literature, knows Him historically, intellectually, and presses about Him as the most commanding, the most absorbing, the most potential fact in the history of the race. But what is it all—what is it, to Him who came into the world not as a wonder, but as a Saviour; not to engage intellects, but hearts; not to engage admiration, but love; who came into the world to save sinners, and who waits unsatisfied, longing, until He feels the touch of some humble finger of faith and love? It may be a very weak and trembling touch, reaching out of darkness, out of misery, but if simple faith in Him as the only helper guides the hand, the heart of Jesus asks no more. *J. A. Chambliss, Examiner.*

TOUCHING THE HEM OF HIS GARMENT. From the Catacombs at Rome, Second Century

21. *If I do but touch his garment, I shall be made whole.* To denounce a superstition, which is often but the husk of a living faith, was not the way of Jesus. It is a cruel, and in the end an ineffective way of dealing with sincere and honest souls. She was acting on an old and well-known superstition. She hoped for a magical kind of healing. When the spirit of Jesus responded with quick sympathy to the mute appeal, and when He turned with the question, "Who touched me?" there was no indignation in His tone. When the woman looked up in His face, there was no eloquent denunciation of her miserable ignorance of the new theology. At the heart of her superstitious act He, the all-wise and all-loving, saw her faith, and blessed it. *W. D. Mackenzie, Biblical World.*

The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again. *Whittier.*

LIGHT FROM ORIENTAL LIFE

18. *Worshipped him.* See page 296.

20. *The border of his garment.* The Jewish mantle, or upper garment, was considered as consisting of four quarters, called in the oriental idiom, wings. Every wing contained one corner where was suspended a tuft of threads or strings, translated in Num. 15.37 *fringes,* where they are mentioned as serving to recall the commandments of the Lord. There was thus conceived to be a special sacredness in them, which probably led the woman to think of touching that part of Christ's garment rather than any other. *Oriental Customs.*

23. *The flute-players and the crowd made a tumult.* Travelers tell us that it is still the custom in Palestine to hire mourners to bewail the dead. As soon as a death takes place relatives and friends gather round the body and utter their lamentations, and then their place is taken by those hired to keep up the weeping and loud cries. Jairus, a ruler of the synagogue, probably a man of wealth, could afford to hire many musicians also. "Two flutes and one mourning woman were necessary at the burial of a wife, even of the poorest man. In Rome the number of flute-players was by the Twelve Tables limited to twelve, a check upon the luxury of woe."

27. *Two blind men.* Every traveler who visits the East must be pained and shocked at the display of misery, deformity and disease, that meets his eye at the entrance of every city and especially about the gateways of all public buildings, mosques, churches, and around the wells. He may well imagine himself landed in a country peopled by blind cripples and beggars. He has, however, seen the worst, for all the suffering of the place is in public. In lands where hospitals and refuges are unknown, and where there is no state aid for poverty or disease of any kind, beggary is an absolute necessity and does not imply any degradation. And this begging is regulated and systematized. The helpless and cripples are placed in the most frequented thoroughfares. They do not change their posts, which by some prescription or long usage appear to be recognized like a London street crossing as the rightful possession of the occupant, and there they may ejaculate their piteous appeal to every passerby just as the blind man did to Jesus of Nazareth as He passed by. *H. B. Tristam,* in *Eastern Customs in Bible Lands.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

After the objection raised by the Pharisees to Jesus' attending the feast of Matthew and his friends, Matthew records an objection of the disciples of John the Baptist. They asked Jesus why He and His disciples did not fast often, as did they and the Pharisees. In answer Jesus gave His first hint of His departure; He and His disciples were like guests at a wedding and must be cheerful, the time for mourning would come when He, the bridegroom, should be taken from them. Even as one does not put new clothes with old, lest a worse rent be made, nor new wine in old leathern wine-skins, lest the fermenting wine burst the skins, so the new teaching about the kingdom must not be made subject to the old teaching about fasting.

Matthew now gives a third group of miracles. See page 25 of the Introduction. They were wrought at Capernaum in the second year of Christ's public ministry, A. D. 28. For their place in the life of Christ, see paragraph 15, page 30.

Assign paragraphs 37-41 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. What day was last Sunday? What does Easter Sunday celebrate? He is not here; for He is risen, were the words the angels spoke on that first Easter morning more than nineteen hundred years ago. Before Christ Himself died and was raised from the dead, He gave an earlier proof of His power over death.

For Older Pupils. Jehovah, in trouble have they visited thee; they poured out a prayer when thy chastening was upon them, Isa. 26.16. And so it was with Jehovah's Son; the people who were in trouble kept coming to

Him in great numbers, and He was never too busy nor too weary to heed their prayers for help. He was the Wayside Missionary. However important the work at the end of the road He was traveling, He could always stop to heal or bless those by the side of the road who stretched out imploring hands.

Bishop Phillips Brooks left a standing order with his servants never to tell any one that he was too busy to see them. When friends remonstrated with him because he gave so much attention to "common people," as they said, he nobly replied, "The man who wants to see me is the man I want to see." He was following in the footsteps of his Master. There are several striking instances in our lesson to-day of the kindness of this Great Wayside Worker.

LESSON THOUGHTS AND ILLUSTRATIONS

I All Things are Possible to him that believeth

The Importance Jesus placed on Faith. I have not found so great faith, no, not in Israel, said Jesus when the centurion told Him that he knew Jesus needed only to say the word, and his servant would be healed. They brought to Him a man sick of the palsy, and Jesus seeing their faith said, Son, be of good cheer; thy sins are forgiven. The sick woman said within herself, If I do but touch His garment, I shall be made whole, and Jesus said, Daughter, be of good cheer; thy faith hath made thee whole. My daughter is even now dead, said Jairus to Jesus, but come and lay thy hand upon her, and she shall live. And in answer to that father's faith, He took the girl by the hand, and she arose. Believe ye that I am able to do this? He questioned the blind men, and they said, Yea, Lord. According to your faith be it done unto you, then said Jesus, and their eyes were opened. Again and again we read of His response to the prayer of faith. He hungered for faith, was grieved when faith was lacking; rejoiced when He found it unexpectedly; fanned it into flame when it was smoldering. The father brought his epileptic boy to Jesus, and said, If thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father cried out and said, I believe, help thou mine unbelief, and then Jesus cured his son. He asks for faith, but well it is for us that He accepts even imperfect faith.

The Nature of the Faith Christ wishes. Constantly, Christ uses faith as a term that is not applicable to the relation of a man to an opinion, or of a man to a thing. He uses faith as a term that is applicable only to the relation of a person to a person. I believe, not things that people tell me, I believe the people themselves, and my belief in them is faith. A little child, knowing very little of life, sits on the father's knee learning its first lessons of life, and believes what the father tells it. Now its belief in what the father says is not an act of faith, it is a fruit of faith. It is the relationship of confidence between the child and the father that makes the child believe anything the father says, and its belief in what the father tells is simply one of the accessory sequences of its faith in the father. Faith, with Jesus, is personal confidence in Himself. Faith, with Jesus, is the answer of a man's soul to His soul, the touch of a man's personality upon His personality, the surrender of a willing life to Jesus Christ as its Lord and its King. *R. E. Speer, The Master of the Heart.*

An Impelling Power. Whatsoever ye ask, *believing*, ye shall receive, Jesus says, as if there were some other condition besides His own great love which must decide whether any special prayer should find its answer. When the needy men and women come to Him, we find ourselves watching to see which of them He will relieve, and we are sure as we watch that it is not any mere whim of His which will decide; there is some law which binds Him with necessity.

Surely everybody who has read the Gospel at all sympathetically has felt this. I seem to hear, as I read, the sound of a great sea of might and mercy shut in behind necessities which it cannot disobey; I seem to hear it clamoring to escape and give itself away along long stretches of the wall which shuts it in; and then I seem to see it bursting forth rejoicingly where some great gate is flung wide open and it may go forth unhindered to its work of blessing. So seems

to me the story of the power and love of Jesus held fast under the conditions of the faith of men. *Phillips Brooks, Sermons.*

God Loves to be trusted. What can you do for any one who does not trust you, who does not believe in you? Nothing. That barrier of mistrust stands like a wall between you and the soul that you desire to help. Is there anything that wounds you more than to be doubted and denied and thrust away in suspicion or indifference? Truly that is the deepest and most bitter pain. Is there anything that pleases you more than to be trusted, to have even a little child look up into your face, and put out its hand to meet yours, and come to you confidingly? By so much as God is better than you are, by so much more does He love to be trusted. *Henry van Dyke.*

How to gain Faith. I prayed for faith and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, "Now faith comes by hearing, and hearing by the Word of God." I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since. The Bible is the only guidebook that points the way to heaven. *D. L. Moody.*

II The Damsel is not Dead, but Sleepeth

"There is no Death, what seems so is Transition." To Jesus Christ, death and the resurrection were not separable events, with a long interval between the two. They were simultaneous events; rather, they were synonymous words, signifying the same event. Death is the dropping of the body into the grave, where it mingles with the dust. Resurrection is the upspringing of the spirit from the body, when through accident, disease, or old age, it has ceased to be a tenable abode. Three times Jesus Christ raised the dead. Each time He assumed that the free spirit was close at hand, could hear His voice and would obey, each time the spirit which had escaped from its tenement returned to animate it again.

If I thought that life becomes extinct, it would be very difficult to persuade me that it is revived again after a long and dreary sleep. But I do not believe that life ever becomes extinct. I might be said to believe in resurrection because I do not believe in death. When my skeptical friend asks me for proof of immortality, I reply by asking him for proof of mortality. That after the organ has been reduced to ashes it can be reconstructed seems to me incredible. But I see no reason for thinking that the organist is dead because the organ has been burned. *Lyman Abbott,* in *The Outlook.*

He that doeth the Will of God abideth forever. At East Northfield, over the grave of the great Evangelist, there is an inscription fraught with the one invincible assurance of immortality: "He that doeth the will of God abideth forever." In these words the culminating evidences of the great fact culminate. It is the proof of proofs. Because the doing of the will of God must ever go on, the doer of it must go on in its doing.

It is an axiom of physics that a moving body will continue moving until stopped by some opposing force. Friction and gravitation quickly arrest the flight of the cannon-shot, but the planet flies for ages of ages through the frictionless ether. The spiritual world, no less than the physical, has its axiomatic law of motion. We see the conscious doing of God's Will in active progress. There is nothing in the nature of things to arrest it, for, as Augustine said, "God is the nature of things." It must simply go on, the doing, and so the doer. It is this axiom of spiritual progress which Christian faith asserts in the Apostolic formula, "He that doeth the will of God continueth forever." Editorial in *The Outlook.*

Preachers of the Resurrection.

The grasses and the sod,
  They are my preachers. Hear them preach
When they forget the shroud, and God
  Lifts up these blades of grass to teach
The resurrection! Who shall say
What infidel can speak as they? *Joaquin Miller.*

III The Value of a Single Soul

The Discovery Made by Christ. Says a noted English preacher: "Christ discovered humanity; there was no sense of the solidarity of the race before He came; yet He also discovered the individual, for there was no recognition of the value of a single soul before He came." Humanity and individuality, the brotherhood of men and the worth of the individual, these were, in truth, the discoveries of Jesus Christ. At the time He was living and working in Palestine there was so little realization of the brotherhood of men that Pharisees scorned publicans, Jews abhorred Samaritans, and so lightly held was human life that slaves were hacked to pieces to feed the fish of wealthy Romans, and thousands were slain in the arena "to make a Roman holiday." Many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven, He said at Capernaum, and it was a new thought to His hearers that Jehovah their God has other sheep not of their own fold. And then in that city of Capernaum He went about doing good. He left the multitude to whom He was speaking (verse 18) in order to go with a ruler who besought His aid; He stopped to heal a poor sick woman when He was on that errand of mercy to the ruler's home; He restored sight and speech to the blind and dumb as He "went forth"; He saw the worth of every individual, however humble or however sinful. He never saved His great truths to tell them to the multitude, but He uttered them to individuals, to Nicodemus, to the woman of Samaria, to the sisters at Bethany, to this one and that one. His way of doing something for all was by doing something for one.

We talk of helping the masses, but we can help them only by helping the individual men and women and children who compose the masses. We deplore the ignorance and suffering and sin of the heart of humanity, but our efforts for betterment must be spent on the hearts of men. Mrs. Ballington Booth's thoughts and energy are directed mainly toward the uplifting and Christianizing of one class of men, the criminals confined in our prisons, but she reaches them by her talks to them in groups, and wins them for Christ and a better life by her words spoken to each individual alone. Christ will leave the ninety and nine sheep that are safe and go in search of the one that is lost. His family is not so large that He cannot care for each individual member.

A Follower of Her Majesty. "Why will you," I said to Mrs. Palmer, "give all this time to speaking before uninstructed audiences, to discussions in endless committees with people too dull to know whether they are talking to the point, and to anxious interviews with tired and tiresome women? You would exhaust yourself less in writing books of lasting consequence. At present you are building no monument. When you are gone people will ask who you were, and nobody will be able to say." But I always received the same indifferent answer: "Well, why should they say? I am trying to make girls wiser and happier. Books don't help much toward that. They are entertaining enough, but really dead things. Why should I make more of them? It is people that count. You want to put yourself into people: they touch other people; these, others still, and so you go on working forever." I could never stir her interest in posthumous fame nor shake her estimate of the importance of dealing with individual human beings. Instinctively she adopted the idea of Jesus that if you would remould the world, the wise way is not to write, but to devote your fleeting years to persistent talks with a dozen young fishermen, and that this audacious method was effective in her small degree, as in that majestic instance, I now daily perceive as I meet those who once were almost dead and were brought to living fruitfulness by her ardent patience. *George Herbert Palmer*, in *The Life of Alice Freeman Palmer*.

Two Ways of Working. An active Christian worker was obliged to give up some of her labors for others, and asked a friend to take her class in the city prison. "It is easy enough to teach those women," she assured her. "The turnkey opens the cell doors, and I sit at the end of the corridor. I sing a hymn, read a chapter, and talk to them of their sin and need of repentance. I can't say," she acknowledged, "that I have ever found much good result from it, but my duty is only to plant and water, and it is God's duty to give the increase."

Her friend undertook the work. The first day she asked to have one cell

only opened. She sat down beside the colored woman who was serving her sentence for theft, and let her talk of her child, her drunken husband, and all her misery. She promised to come during the week and teach her how to knit, so that she might work and earn something for her little girl. The next Sunday another cell was opened for her, and the week following two others. She made herself the friend of each of these four wretched women, and after they had learned to trust her she taught them to trust the Master whom she served. The writer who tells the story from which this is condensed, adds: A mistake of many well-meaning reformers is that of dealing with the poor and criminals as classes, not as individuals. The physician does not prescribe for a whole ward, but for each sick man. Souls cannot be healed in legions any more than bodies.

SENTENCE SERMONS

Others' mercies should be our praises. *Matthew Henry.*

Remember that the smallest seed of faith is of more worth than the largest fruit of happiness. *Thoreau.*

The foundation truth of Christianity is the infinite worth of man. *D. C. E. Jefferson.*

Faith heals only because it brings us into union with His power: faith is the hand which receives the blessing. *Alexander Maclaren.*

If you had a child that was deaf and dumb, you would think it a great misfortune: do you ever think how many dumb children God has? *D. L. Moody.*

The world sits at the feet of Christ,
Unknowing, blind, and unconsoled;
It yet shall touch His garment's fold,
And feel the heavenly Alchemist
Transform its very dust to gold. *Whittier.*

I thank Thee, O Father, that there is a voice within me which contradicts the silence of death. *George Matheson.*

I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? Jn. 11.25,26.

THE LESSON'S MEANINGS FOR US

We go to our daily sleep in the assurance that we shall wake with the rising of the sun; so we may go to our last sleep assured that it means another awakening.

Even on the way to restore the dead girl to life, Jesus paused to restore to strength an afflicted woman. Interruptions to His purposed work never irritated Him. Do they you?

Jesus accepted the faith that was sincere, although its trust was in the border of His garment instead of in Himself, the Wearer. The woman came to Him with imperfect faith, seeking health, but when Jesus called her Daughter, and bade her be of good cheer, for her faith had made her whole, she gained not only the coveted health but more perfect faith and love for the Giver. It is the divine way to give great blessings in answer to imperfect faith.

The blind men were told not to report the miracle and they spread His fame abroad in all that land. The dumb man received the power of speech, but he used it not to thank the Giver. Are we equally ungrateful and disobedient in return for blessings that we receive?

The people marvelled at the power of Jesus, but the Pharisees declared that Jesus was a tool in the hands of the prince of demons. Each one saw what he was able to see. "According to the eye is the vision."

THE LESSON BRIEFLY TOLD

While Jesus was at Capernaum, Jairus, the ruler of the synagogue, came in haste and falling down at Jesus' feet besought Him to come to his home. His

only daughter, twelve years of age, was so near death that in oriental speech she was already dead. "But come and lay Thy hand upon her, and she shall live," besought the father, and Jesus and His disciples started homeward with him. A crowd followed, and in the midst of the throng a woman who had been ill for twelve years and had spent all her money on physicians, pressed forward and touched His garment's hem in the belief that the touch would cure her. At once Jesus asked, "Who is it that touched me?" "Master, the multitudes press thee and crush thee," answered the disciples. When Jesus said that some one had touched Him, the woman came forward with fear and trembling and told what she had done. "Be of good cheer, daughter," said the compassionate Physician, "thy faith hath made thee whole." While Jesus was speaking there came a messenger from the ruler's house, who said that his daughter had died, there was no need of troubling the Teacher further. "Fear not, only believe, and she shall be made whole," were Jesus' comforting words to the father. On reaching the house they heard the usual tumult at such a time, flute playing and wailing of hired mourners. "The child is not dead, but sleepeth," Jesus declared, and they met His words with scorn. Putting them all forth, and taking with Him into the chamber only Peter, James and John and the maiden's father and mother, Jesus took the dead girl's hand and said, "Damsel, I say unto thee, arise." At once she obeyed. Then Jesus thoughtfully bade them bring her something to eat. The people were amazed, and the fame of Jesus spread throughout the land.

As Jesus was passing by, two blind men besought His aid, and followed Him to His abiding place. "Believe ye that I am able to cure you?" Jesus asked, and eagerly they answered, "Yea, Lord." "According to your faith be it done unto you," returned Jesus. Then their eyes were opened. He charged them not to make known the miracle, but they disobeyed, and spread abroad His fame. To a dumb man Jesus gave the power of speech. No wonder the multitudes marvelled at these wondrous miracles, but the prejudiced Pharisees said that Jesus derived His power from the prince of demons.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The miracles of Jesus. "In the face of the greatest marvel in human history, the influence of Him who spake as never man spake, and who will draw all men to him, the sensible American will leave to each expert in Oriental imagery such theory of physical miracle as may seem to him best." *David Starr Jordan.*

2. How mind can heal the body. See article with this title in the *American Magazine,* Oct., '08.

3. The teaching of Jesus about the resurrection. See "The Theology of Jesus," *Outlook,* Jan. 9, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What has Matthew told us about the call of some of the twelve to be disciples? 2. Where are other lists of the apostles given? (Mt. 10.2-4; Mk. 3.16-19; Lk. 6.13-16; Acts 1.13.) 3. In all the lists given, whose name always stands first in the first group of four? Why? 4. Who in the second group of four? Who in the third group? Which one is always named last? 5. Which one of the twelve was not a Galilean? (Judas.) 6. Who were fishermen? 7. Which of the twelve apostles were brothers? 8. Which were the prominent apostles? 9. Of which ones do we know practically nothing? 10. Learn the list of the twelve apostles. 11. Who afterwards took the place of Judas? (Acts 1.26.) 12. Who was the fourteenth apostle? (1 Cor. 15.9.) 13. What is the meaning of the word apostle? Of the word missionary? (See dictionary.) 14. What did we learn last year in Acts 1.8 was to be the special work of the apostles? 15. Why were they now told to preach only to the Jews? 16. What was Christ's last command to them about preaching? (Mt. 28.19.) 17. To whom did Paul preach first in every city? 18. What did Paul tell the elders of Ephesus that Jesus said about giving? (Acts 20.35.) 19. When did Paul and Barnabas "shake off the dust of their feet," as we learned in one of our lessons last year? (Acts 13. 51.) 20. When did Peter raise one from the dead? (Acts 9.36-43.)

LESSON II—APRIL 10

THE MISSION OF THE TWELVE

Golden Text

Freely ye received, freely give. Mt. 10.8.

LESSON TEXT Mt. 9.35-10.15, 40-42 (Print 1-15) COMMIT verses 9.37,38

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus; 4 Simon the Canaanæan, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your purses: 10 no wallet for *your* journey, neither two coats nor shoes, nor staff: for the laborer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

WORDS AND PHRASES EXPLAINED

9.35-10.42. See Mk. 6.7-13; Lk. 9.1-6; 10.1-12; 12.2-9,51-53; 17.33.

35. *Went about.* The Greek word περιῆγεν means literally, *was making a circuit of.*—*All the cities and the villages.* Of Galilee. According to Josephus there were two hundred and four cities and populous villages.—*All manner of.* A truer translation of the Greek πᾶσαν than *every,* AV.

36. *They were distressed and scattered.* Vexed by needless burdens and uncared for by their professed religious teachers, the scribes and Pharisees.

37. *The harvest is plenteous.* The multitudes seem like a vast field ready for reaping. Compare the similar figure of speech in John 4.35.—*The laborers are few.* See Isa. 6.8.

38. *The Lord of the harvest.* My Father is the husbandman, Jn. 15.1.

10.1. *Unclean spirits.* Sometimes called evil spirits.

2. *Apostles.* The word is derived from the Greek verb ἀποστέλλειν and means those *sent forth.*—*The first.* He is first named in all the lists.—*Called Peter.* "The Rock." See Jn. 1.42.—*Andrew his brother.* Peter and Andrew were natives of Bethsaida, Jn. 1.44, and had been fishermen on the Sea of Galilee. Andrew (and probably Peter) had been a disciple of John the Baptist, Jn. 1.35,40.—*James.* The first martyr among the twelve, put to death by Herod Agrippa I, Acts 12.2.—*Zebedee.* A fisherman who was rich enough to have hired servants, Mk. 1.20, whose wife Salome was a sister of Mary the mother of Jesus.—*John.* "The beloved disciple," the writer of the Gospel of John, the three Epistles of John, and Revelation.

3. *Philip.* Not the evangelist of the Acts. A native of Bethsaida, Jn. 1.45, and former disciple of John the Baptist.—*Bartholomew.* Probably the one

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THE CHARGE TO THE TWELVE

called Nathanael in Jn. 1.45-51. A native of Cana, Jn. 21.2.—*Thomas.* Called Didymus, twin, in Jn. 11.16.—*Matthew.* The author of the Gospel we are studying.—*James.* The son of Alphæus. Not to be confounded with James the brother of Jesus, who became the head of the church at Jerusalem.—*Thaddaeus.* Identified as Judas, Lk. 6.16. The only thing recorded of him is his question in Jn. 14.22.

4. *The Canaanæan.* The zealot, Lk. 6.14, one of those who had banded themselves together with the purpose of throwing off the Roman yoke.—*Iscariot.* It is thought that this means "The man of Kerioth," a town of Judah; he was, then, the only one of the twelve not from Galilee.

5. *Sent forth.* The verb from which ἀπόστολος, *apostle,* is derived. Two and two, Mk. 6.7.—*Go not into any way of the Gentiles, and enter not into any city of the Samaritans.* The apostles, with their inborn hatred of the Gentiles and Samaritans, were not yet ready to carry the Gospel to them. See Lk. 9.52-55; Jn. 4.9.

6. *The lost sheep of the house of Israel.* See Mt. 15.24. The Jews were without the true fold, their would-be shepherds had neglected them (9.36), and they were sadly in need of the true shepherd.

7. *The kingdom of heaven is at hand.* The proclamation of John the Baptist, Mt. 3.2. See also 4.17; Lk. 10.9.

8. *Raise the dead.* The only record of such a miracle being performed through these apostles is the restoration of Dorcas to life by Peter. Acts 20.9-12 records the restoring to life by Paul of Eutychus.—*Freely.* Gratis, without pay. Compare the expectation of Simon Magus, Acts 8.18,19.

Modern Oriental Wallet

9. *Gold, silver, brass.* The coins made of these metals.—*Purses.* Girdles, RVm.

10. *Wallet.* A bag in which food and other things were carried, Jn. 12.6.—*Nor shoes nor staff.* Take nothing save a staff only...but shod with sandals, Mk. 6.7,8. As an old commentator, Euthymius Zigabenus, says, our Lord here enjoins on His disciples "a simple life." This is the thought of both Matthew and Mark, and the fact that each specifies different objects is of no consequence. Possibly shoes were a luxury unknown to ordinary travelers and therefore sandals were ordered in their stead, and perhaps, too, the emphasis in Matthew is upon the word *get,* the disciples were to get no extra staff for the journey, but if they had one they were to take it, as Mark says.—*The laborer is worthy of his food.* See Lk. 10.7; 1 Cor. 9.14; 1 Tim. 5.18. The sustaining of Christ's messengers is not a charity but a debt.

11. *Worthy.* In sympathy with the messengers and their message. That he may recognize that he is rather receiving than giving a favor, says Jerome. If ye have judged me to be faithful to the Lord, come into my house and abide there, said Lydia to Paul, Acts 16.15.

Ancient Shoe

12. *Salute it.* The common salutation was, Peace be to this house, Lk. 10.5, and was a prayer that the household might be blessed in every respect. Compare also Psa. 122.7,8.

13. *Worthy.* Of your abiding therein.—*Let your peace return to you.* Let your salutation be withdraw, without being effective, as in Isa. 55.11.

14. *Shake off the dust of your feet.* A symbolical act, indicating their freedom from all responsibility in regard to the failure of the people to receive their message. See Acts 13.51, and Light from Oriental Life.

15. As seen in Mt. 11.22-24; Lk. 10.12; 17.29; Rom. 9.29; 2 Pet. 2.6, and Jude 7, Sodom and Gomorrah are typical instances in the New Testament of the execution of the righteous judgment of God. See Gen. 19.24-29. The verse means that the greater the opportunity for receiving the gospel message, the greater the sin of rejecting it.

40. *He that receiveth you receiveth me.* Lk. 10.16; Jn. 13.20. Compare Gal 4.14.

41. *He that receiveth a prophet.* "In saying this, He opened the houses of believers to the disciples" (*Euthymius Zigabenus*).—*In the name of a prophet.* As a prophet, because he is a prophet.

42. *These little ones.* In this connection this must refer to the apostles.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

2. *The names of the twelve apostles.*

This is the way the Disciples run:
Peter and Andrew, James and John,
Philip and Bartholomew;
Thomas next, and Matthew, too,
James "the less," and Judas (the greater),
Simon the zealot, and Judas the traitor.
E. Fenn Lyman, in *The Sunday School Times.*

8. *Freely ye have received, freely give.* No matter how regular the attendance on Sundays and at the midweek prayer meetings, Christians who are contented merely to *receive,* and who never *give* their time and strength to the work of the Lord, will never be worthy disciples. *E. S. Ninde.*

And if I share my crust,
As common manhood must,
With one whose need is greater than my own,
Shall I not also give
His soul, that it may live,
Of the abundant pleasures I have known?

And so, if I have wrought,
Amassed or conceived aught
Of beauty, or intelligence or power,
It is not mine to hoard:
It stands there to afford
Its generous service as a flower. *Bliss Carman.*

10. *The laborer is worthy of his food.* The command was meant to lift the apostles above suspicion, to make them manifestly disinterested, that their messages might absorb their thoughts and efforts, and to give room for the display of Christ's power to provide. It had a promise wrapped in it. He who forbade them to provide for themselves thereby pledged Himself to take care of them. They may be sure of subsistence, and are not to wish for more.

All this has a distinct bearing on modern church arrangements. On the one hand, it vindicates the right of those who preach the gospel to live of the gospel, and sets any payments to them on the right footing, as not being charity or generosity, but the discharge of a debt. On the one hand, it enjoins on preachers and others who are paid for service not to serve for pay, not to be covetous of large remuneration, and to take care that no taint of greed for money shall mar their work, but that their conduct may confirm their words when they say with Paul, "We seek not yours, but you." *Alexander Maclaren,* in *The Gospel According to St. Matthew.*

11. *Into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide.* As it was late at night, I went out to find a resting place, and seeing a light in a neighboring fisherman's house, which he had placed in the "Prophet's chamber," as he calls it, we walked in and went to bed, without his ever knowing we had arrived. *Wilfred T. Grenfell,* in *Work in Labrador.*

13. *If the house be not worthy.* The less Christ's messengers are at home with Christ's neglecters, the calmer their own hearts, and the more potent their message. *Alexander Maclaren.*

42. *Whosoever shall give to drink unto one of these little ones a cup of cold water...shall in no wise lose their reward.* It is true, and it is a great comfort that it is true, that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But woe be to us if we are content with small services. Too much thought of little things belittles. We should "at-

tempt great things for God." Caleb said, "Give me this mountain"; Mary broke the alabaster box that was "exceeding precious"; the disciples left "all" to follow Jesus, and counted it "joy" to suffer for His sake. Let us not be easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kingliness. *Maltbie D. Babcock.*

LIGHT FROM ORIENTAL LIFE

36. *As sheep not having a shepherd.* Sheep were not pastured in enclosed fields, but wandered freely in uninhabited regions where there were wild beasts and other dangers and the constant care of a shepherd was necessary, hence this figure of speech is a striking one.

5. *Enter not into any city of the Samaritans.* There was bitter hatred between Jews and Samaritans which the apostles themselves were not free from, as shown in Lk. 9. 51.56. Not only was there need of preaching first to the house of Israel (v. 6), but there was need first of a change in the Apostles' attitude toward the Samaritans. After the Assyrians conquered Samaria, the Israelite inhabitants were taken to Babylonia, and idolatrous colonists were brought from Babylonia to occupy their place in Samaria. At the time of Christ, the Jews regarded the Samaritans as of pure heathen origin, descendants of those Babylonians, in no way akin to themselves; but the Samaritans claimed that not all the Jews had been driven out of Samaria at the captivity, and that through intermarriage there was in their viens Jewish blood. When a Jew wished to express his utmost hatred of another, he called him a Samaritan. "Say we not well that thou art a Samaritan and hast a demon?" said they to Christ. The feeling still exists in Palestine. When Dr. Trumbull told a Jewish lady at Nablus that he had visited the Samaritan community that morning, she shrank away from him exclaiming, "Take a purifying bath!"

9. *In your purses.* Travelers carried their money in a belt or girdle that was worn next the skin for safe-keeping. The folds of the outer girdle also served as a purse.

11. *There abide till ye go forth.* When a stranger arrives in a village or an encampment, the neighbors, one after another, usually invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy, and a failure in the due observance of such hospitality is frequently resented, and often leads to alienations and feuds amongst neighbors. *Wm. A. Thomson,* in *The Land and The Book.*

14. *Shake off the dust of your feet.* It was customary for a Jew to wipe the dust from his feet when passing from a heathen land into his own. He who would not receive the apostles were as unworthy as the heathen.

42. *A cup of cold water only.* It is mentioned as a very little gift; but, as a modern traveler says: "In this hot and dry land, where one can wander for hours without coming on a brook or an accessible cistern, you say "Thank you" for a drink of fresh water with very different feelings than we do at home." *R. F. Horton.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Having related several of Jesus' mighty works in chapters VIII and IX, Matthew now gives an account of the sending forth of the twelve disciples that they, too, might teach and work miracles. He records the choice of the twelve in connection with their being sent on their mission, but they had been chosen some time before this. The call of the two pairs of brothers, James and John, Andrew and Peter, was the subject of our third lesson this year, and the call of Matthew was noted in Lesson XII of the first quarter. The disciples have been learning while they accompanied their Master on two tours throughout Galilee; now they are to put their knowledge into practice and are to learn by doing. Jesus was at the height of His popularity when He sent His disciples on their missionary tour. The eager crowds who came to hear His words filled Him with compassion, for they were neglected by their religious leaders, the rabbis. By sending to the people everywhere in Galilee the good news of the kingdom through His disciples, He could reach a greater number than by

His efforts alone. The instructions he gave His disciples were adapted to the especial needs of the time.

By omitting verses 16-39, as is done in our printed text, the continuity of Jesus' charge to His disciples is not broken. Luke, in chapter X, records the main substance of these omitted verses as spoken by Jesus to the seventy. Many scholars believe that Matthew gives them in connection with the sending forth of the twelve disciples because it is his plan to group Jesus' sayings by topics rather than chronologically. The tenth chapter, then, records words of advice, warning, or encouragement that may have been spoken to the disciples at various times.

Where was Jesus during the absence of the twelve? Dr. C. A. Briggs reminds us that they went in pairs, therefore in six different circuits, and their mission must have taken some considerable time; for it contemplates going from one city to another, and from house to house, and sojourning for a time in houses and cities, because directions are given respecting just these things. A comprehensive mission seems to have been contemplated so as to reach entire Galilee. If it is reasonable to suppose that Jesus would meanwhile carry on His ministry elsewhere than in Galilee, Dr. Briggs suggests that we may assign to this time the Jerusalem ministry of the Gospel of John and the Perean ministry of the Gospel of Luke.

The place of the lesson is Galilee; the date early in A. D. 29. Assign paragraphs 88, 42-45, of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Who can tell me where Copenhagen is? And where is Denmark? A hundred and forty years ago a poor man and his wife were going from Iceland to Copenhagen, and on the ship a little boy was born to them. This boy grew up in Copenhagen. His teacher thought him only a stupid lad who seldom could recite his lessons, but one day when he was twenty-one years old he received a prize for a piece of sculpture, and two years later another prize that sent him to Rome where he studied the wonderful statues and made many statues himself, till he became the most famous sculptor then living. When he went back to visit Copenhagen the government sent a special vessel to bring him home, and all the people of the city came down to meet him when the vessel landed. He lies buried in an open court in the center of the Museum which contains his great statues, over six hundred in all, and no traveler goes to Copenhagen without visiting this museum. The name of this great sculptor was Thorwaldsen. Have any of you seen a picture of a great statue he made? Among his most famous statues are one of Christ and another of Christ and His twelve apostles. Here is a copy of that statue. The great apostle whom we studied about last year stands next to Christ. Who is he? He has taken the place of Judas, one of the twelve apostles. Why? What are the names of the other twelve apostles?

For Older Pupils. Sir Humphrey Davy used to say that his greatest discovery was Michael Faraday. When Faraday was a boy he lived over a London stable and earned a few pennies daily by carrying newspapers around and lending them to customers, then he became errand-boy for and later on apprenticed with a bookbinder, and while binding the Encyclopædia Brittanica he read many of the articles. The one on electricity greatly interested him. He studied it over and over, made experiments himself and took notes. One night he showed his notes to Sir Humphrey Davy, whom he had heard lecture; the latter recognized him at once as the pupil he had been looking for, and he always rejoiced afterward in knowing that Faraday would carry on his work when he was gone.

Jesus Christ had chosen twelve pupils to train so that they could take up His work after He had laid it down on earth. Said a professor to a girl who could not understand mathematics, "Take a pupil in mathematics." The Latin saying, *Docendo discimus,* We learn by teaching, is very true. After Jesus had been teaching His pupils for some little time, He sent them out to teach others, partly for the good they could do, but more, probably, for the good they could themselves gain by this preaching tour. They were to learn by teaching. What were the names of the disciples? What were their orders?

LESSON THOUGHTS AND ILLUSTRATIONS

I Missionary Topic Home Missionaries

The Chosen Missionaries. These twelve Jesus sent forth. They are the most famous group of men in all the world's history. To them was given later the greatest commission the world has ever known. "They were given a work compared with which the founding empires and winning battles are of small consequence. They were to let loose a force that was to permeate all empires and shape all future ages." Who were they individually? As they file out before us, they seem much alike, but let us note what manner of men each one is. Five of them we have met before, Peter and Andrew, James and John, and Matthew. The first two are rude fishermen. Peter is the man of impulse, hasty in temper, quick to act, prone to fall. His brother Andrew's features we cannot clearly see. The second pair of brothers, James and John, are also fishermen by trade. James is in the shadow. John we recognize as a thoughtful man, the opposite of Peter in disposition. Next comes the matter-of-fact Philip, and Bartholomew, who is doubtless the guileless Nathanael of rural life, who wondered if any good could come out of the town of Nazareth. Then comes Thomas, the man whose mind it is difficult to convince, but whose heart is ready to follow and suffer with his Master, and with him is Matthew, the shrewd business man and despised publican. Of three others we cannot mention a single characteristic, for they are names to us only, James the son of Alphæus and Thaddæus and Simon the Canaanæan, while the last man is Judas Iscariot, the man of greed, the arch-traitor.

None of them were great or learned men; most of them were poor; all of them were obscure, save Matthew who was known and despised; in truth not many wise, after the flesh, not many mighty, were called, but they were men of spiritual possibilities, they were malleable in the hands of their Master, and they became "the glorious company of the apostles."

Their Marching Orders. The disciples were in training for their life work. Though they were still in the theological seminary, they were sent out for a brief missionary campaign, for it was part of their Great Teacher's plan to let them learn by doing. He always expects His pupils to put what knowledge they have into practice, and all are in training, not for their own benefit alone, but for the good of the world. One by one these twelve had attached themselves to Jesus and had seen His mighty works and listened to His mighty words, and now they were sent forth to tell the good news to others. Jesus limited them to a definite field of labor. They were not to go to the Gentiles nor to the Samaritans, but only to the lost sheep of the house of Israel. The first thing that an officer does with a young soldier is to have him drilled so that he can carry himself and step like a soldier. These raw recruits could best learn their tactics in the familiar home land, and they were, moreover, not yet imbued with the love of non-Jewish nations, and without that love labor among them would be futile. It was divine wisdom to make the home land the base of operations, the point of departure later for a world-wide mission. Their work was to be two-fold, the proclaiming of glad tidings and the doing of good deeds.

Home Missionary Work to-day. Does one seek missionary heroes? There are thousands of them on the home field to-day, as there were thousands of them in days that are past. The missionaries of a former century, who preached with guns at their sides so that they might aid the people of their flocks in defense against hostile Indians, were no more heroic than the men of to-day who gladly go into the most lawless and godless communities to preach Jesus Christ. Even heathen lands are peaceful and quiet compared with some of the sinful corners of this enlightened land. Heroism is far from absent from home mission endeavor. *Home Mission Study.*

The Natural Result of Home Missions is Foreign Missions. The Galilean mission was the beginning of the great missionary enterprise. The apostles who were first told to preach only to their own nations were later told to go into all the world and preach the gospel to every creature. When a missionary society asked the Massachusettes legislature to grant an act of Incorporation, one of the members objected on the ground that it would be an en-

couragement for "exporting religion, when we had none to spare." He was told that the more religion we exported the more we had left.

II Missionary Topic The Need of Missionaries

The Harvest Indeed is Plenteous. This figure implies not only urgency but susceptibility. The grain is ready to be reaped. The people are ready to receive any one who comes to them in God's name with a veritable gospel on his lips, and an honest human love in his heart; the evidence being the very way they crowded around Jesus Himself. Doubtless it was a harvest not visible to the professional religious guides of Israel, any more than to modern commentators. What was apparent to them was merely the ignorance, the vice, the sordid misery of the million; not a harvest, but a heap of rotting weeds exciting aversion. The harvests existed only for the eyes of a faith whose vision was sharpened by love. Therein precisely lay the difference between Jesus and the rabbis. Where they saw only useless, noxious rubbish, He, with His loving, hopeful spirit, saw useful grain; not mere sin, but possibilities of good; not utter hopeless depravity, but indefinite capabilities of sanctity. *Alexander Bruce,* in *The Kingdom of God.*

The Harvest in Our Own Land. "What a beautiful field!" exclaimed Thomas Chalmers, the great Scottish minister, when he first looked on the slums of Edinburgh, and he threw himself with heart and soul into the work of reaping there. Such a promising field is to be found in every great city of our land, in every newly settled land, and on every frontier. A million a year is the rate at which immigrants are now coming to our country. "It has been forever established," says Mr. Ives, "that foreigners are as convertible as our own people, that in many instances their faith is more pure and evangelical than the American type, that their lives are transformed by its power to an extent that sometimes puts the American Christian to shame, that their children are easily gathered into Sunday-schools, their young people into Endeavor Societies, and their men and women into prayer-meetings, where in many different tongues they yet speak and pray in the language of Canaan. The immigration problem is not the same menace that it was. A mighty solvent has been found."

The Harvest Abroad. In an address before the Student Volunteer Conference, Mr. John R. Mott stated that the harvest field of the twentieth century is Asia, with its great masses around the Pacific Basin, Japan, Korea, China, Manchuria, and Mongolia, with their five hundred millions of people, and he supported his statement with convincing arguments and figures, and threw the responsibility of the harvest where it belongs, on the Western Christian nations. These eastern people are in a fluid, plastic state, and whether they become set in a materialistic or in a Christian mould depends on the number and skill of the reapers. Korea has been swept by a national religious revival, and might be the first land to be won over as a whole by modern missionary effort. Japan and China and India are open to Christian influence, shall Christianity struggle weakly on in these lands for generations, or shall it become the dominant religion? Never was the call of God more clearly given, said Mr. Mott, and more He could not have done to open these great lands with their far-reaching destinies to the entrance of Christ's Gospel. The next few years are fraught with infinite possibilities.

III Missionary Topic Motives for Missionary Work

Freely ye have received, freely give. You remember that in our study of Acts last year, we read how Simon Magus wished to purchase the power of giving the Holy Spirit to others, and Peter exclaimed in horror, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. To-day we read how Peter learned from Jesus that the gifts of God are given freely and must be passed on to others freely. The Greek word which is translated *freely* means *gratis, as a gift.* It is opposed here to *for pay,* rather than to *stingily.* The apostles had not paid for their knowledge of the kingdom and their power of healing, they should not ask pay for them in return. It was their duty to pass on to others what they themselves had received.

In his Republic, Plato compares the world to a den in the mouth of a cave. The beings in the den can see only the shadows of things, not things as they really are. One of them makes his escape from the den into the light. At first he can not see, and only after a long, painful process of education is he able to enjoy the full light of the sun. Shall he, then, asks Plato, live and enjoy the light and air of this new world, or shall he remember his fellows in the cave and go back to tell them of the world of reality? Yes, he must go back and bear patiently with those in the den who are sure to misunderstand. Why? To interpret to them the meaning of the shadows and to let them share the blessings of light.

"Freely ye have received, freely give," is Christ's message to all. Mr. Sankey knew that his gift of song was a free gift from God, and he used it for God's glory. Instead of giving a tenth of the royalty he received for his various hymn books, twenty million copies of which were sold, he gave away nine-tenths for the establishing of schools, Y. M. C. A. buildings, etc. It is estimated that the average gift of each church member is about forty cents a year, or one-ninth of a cent a day, for the support of missions. Do they know Christ's command? It has also been estimated that there is money enough in the hands of church-members to sow every acre of the earth with the seed of truth.

Is it Right? I submit to you that it is not right to receive eternal life at those scarred hands, and then give Him the spare change we happen to have left after we have supplied our luxuries. I submit that it is not right to receive heaven at the price He paid for it, and then give Him the odds and ends, the convenient service, the things that cost us nothing. My friends, the crumbs that fall from your laden table are not enough, and they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. *Willis R. Hotchkiss,* in an *Address.*

For your own Blessing.

Hath the water Christ bestowed
Made thy heart a well o'erflowed?
Thirsty souls thou must supply,
Else thy well will soon be dry.

Doth the bread He gave to thee
Stay thy spirit steadfastly?
If thyself thou still wouldst feed,
Share the bread with those in need.

Sarah Avery Faunce.

Your Neighbor's Harvest. You have a very rich and powerful Neighbor, who has helped you in your harvest. When you put the seed in the earth, He watered it with rain. When the seed sprang up, He let His sun shine upon it. And when you went out to the harvest, He sent health and strength to you and your laborers. You reaped a rich harvest. Now your Neighbor comes to you and says, "Look over the hedges of your farm and see My fields." You look and see, and lo, not only as far as your horizon reaches but over lands across the sea your Neighbor's fields extend. His field is the world, and His harvests are the millions of human souls therein. And the whole field is white for the harvest. Your Neighbor continues talking to you: "Since it is My custom to place all My strength and means at My neighbors' disposal, I must come to them and ask them to help in reaping My harvests in return. You see, the harvest is great, the laborers are few. Therefore give Me of your bounty that I may send out more laborers to the work."

What will you answer Him? Will you return to your house vexed because your neighbor has made this request? Will you pick up a few sheaves that have been left lying on your field and offer them as food for His laborers? Or will you help your Neighbor as He has helped you, freely and generously?

Honor Jehovah with thy substance,
And with the first-fruits of all thine increase.

Adapted from the German.

For the Reward. He that receiveth a prophet in the name of a prophet,

said Jesus, shall receive a prophet's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward. And at another time Jesus said: Give and it shall be given unto you. All can not be prophets or missionaries or evangelists, but all can help on their work and shall therefore share in their reward. To work for a reward is not the highest motive, it must always be subordinate to the great Christian motive, which is love to Jesus Christ, but it is a not unworthy motive. Constantly Christ reiterated the reward that righteousness shall receive. The prophet and the one who receives a prophet stand on the same level.

SENTENCE SERMONS

In not praying for missionaries, we reduce their power. *John R. Mott.*

So many are ready to spread a banquet and slow to give a cup of cold water. *G. Campbell Morgan.*

If our Christianity saves only ourselves, it has ceased to be Christianity. *C. G. Trumbull.*

When men pray for harvest they often get a plow. *Henry F. Cope.*

Teach us to love and give like Thee!
Not narrowly men's claims to measure,
But daily question all our powers,
To whose cup can we add pleasure?
Whose path can we make bright with flowers? *Whittier.*

A million Christians in the United States are idle because they do not know the needs of the world. *Bishop J. M. Thoburn.*

Giving cannot be left to impulse any more than breathing or praying can be left to impulse. *Ross C. Houghton.*

It is more blessed to give than to receive. Acts 20.35.

Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher, and how shall they preach, except they be sent? Rom. 10.13-15.

THE LESSON'S MEANINGS FOR US

What a picture of the strenuous life Jesus lived for others is given in the first few verses of our lesson! If His disciples of to-day but partially realized the amount of hard work that He accomplished, they would not so often shirk the hard work for Him that should be their portion.

Jesus said to His disciples, Go to the lost sheep. Some people seem to think He said to the lost sheep, Come to the disciples.

John the Baptist was a man sent from God. The twelve apostles were sent forth by their Master. Did they and men like them receive a commission to work for God, while the great mass of people to which you and I belong have no work to do? There is no one who is not sent, who has not some special work to do which no one else can do. Jesus Christ went about doing good, and that is what every follower of Him is sent to do for Him now.

All twelve apostles were sent forth, but there is no record of what was done by the greater number of them. To do the work is essential, to have the work known is non-essential.

If Christ sent the Apostles, do you hold up the hands of the Apostles' successors, and so by God's grace you and I may help on the coming of that blessed day when there shall be one flock and one Shepherd. *Maclaren.*

Does the prayer for laborers in God's harvest form a part of your intercessions with God? Do you realize your debt to God and freely give time and thought and money to further His cause?

THE LESSON BRIEFLY TOLD

As Jesus went about teaching and preaching and healing, the people everywhere seemed to Him like sheep without a shepherd, and His heart was moved with pity for them. See how plenteous is the harvest of souls, said He to His

disciples, and how few are the laborers: pray to the Lord of the harvest that He send forth more laborers.

The names of His twelve disciples are these: Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James the son of Alphæus and Thaddæus, Simon the Canaanæan and Judas Iscariot. To these men Jesus gave authority to cast out demons and heal all diseases, and then He sent them forth on a mission tour, charging them not to go to the Gentiles nor Samaritans, but to stay on familiar grounds with their own nation, and not only to proclaim the nearness of the kingdom of heaven but to heal the sick and raise the dead. He forbade them to take any reward for their labors—they had received freely and were to give freely—or to take any extra things with them on their journey, money, bag for food, extra coat, shoes or staff, for they were worthy of being cared for physically by those whom they cared for spiritually. He directed them to abide in a worthy household, and if any one should not gladly receive them, to disclaim responsibility by shaking the dust from their feet as they departed; in the judgment it would be better for Sodom and Gomorrah than for the city that rejected them, His apostles.

They would need to be wise as serpents and harmless as doves, for they were going like sheep among wolves, Jesus told His disciples, probably in regard to a later, wider mission, and He warned them that they must suffer persecutions, and drew a dark picture of world-wide hatred that they must endure for His sake. A disciple must not expect better treatment than his Master. Fear not those who can only kill the body, Jesus said, and bade them trust in their heavenly Father who cares even for the sparrows, and in His own promise that if they confessed Him before men He would confess them before His Father.

Service for Christ costs. They were enlisted for warfare, not peace, they must choose between Him and those of their own household who were against Him, homes would be divided, but they must hold His claims superior to all earthly claims, they must take up His cross and follow Him, for he that cares most for his physical life shall lose his spiritual life, and he that is willing even to die for Christ's sake, shall gain immortality.

In verse 15 Jesus has been saying what will happen to those who do not receive His messengers; now He says that those who do receive them shall be remembered. He that received the apostles was receiving their Master, and he that received their Master was receiving the Father who had sent Him: he that received a prophet as a prophet or a righteous man as a righteous man should receive a prophet's or righteous man's reward; he that gave a cup of cold water to one of these little ones, in the name of a disciple, should by no means lose his reward.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Does the Emmanuel movement mean that if men who followed Christ in Galilee could heal the sick, men who follow Him in New York and Boston and Chicago may heal the sick also?

2. If I were a minister.

3. Under present conditions, can a minister develop his independent manliness? See "Is the pulpit a coward's castle," in *Current Literature* for March, '07.

4. The difficult art of giving. See article with this title by John D. Rockefeller in *World's Work,* Dec., '08, also editorial in same magazine.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Review the first lesson of the year. 2. What was John's food and raiment in the wilderness? (Mt. 4.3,4.) 3. What kind of Messiah had John expected? (Lesson I, First Quarter.) 4. What led John to send his disciples to Jesus with such a question? 5. Do you think the answer of Jesus satisfied John? 6. What does verse 6 mean? 7. When did the twelve disciples find an occasion of stumbling in Jesus? (Mt. 26.31,56.) 8. What is the meaning of Jesus' question in verse 7? 9. Where in the Old Testament is the quotation in verse 10 found? (See the Margin of your Bible.) 10. Name as many signs of greatness in John the Baptist as you can. 11. What is the meaning of Jesus' words in verse 11? 12. Who had asked John if he were Elijah, and what had John answered? (Jn. 1.19-28.) 13. What did Jesus mean by saying that he was Elijah? 14. What does the comparison Jesus draws in verses 16-19 teach?

THE QUESTION OF JOHN THE BAPTIST

Golden Text

But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. John 5.36 (RV).

LESSON TEXT Mt. 11.1-19 (Print 1-11) COMMIT verses 4-5

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.
2 Now when John heard in the prison the works of the Christ, he sent by
3 his disciples and said unto him, Art thou he that cometh, or look we for
4 another? And Jesus answered and said unto them, Go and tell John the things
5 which ye hear and see: the blind receive their sight, and the lame walk, the
6 lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor
have good tidings preached to them. And blessed is he, whosoever shall find
no occasion of stumbling in me.
7 And as these went their way, Jesus began to say unto the multitudes con-
cerning John, What went ye out into the wilderness to behold? a reed shaken
8 with the wind? But what went ye out to see? a man clothed in soft *raiment?*
Behold, they that wear soft *raiment* are in kings' houses. But wherefore went
9 ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.
10 This is he, of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.

WORDS AND PHRASES EXPLAINED

1-19. See Lk. 7.18.35.

1. *It came to pass.* See Mt. 7.28. Matthew uses these words in passing from one section to another of his Gospel.—*Commanding His disciples.* Mt. 10.—*Their cities.* The cities of Galilee.

2. *John heard in the prison.* His arrest was mentioned in 4.12. See 14.3.—*The works.* Especially the miracles.—*By.* Two of, AV. The Greek word διὰ, through, was changed to δύο two, in some manuscripts, to agree with Luke 7.19, it is believed.

3. *Those...another.* These two words have an emphatic position in the Greek.—*He that cometh.* A description of the Messiah, derived, doubtless, from Psa. 118.26.

4. *The things which ye hear.* Which Jesus mentions in the next verse.—*See.* Luke says, In that hour he cured many, 7.21.

5. Proofs of the prophecy of Isa. 35.5,6, and 61.1.—*Have good tidings preached to them.* The Greek means literally, *are evangelized.*

6. *Whosoever shall find no occasion of stumbling in me.* A more literal translation of the Greek than the AV. The Jews found Him an obstacle over which they stumbled, for He differed from the Messiah they expected, and they rejected Him.

7. *These.* The disciples of John, verse 2.—*What went ye out into the wilderness to behold.* See Mt. 3.1-5.—*A reed shaken with the wind?* The reeds on the banks of the Jordan led to this figure of speech, and the question implies that John's was not a wavering, vacillating character, and he is not wavering now.

8. *A man clothed in soft raiment?* John's was not a self-indulgent character; his raiment was of coarse camel's hair, 3.4.

9. *More than a prophet.* The messenger of God, verse 10.

10. *It is written.* Mal. 13.1.

11. *He that is but little in the kingdom of heaven is greater than he.* "In some sense John belongs to the kingdom of Messiah, the Christian dispensation, his work constituting its introductory stage; and yet his position is inferior in dignity and privilege to the least in the kingdom. His work may be compared to a landing-place in a stairway; the highest step of the lower flight, or the lowest step of the upper flight, or, whenever you choose so to regard it, higher than the highest of one, lower than the lowest of the other" (*Broadus*). "In Christ's eyes greatness is nearness to Him, and understanding of Him and His work. Neither natural faculty nor worth is in question, but simply relation to the kingdom and the King" (*Maclaren*). See page 172.

12. *From the days of John the Baptist until now.* The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, Lk. 16.16.—*The kingdom of heaven suffereth violence, and men of violence take it by force.* This is a difficult saying. Weiss and many noted scholars hold that Jesus was here speaking ironically, and was warning the people against vain attempts to enforce the kingdom of God, for it would not come by compulsion, the "men of violence" being the zealots who wished to make war with Rome on behalf of the kingdom. The more natural interpretation seems to be that of other scholars who believe that Jesus approved the "violence," that before the time of John many were expecting the coming of the kingdom but were only passively waiting, but John had aroused them and now they were eager for its immediate coming.

13. "Before John's coming the prophets had foretold the kingdom; and when there were no prophets, the law, *i. e.* the whole divine Scriptures, bore the same witness. But when He came, prophecy was at an end, and fulfilment began" (*Allen*).

14. *If ye are willing to receive it.* Behold I will send you Elijah the prophet, Malachi had declared (4.5), and the Jews understood this to mean that Elijah would come to life again. It was difficult for them to believe the declaration of Jesus, that John the Baptist was Elijah, because he was not Elijah himself but He came *in the spirit and power of Elijah,* Lk. 1.17. John himself thought of the literal interpretation when he denied that he was Elijah, Jn. 1.21.

15. *He that hath ears to hear, let him hear.* These words were often used by Jesus to call home to His hearers their need of understanding and accepting an important truth He had just uttered. See Mt. 13.9,43; Mk. 4.9,23; Lk. 8.8; 14.35.

16. *This generation.* The unreasonable ones (the Pharisees) of this generation who would accept neither the austere John nor the social Jesus.—*Marketplaces.* Public squares where the people congregated.

17. "A game of charades, one set acting a part and the others sitting by, and, if they guessed what it was, joining in with the actors. In John's day they were acting a marriage, and they were displeased because he would not dance to their piping; in Jesus' day they were for acting a funeral, and they were displeased because He would not join in the dirge. John was an ascetic, and they called him melancholy-mad; Jesus went to feasts, and they termed Him glutton, winebibber, friend of tax-gatherers and sinners" (*Smith*).—*Piped.* Played on an instrument of music somewhat like a flageolet.—*Mourn.* Beat the breast, RVm.

18. *Neither eating nor drinking.* He lived the life of an ascetic, and did not share in the festivities of others.—*He hath a demon.* Compare Jn. 7.20; 8.48,52; 10.20. "He is crazy," we sometimes say of one whose views differ from ours.

19. *Eating and drinking.* We hear of Jesus at several feasts.—*A gluttonous man and a wine bibber.* A false conclusion drawn from a true premise, that He came eating and drinking.—*A friend of publicans and sinners.* A charge that is a tribute.—*Wisdom is justified by her works.* Many ancient authorities read *children,* as in Lk. 7.35, RVm. Wisdom here is the wisdom of God, Lk. 11.49. Both John and Jesus had been sent by God, and results prove that their different characters and methods of working and teaching were part of His wise plan.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

3. *Art thou he that should come? or look we for another?* There is only one Man with whom it was always high-water; all others have ebbs and flows in their religious life, and variations in their grasp of truth. *Alexander Maclaren.*

The answer of history is clear and decisive. The life of Jesus is the knot in which all the threads of previous history are gathered up, and from which the threads of succeeding events again diverge. In one single Figure, subsequent development takes a fresh start. *W. M. Ramsay,* in *The Education of Christ.*

11 *He that is but little in the kingdom of heaven is greater than he.* He said in effect: "John is great, none greater of his kind, a true hero of moral law, who has braved the wrath of earth's mighty ones, and told them their duty, regardless of consequences. I deeply honor him, though he now stand in doubt of me. Yet John is a one-sided, defective man. Strong in zeal, he is weak in love; strong in denunciation of evil, he is weak in patience towards the sinful; strong in moral austerity, he is weak in the social, sympathetic affections. In these respects, anyone in the kingdom of heaven animated by its characteristic spirit of love and patient hope is greater than he."

In so speaking of John, Christ, it is hardly necessary to remark, did not mean to shut him out of the kingdom, though an impression to the contrary constitutes for many the chief difficulty of the saying. Possibly the use of the comparative —the less in the kingdom—indicates a desire to avoid the appearance of such an intention. But even taking the comparative as having the force of a superlative, the exclusion of John from the kingdom is to be understood simply in the sense that John had not identified himself openly with the movement of which Jesus was the center. That was a simple matter of fact. John was intensely interested in the kingdom; he had labored for it as a pioneer; he had announced its near approach; he prayed daily for its coming. But his conception of the kingdom differed so widely from the kingdom as it actually appeared in the person of Jesus and the society that gathered around Him, that he was not able to give the reality a hearty welcome: he stood aloof, a doubting, puzzled spectator, wondering what it might all mean. *Alexander B. Bruce,* in *The Kingdom of God.*

LIGHT FROM ORIENTAL LIFE

17. *We wailed, and ye did not mourn.* More literally, "did not beat your breasts." The scene that Jesus drew was what a modern child would call "playing funeral;" only in Palestine of Jesus' day the customs of mourning offered a much more fertile field for the heartless imitation of chidlren than is the case with us. "Don't you know," says one child to another, "that unless you beat your breast when I begin to wail, you spoil the whole game?" *Shepherd Knapp,* in *The Biblical World.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The events recorded in chapters 11-13 of Matthew occurred before the sending of the twelve on their mission, the subject of our last lesson. See paragraphs 12 and 13 of the Introduction, page 30. The eleventh chapter of Matthew is a survey of the result of Jesus' work. First the relation of His work to that of John the Baptist and the consequent wavering faith of John and John's disciples (our lesson to-day); second, His rejection (vv. 20-24); and third, His reception (vv. 25-30).

After the baptism of Jesus by John the Baptist, some of John's disciples left him to become disciples of Jesus. Others remained with him, and once, at least, they tried to arouse in him envy of Jesus by showing that his own influence was passing away. "Rabbi," they said to him, when he was baptizing in Aenon, "He that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him." But John was too great a man to be envious, and he answered gladly, "He must increase, but I must decrease." John was imprisoned by Herod, and his disciples brought him news of what Jesus was doing. Their report was so different from what he expected the Messiah would do, that after he had been in prison a year he

sent his disciples to Jesus with a question. Matthew tells us what the question was and how it was answered.

According to Josephus, the fortress in which John was imprisoned was Machærus, east of the Dead Sea, next to Jerusalem the strongest fortress of the Jews. Dungeons are still to be seen in the ruins there, with the holes in the walls that once held the bars to which prisoners were probably chained. John's disciples brought his message to Jesus when He was in Galilee. Assign paragraphs 172, 46, 47 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. About whom was our first lesson this year? Why was he called the Baptist? Can you describe how he looked and what was his food? Where was he preaching? What was his message? How did he compare himself and Jesus the Christ? You remember that he told the Pharisees that the axe lieth at the root of the trees; he thought of the Messiah as one who would come to judge the wicked people of that time. His fan is in His hand, he cried, and He will thoroughly cleanse His threshing-floor; and He will gather His wheat into the garner, but the chaff He will burn up with unquenchable fire. How eager John had been for the coming of the One whose way he was preparing! Then he saw Jesus the Christ going about doing good. Where was the axe with which He was to hew away all the false things that so irritated John? Jesus healed the sick. That was all very well, John probably thought, but when will He begin the work which I thought He was coming to do, the work of separating the chaff from the wheat? Then Herod put John in prison. Surely now Jesus will use the axe to deprive Herod of his power. But no, Jesus continued to preach and to heal. John, you see, had thought that the Father had sent the Son into the world to condemn the world; he had not understood that He was sent instead to save the world. John was so troubled that at last he sent his disciples to Jesus with a question. What was it?

For Older Pupils. Said Dr. John Douglas Adam in an address at Northfield: "Perplexity in regard to Christ arises from a deficiency of light upon the personality of Christ. When you are swept by a train into a dark tunnel and are compelled to stop reading, it is not new eyes which you need nor a new book, but light. And you wait until you issue from the darkness and then you begin again. That is precisely the relation of all perplexed souls in regard to Christ. Insufficient light, no light, or false light are the sources of perplexity. The perplexity of John the Baptist was caused by the false light from his own imagination. He was not only a consecrated man, he was the most spiritual man of his time. He not only saw Jesus as the Son of God in His early ministry, he not only saw Jesus as the Messiah, but he saw Jesus also as the Lamb of God, as the Giver of the Holy Spirit. But John the Baptist lost his faith. How did it happen? It was simply a twist in the man's imagination. He had a preconceived notion as to how Christ would operate, and Christ did not operate in that way. He thought he would come in the thunder and the lightning, and He came in the still small voice. It upset John the Baptist's faith." John was in prison and he could not himself go to Jesus in search of the right light; he therefore sent his disciples.

LESSON THOUGHTS AND ILLUSTRATIONS

I The Credentials of Jesus

Jesus' Answer to John. Art thou he that cometh, or look we for another? was the question John the Baptist told his disciples to ask Jesus. "If thou art he that cometh, where is your axe?" his question meant also. John free had been the first to know that Jesus was the Coming One, the Messiah, but John imprisoned had grown doubtful, for to that caged eagle Jesus seemed too gentle and mild in His dealings with men to be the coming One Who should, as he expected, wreak vengeance. John's disciples found Jesus busy with the very work that had disappointed John. The sick came to Him and He encouraged their coming, to the poor He proclaimed the gospel but uttered no word about the fire or the axe. Jesus stopped His work long enough to answer

John's messengers. Go and tell John, said He, the things which ye hear and see: the blind receive their sight; and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. There was no word of rebuke for John's lack of faith, but this gentle message was added: Blessed is he, whosoever shall find no occasion of stumbling in me; that is, happy the one who is not disturbed by the methods I use, by my way of fulfilling my mission. And John must have understood. He had not been mistaken in bearing his testimony to Jesus as the Christ; he had been mistaken in expecting the whirlwind instead of the still, small voice.

The miracles were Christ's credentials. They proved His divine power, and they revealed His divine sympathy; they were signs, as they are called in the Gospel of John, recorded by John the Evangelist "in order that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in his name." His credentials are still found in the actual works wrought by His power.

Primary and Secondary Purpose of Christ's Miracles. Just because the primary purpose of the miracles was to give expression to God's mercy and not to prove His Messiaship, on this very account they can be appealed to as evidence that Jesus was the Messiah. The poet writes because he is a poet, and not for the purpose of convincing the world that he is a poet. And yet his writing does convince the world that he is a poet. The benevolent man acts precisely as Christ did when He laid His finger on the lips of the healed person and charged him to make no mention of His kindness; and therefore all who do come to the knowledge of it recognize him as a charitable person. Actions done for the purpose of establishing a character for courage or compassion are much more likely to establish a character for vanity and love of display. And it is just because the primary intention of Jesus' miracles was, not to establish a character for this or that, but directly to help needy persons and so give utterance to God's love, that they do convincingly prove Him to be the true King of the New Kingdom. Accordingly Jesus does not scruple on occasion to appeal to His miracles: "The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me;" "Though ye believe not me, believe the works!" *Marcus Dods,* in *The Biblical World.*

Christ's Greatest Credentials. The real question of miracles, as Jesus pointed out to Simon (Lk. 7.39-50), is neither scientific nor philosophic, but spiritual. What to think of Jesus does not turn on the question of physical miracles. It turns on the question whether Jesus can forgive a sinner's sins.

Can he? Can he take hold of a sinning woman, just from the gutter slime, and restore her soul? Can he take hold of a crusted Pharisee, and make of him a human being? Can he grip a "bum," such as Sam Hadley was when he fell down on his face at the Water Street altar, and, turning back the wheels of nature, can he cause that Hadley shall *not* reap what he had sown, but, instead, shall start all over again, a new man? This is the real question concerning miracles. The forgiveness of Hadley's sins was a cataclysm in nature, and an impossibility in philosophy. It subverted the law of evolution, and turned back the tides of habit. It was a miracle of the biggest and most incredible kind. And it was also a fact. *Editorial* in *Sunday School Times.*

II The Geniality of Jesus

The Son of Man came Eating and Drinking. Several times we told that Jesus was a guest at some feast, and it was at a wedding at Cana that He wrought His first miracle. What an insight into His life we get in these few words of our lesson: The Son of man came eating and drinking! They show us that He was concerned, not with a part of life only, but with the whole, with social as well as spiritual interests. His action not only permitted but hallowed all ordinary social life; it did away with the division of life into what we are wont to call the religious and the secular, giving us instead a division that we may call directly religious and indirectly religious. For His example was rightly interpreted by Paul when he wrote to the Corinthians, Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.

We must not think of the kingdom of God as a kingdom in which the King

is interested solely in churches and missions and Sabbaths; it is a kingdom where the King's principles are in force in the everyday life of all its members. Ruskin tells us that when excavation were made around a church in Venice an inscription was uncovered on which was written, "Around this church let the merchants' weights be true, his contracts just, and his judgments without guile." Religion is to be taken into business life, political life, social life. Christ came not to claim a part of a man, but the whole man. No life is more worldly than a Christian's said Luther, and he was right, for unless our Christianity enters into every part of our life, we are not Christians, true followers of the Christ. "Like His own garment, the robe of life is all one piece, seamless, inseparable; and every thread that enters it runs straight through warp and woof, and intertwines with every other thread to form the entire fabric of character."

Do All to the Glory of God. The craze for pleasure is to be offset by the introduction of God into all our joys and pastimes. Some years ago the leading college athlete of the United States was asked to explain his Christian attitude towards games. He quietly and modestly replied that before entering upon any athletic contest he went to his room alone, knelt down before God, committed himself to God for the contest and asked God that he might conduct himself in such a way as to bring honor to the Christian name, whether he succeeded in playing skillfully or not. If we take God into all our pleasures, those pleasures will never hurt us. They cannot be too many nor too great. The presence of God will teach temperance in them, will render them the sweeter, and will make them conduce to our actual betterment. I am never afraid of any amount of pleasure in life so long as God Himself is at its center, its Inspirer and its Companion. Every pleasure becomes an actual means of sanctification and of usefulness when God's presence enhances its joy. *James G. K. McClure,* in *Supreme Things.*

For Christ's Sake.

> As it's give' me to perceive,
> I most certain'y believe
> When a man's jest glad plum' through,
> God's pleased with him, same as you,

is James Whitcomb Riley's way of telling us a great truth. God loves to see His children happy. George Matheson's counsel is good: Covet, for Christ's sake, each gift of body, each gift of mind; tune the harp for Him; train the voice for Him; twine the wreath for Him; plant the flower for Him; wear the garment for Him; keep thy hold on the world for Him.

III Missionary Topic Taking the Kingdom by Force

Hasten the Extension of the Kingdom. In the twelfth verse, the Greek verb ἁρπάζουσι translated *take it by force,* means literally *to carry off, to sieze hastily.* The time had come when the bolder spirits were not passively waiting for the kingdom, but were ready and eager to capture it. Before the coming of John, the kingdom had been hoped for; now it was at hand, and by their own effort they could hasten its extension; this seems to have been Christ's word of exhortation. They were not only to pray, "Thy Kingdom come," but were to become co-workers with Him in accomplishing the fulfilment of their prayer.

When Wilberforce had appealed to the English parliament for the freedom of the slaves in the West Indies, they awaited eagerly news of the result. At the landing of every ship the anxious question was asked, What had Parliament decided? At last came a ship bringing the proclamation of their freedom. The captain was as rejoiced over the news as he knew they would be, and he could not wait to land but afar off shouted through his trumpet to the waiting people on the shore: "Freedom! Freedom! Freedom!" We should be as eager to make known the gospel, which is the proclamation of freedom and peace to weary hearts the world over.

The Urgent Need of Missionary Men of Violence. There must be far larger and more heroic dedication of lives to the work of evangelizing the world and establishing the kingdom of Christ, if the crisis in the Extreme

Orient is to be met. There is need, and that immediately and imperatively, of a great army of workers.

Japan had killed, wounded and diseased in the late war 457,000 men, in the supreme effort to preserve the balance in the Far East. The Japanese willingly laid down tens of thousands of lives to capture one position in the Liaotung Peninsula. "Thy people shall be willing in the day of thy power." Is not this a day of His power? Is He not shaking the nations? At such a time can we withhold our co-operation? *John R. Mott,* in *The Urgency and Crisis in the Far East.*

Enthusiasm for Conquest. After the Battle of Lookout Mountain, when the Federal troops cleared the heights with a dash that was irresistible, General Grant sent to General Wood and asked, "Did you order the charge?" He said, "No." To Hooker and to Sheridan the same inquiry was put, and from them the same response was received. The fact was that the men were filled with such enthusiasm that nothing could have stopped them. They leaped to the fray, defying danger and death, and when the victory was gained, were filled with glad wonder at it. When the Church of Christ is filled with enthusiasm for the conquest of the world it will go forward whether earthly leaders give the word of command or not. *J. Wilbur Chapman,* in *Another Mile.*

The Zeal of Converted Heathen. "How many missionaries have you now on your station?" a bishop once asked a returning missionary. "Three thousand," was the answer. "I did not ask how many converts you have, but how many missionaries," the bishop explained. "I quite understand you, and again I reply, three thousand, for all our converts are missionaries."

SENTENCE SERMONS

What Christ does is the best answer to the question as to who He is. *Alexander Maclaren.*

I say that miracle was duly wrought
When, save for it, no faith was possible. *Browning.*

The cutting away of a man's sins is the most wonderful miracle Christ ever performed. *John R. Mott.*

You do not make life sacred by looking sad. *Henry F. Cope.*

It is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4.6. And they who long after God will be ever turning their eyes thitherward, and either with reason or without reason, or, if need be, against manifold impediments of reason, will see and believe. *Horace Bushnell.*

Religion is no haggard and stern monitress waving you from enjoyment; she is a strong angel leading you to noble joy: the Bible is not a book of repressions and prohibitions; it is a book of kindly inspiration. *F. W. Farrar.*

If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. Jn. 10.37,38.

THE LESSON'S MEANINGS FOR US

If any one asks to-day whether Jesus is the Christ, could our lives as His followers prove His credentials?

It is not natural ability nor worth, but relationship to the kingdom and the King, that makes one great in Christ's eyes. It is by that standard that each one must be measured.

As John the Baptist's name was great by being linked to the name of Jesus Christ at His first coming, will you not make your name great by doing your part toward preparing the world for Christ's second coming? Be a herald of good tidings. *Frank DeWitt Talmage.*

The Baptist is not longer in advance of me; I am now in advance of him. Thy light has made his light grow pale. Be Thou my forerunner; I can follow none but Thee. *George Matheson.*

Christianity is practical, not mystical; it has to do with every part of our every-day lives.

THE LESSON BRIEFLY TOLD

When Jesus was teaching and preaching in the cities of Galilee, disciples of John the Baptist came to Him one day with this question from their master: "Art thou he that cometh, or look we for another?" "Go and tell John what you see me doing," replied Jesus, restoring sight to the blind and ability to walk to the lame and hearing to the deaf, cleansing lepers, raising the dead, preaching good tidings to the poor. These are proofs that I am the One he rightly proclaimed as the Messiah, though my mission is different from what he expected it to be. Blessed is he that finds no difficulty in accepting Me."

When the messengers had gone, Jesus turned to the people and spoke of John in words of highest praise. It was no reed shaken hither and thither by the wind, but a man of heroic steadfastness of purpose that you went into the wilderness to hear in the days when the Baptist was proclaiming his message; he was no mere king's courtier clad in soft raiment; he was a prophet, yes, more than a prophet, for he was the one written of by Malachi, the messenger sent to prepare the way. Though no one had hitherto filled a place of greater privilege than has John, yet the lowliest subject of the kingdom is now greater because more privileged than he. The prophets and the law prophesied until John; from the time of John instead of passively waiting many are ready to hasten their eager possession of the kingdom. Though it may not seem the truth to you, John is the promised Elijah. Hear and heed. But you of this generation are as perverse as children sitting in the marketplaces; to whom other children call, We played that we were having a marriage and you would not dance for our piping, and then we played that we were having a funeral and you would not weep with us. Nothing satisfies you; for when John came as an ascetic, taking no part in the ordinary life, you said he had a demon, and when the Son of man came and shared the social life of others, you called Him a gluttonous man and a wine bibber, a friend of publicans and sinners! Results prove the wisdom of God.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The fact that Christianity is to-day a source of inspiration and blessing wherever it holds sway is the best modern proof that Jesus is the Christ.

2. The Commendations of Jesus. See article with this title in *Living Age,* Jan. 23, '09.

3. Jesus' social fellowship. True souls are always hilarious: the Church has never made what she might of the enjoying natures: Dr. Macgregor. See "The Will to be Cheerful" in *World's Work,* July, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What three disciples came from Bethsaida? (Jn. 1.44; 12.21.) 2. What mighty works were done at Chorazin? (We do not know.) 3. At Bethsaida? (Mk. 6.45; 8.22; Lk. 9.2.) 4. At Capernaum? (See Subject-Index of your Bible.) 5. Tell about the destruction of Sodom as narrated in Gen. 19.6. Which was the more wicked city, Sodom or Capernaum? 7. Why would it be more tolerable for the people of Sodom in the Day of Judgment than for those of Capernaum? 8. When before did Jesus make the comparison of verse 22? (Second lesson of this quarter.) 9. What city in Old Testament times being warned by a prophet repented in sackcloth? (Jonah 3.) 10. In what earlier lesson were we told who will be the Judge at the Day of Judgment? (Lesson IX of First Quarter.) 11. What is said in the Gospel of John about Jesus' peculiar knowledge of the Father? (1.18; 6.46; 7.29; 8.19; 10.15; 17.25.) 12. To whom does the Son will to reveal the Father? 13. Read the verses referred to in your Bible in connection with verse 27. 14. How does Jesus give rest? 15. What did Paul write the Philippians about the lowliness of Jesus? (Phil. 2.6-8.) 16. What is the yoke He bids every one take?

LESSON IV—APRIL 24

WARNING AND INVITATION

Golden Text

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Mt. 11.28.

LESSON TEXT Mt. 11.20-30 COMMIT verses 28-30

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him.* 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

WORDS AND PHRASES EXPLAINED

20-30. See Luke 10.12-16, 21-24.

20. *Then.* See the Historical Background.—*He.* Jesus—*Upbraid.* Reproach severely.—*The cities.* See vv. 21 and 23.—*Mighty works.* Miracles. Greek, powers, RVm.

21. *Chorazin.* We have no record of mighty works done here; how fragmentary is our knowledge of Christ's ministry!—*Tyre and Sidon.* These cities are singled out, no doubt, because they were famed for their worship of Baal, and their wickedness.—*In sackcloth and ashes.* As did the inhabitants of Nineveh under Jonah's preaching, Jonah 3.5-10. See Light from Oriental Life.

22. See Mt. 10.15; 11.24.

23. *Shalt thou be exalted unto heaven?* Compare the case of Babylon, Isa. 14.13-15.—*Hades.* The Greek word ἅιδης (Heb. Sheol) means literally "the unseen world, the abode of the departed, both the good and the bad. It is thought of as underground, hence the verb *go down.*—*Sodom.* Still more notoriously wicked than Tyre and Sidon. Its destruction is narrated in Gen. 19.

25. *At that season.* At the same general period of time as indicated by *then,* v. 20. In that same hour, Lk. 10.21.—*Answered.* "By a peculiar Hebrew idiom, this word is often used in the Scriptures where there is no previous question, nor even anything that has been said by another. It is in response to, or as suggested by, the sad truths just uttered (vv. 16-19, 20-24), that Jesus states the comforting thoughts which follow" (*Broadus*).—*Thank.* Praise, RVm.—*These things.* The things taught by Jesus.—*The wise and understanding.* The Scribes and Pharisees, who were too wise in their own eyes to learn of Jesus.—*Babes.* The disciples, who with a true, child-like spirit accepted His teachings. Compare Psa. 19.7; 1 Cor. 1.26-29. See Jesus' teaching in Mt. 18.3,4.

27. *All things have been delivered unto me of my Father.* See Mt. 28.18; Jn. 3.35; 13.3; 17.2.—*Knoweth.* Fully knoweth.—*Willeth to reveal Him.* Will reveal, AV, now a simple future, originally expressed this idea of willing.

28. *I will give you rest.* They (the Scribes and Pharisees) bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger, Mt. 23.4. Jesus gives rest to the toiling and burdened by giving them power to endure the toil and bear the burden.

29. *Take my yoke upon you.* A figure of speech meaning *become my disciples* (pupils). "The yoke is used symbolically in the Old Testament to denote a condition of servitude (Lev. 24.13); and hence, in the New Testament, of bondage under the law as opposed to the freedom of the Gospel (Acts 15.15; Gal. 5.1; 1 Tim. 6.1). Only here is it used of allegiance to Christ" (*Abbott*). —*I am meek and lowly in heart.* Not arrogant and harsh like the Pharisees.—*Ye shall find rest unto your souls.* A quotation from Jer. 6.16.

30. *My yoke is easy.* "The yoke which He Himself wore, one end on His neck and the other on His disciples'" (*Smith*). "The yoke of Christ is like the plumage of a bird, which adds to its weight, but enables it to soar to the sky" (*St. Augustine*).—"The whole passage is a most eloquent commentary on Jesus' own idea of the Messiah in opposition to the popular expectation" (*Holtzmann.*)

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

27. *To whomsoever the Son willeth to reveal Him.* If this statement stood alone, as it does in Luke, it might fill the soul with apprehension. For it seems to imply that if we know not the Father, it is because the Son has not wished to reveal Him to us. But here all doubt is removed; for the statement of Christ's exclusive knowledge is followed at once by His universal invitation. *R. F. Horton.*

28. *Come unto me.* No other religious teacher ever demands so much of His friends, such undivided loyalty, and none ever repays so largely and richly in the life that now is and in that which is to come. *John Philip Newman.*

28. *I will give you rest.* Jesus says, Let not him who seeks (eternal life?—the word is missing) cease until he finds, and when he finds, he shall be astonished, and astonished, he shall reach the Kingdom, and having reached the Kingdom, he shall rest. *Sayings of Jesus, Oxyrynchus Fragments* found in 1903, dating probably from the last part of the second century.

Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. Isa. 40.30,31.

29. *For I am meek and lowly in heart.* The word *meek* is one of the uncrowned words in our modern speech. It has lost its sovereignty, its royalty; and it is moving about bereft of its kingly attire. We have so perverted it that its modern meaning is almost the opposite to the meaning given by our Lord. In our own day a meek man is usually regarded as a weak man, one who is entirely lacking in the fine granite foundations of a masculine manhood.

We can scarcely realize that as the Lord Jesus used the word it was significant of an abounding and useful strength. When some wild colt had been broken in and no longer raced about the wide field in useless liberty, he was described by the ancient Greeks as "meek." It was not that his strength had been destroyed, or had been in the slightest degree diminished; it was only kept within restraint and was surrendered to useful services. And our Lord describes Himself as holding His infinite strength at the disposal of exhausted men and women. He is waiting to be harnessed to our load, waiting to carry our burdens. The man who is spent at the hill can have a magnificent ally in the Lord of glory. "I am meek," and yield my consecrated strength to the ministry of man! *J. H. Jowett,* in Sermon on *Come to Me.*

30. *My yoke is easy.* "Lined with love," is the quaint phrase with which Matthew Henry describes the "easy" yoke of Christ. The yoke is that which binds us to service and compels our labor. In this work-a-day world of ours the yoke too often galls us. We strain. We toil. We wince. But the yoke which binds us to the service of Christ is easy to bear; as the Greek word sug-

gests, "the part on which it presses takes *kindly* to it." Let organized strength, against our will and in spite of our protests, rivet a yoke upon us, and flesh and spirit cry out against it. But the yoke which we assume with willing hands, and fasten upon ourselves with glad, brave heart, may become a living glory. *Charles F. Aked,* in *The Courage of the Coward.*

LIGHT FROM ORIENTAL LIFE

21. *They would have repented in sackcloth and ashes.* I abhor myself, and repent in dust and ashes, said Job. In the East, sackcloth and ashes were considered symbolical of sorrow and despair. The sackcloth was a rough cloth woven from the short hair of camels or cattle, and was worn usually next to the skin so as to irritate it. Ashes were put on the mourner's head, or he sat in them, 2 Sam. 13.19; Job 2.8.

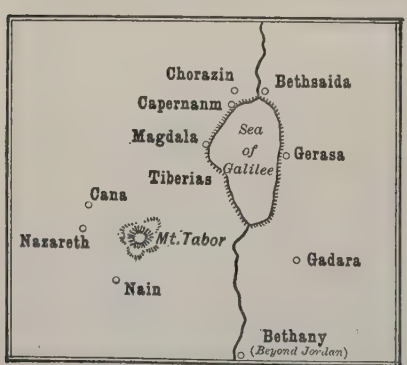
30. *My yoke is easy.* The oriental yoke is a clumsy affair that galls the shoulders and strains the neck of the ox. Orientals use the word figuratively for a rule of conduct. The rabbis imposed burdensome rules on the people, made the yoke grievous for them to bear.

30. *My burden is light.* Because many streets in the East are too narrow and winding for wagons, huge packages are carried by human burden-bearers. In "Palestine Explored," James Neil says: "I have often gazed at these poor fellows with mingled wonder and pity as I have seen them staggering past me along the broken and slippery stone paths of the streets of Jerusalem, bowed down under burdens so huge in bulk and so heavy in weight as to seem altogether beyond human strength. Were not the physical powers of these Syrian peasants developed in a very remarkable degree they could not engage all day long in such work. In the prophets the "burden" is used as a most expressive metaphor to set forth the denunciation of heavy judgments. Our Lord, too, has a plain reference to the toil of the *atal* or porter."

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The charge made against the unreasonable "generation" that found fault with both John the Baptist and Jesus the Christ (our last lesson) is naturally followed in Matthew's arrangement with the charge against the unrepentant people of cities of Galilee which had been most favored by Jesus' presence and work. Luke gives the charge after Jesus had steadfastly set His face to go to Jerusalem (9.51), and in connection with His sending forth of the seventy. The notes of time in Matthew, *then,* and *at that season,* are general, and refer only to the Galilean ministry.

Chorazin, Bethsaida and Capernaum have been so thoroughly destroyed, brought down to Hades, that their exact location is in dispute. Two sites near the northern end of the Sea of Galilee, Tell-Hum and Khan-Minyeh, are claimed for Capernaum. Jerome tells us that Chorazin was two Roman miles distant from Capernaum; ruins at Keraseh north of Capernaum are thought to mark its site. Bethsaida was near the mouth of the Jordan. It is thought by some scholars that there were two Bethsaidas, Bethsaida of Galilee on the western shore and Bethsaida Julias on the eastern shore, while others think that there was but one city, built on both sides of the river Jordan.



Tyre and Sidon had been great commercial cities on the coast of Phœnicia. Sodom was in the Jordan Valley somewhere in the neighborhood of the Dead Sea.

Assign paragraphs 152-157 and 115 of the Geographical Manual of Palestine.

THE APPROACH TO THE LESSON

For Younger Pupils. What is our Golden Text? Thorwaldsen, the great sculptor, wanted to make a statue of Christ which should show Him as Christ the Comforter, as He must have looked when He spoke the beautiful words of our text. When his statue was finished, he showed it to a little girl and asked her who it was. "Some great man," she said, and the sculptor was dissatisfied with his work. He tried again, and then called in his little critic. "Oh," she said, "it is Suffer little children to come unto me," and then Thorwaldsen knew that he had succeeded. Here is the picture of his statue. (The picture may be obtained in the penny series.) Christ often spoke words of invitation, urging people to come to Him, follow Him, be His disciples. Sometimes, too, He spoke words of warning, telling the people of the danger they were in because they had not accepted His invitation. We have both the invitation and the warning to-day.

For Older Pupils. We are told that the architect who had been in charge of the Campanile at Venice for thirty years had often warned the authorities that the tower was in danger of falling, but they had ignored his warnings, and, growing weary of his importunities, had discharged him. On the Saturday before the tower fell he took his son to it and showed him that even then it was falling, and then he left the city saying that his heart was broken and it would kill him to see the catastrophe. Forty-eight hours later the Campanile lay in ruins. Had the authorities of Venice heeded the architect's warnings, the wonderful tower could have been saved. It was with even greater sorrow that Christ saw the danger in which the people of Galilee were in, often did He warn them, and their "going down into Hades" was because they would not heed His words. What was their danger?

LESSON THOUGHTS AND ILLUSTRATIONS

I The Warning

Callous Indifference. The people of ancient Sodom were so wicked that not ten righteous men could be found there. The people of Chorazin and Bethsaida and Capernaum could rightly say that they were not such sinners as those of Sodom. Why, then, should it be more tolerable for the Sodomites in the day of judgment than for those dwellers by the Sea of Galilee? Because Jesus the Christ had loved and worked among them; they had followed Him in crowds through motives of curiosity, they had marvelled at His mighty deeds, and then had gone back to become absorbed in their affairs, unrepentant, unconcerned about the supreme question, their own membership in the Kingdom of God. The light had come to them and they had rejected it. To sin against light is far worse than to sin against darkness. There is a solemn warning here for us. "The clearer our light, the greater our duty," said Henry Ward Beecher. "For us to fall into the pit in which they of old stumbled is thrice a crime, as compared with the criminality of those who in the primitive ages walked by doubtful light and with uncertain guidance." In the words of Thomas à Kempis, the more thou knowest, and the better thou understandest, the more strictly shalt thou be judged, unless thy life be also the more holy.

The Same Warning needed To-day. The preacher talks about the great warnings found in the Bible, but his hearers too often defraud themselves by thinking these Scriptural instances ancient and obsolete; whilst the preacher admonishes and pleads the hearers are insisting that the conditions are not the same, the places of action are wide apart, the ancient world was one matter and the modern world is another.

No error could be greater than this, none more disastrous. What are circumstances to us? Absolutely nothing in comparison to the principle involved in the act, and whatever may be the surface variations, the underlying principle will not fail to assert itself; and lust, pride, greed, vanity, materialism, ambition, thoughtlessness, will produce the fruit of misery and shame and ruin in any body, in any age, and in any place.

Years ago a distinguished chemist perished in Paris under peculiar circumstances. He was devoted to the study of poisons, and one day pursuing his

experiments with the dangerous elements he fell a victim to his enthusiasm; his corpse was found in the laboratory, and by his side was a bit of paper on which he had hastily written with stiffening fingers: "Such a substance is poison, and the proof of it is that I am dying!" That experiment was conclusive, it will never need to be repeated. The dead chemist is sufficient warning to all men everywhere to let that poison alone. You have the testimony of hundreds, of thousands, of tens of thousands, that in a life of greed, of pleasure, of vanity, they tasted the bitterness of the second death. Let it suffice. Do not suppose you shall drink the poison which has destroyed multitudes and find it harmless because you drink it out of a cup of another pattern. *W. L. Watkinson,* in *Lessons of Prosperity.*

What did she more than they? A young woman who had sprained her ankle and could not leave her room, lay upon her lounge. The thought of the long, empty, possibly painful day before her, for the the moment filled her with anger at the "luck," as she called it, that had sent this accident, just as the ignorant heathen for whom she was putting aside money to convert might beat his wooden fetish when his head ached.

In the afternoon the doctor's wife came to call upon her. She listened absently while the visitor talked, and when she had gone the girl's face beamed with content. "I thought I should have a long, dreary day," she said to her father in the evening, "but Mrs. Bishop was here, and do you know that fine New York gown of hers is half cotton? Oh, I know something!" She ate her supper and slept contentedly. Her heathen brother on the other side of the world gnawed his bone, regarded his bead collar with complacency, and when night came slept also.

Like this young girl, we, who are living surrounded by religious associations and influences, have descended from generations of Christians. What difference at heart have our centuries of advantage given us over our heathen brother? *Youth's Companion.*

II The Invitation

Our Golden Text. In an English church there is a marble statue of a kneeling girl with her face resting upon an open book. It was placed there by Queen Victoria in memory of the royal princess who was found dead in that posture, and the words on which her cheek rested were these, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Princesses and peasants alike have found comfort in these beautiful words of Christ throughout all the centuries since He uttered them. Let us see exactly what they mean.

Come unto me. There is nothing mystical in these words, for they mean just what they say. Anyone who earnestly wishes to come to Jesus and wills to follow Him, need only quietly kneel down in prayer and say, "I come," and may know that Jesus the Saviour has received him as His follower. He that cometh to me I will in no wise cast out, Jn. 6.37.

All ye that labor and are heavy laden. As Jesus said these words it is very likely there came in sight some one carrying an immense burden, for people in Palestine carried then, as they do now, such burdens as in our land no one would think it possible to carry. And Jesus looked into the hearts of the people about Him, and knew what burdens they were carrying there, burdens of sins, of cares, of sorrows, and then He said, O ye heavily-laden people, come to me, and I will give you rest.

I will give you rest. How could He give them rest? Did He mean that they should never be weary any more, that their lives should thereafter be lives of ease? Jesus Himself was a Man at rest, and yet His was a most strenuous life. In the Gospel of John we are told of His last legacy to His faithful followers. Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Two artists painted each a picture to represent rest. One of them pictured a still, lone lake among the mountains, where not a ripple was stirring. That was the rest, the peace, such as the world would give if it could. The other pictured a thundering waterfall, with a fragile birch tree bending over and almost touching the on-rushing water, while on the branch a bird was poised and singing. That is the rest, the peace, such as Christ can and does give.

"Like the bird be thou,
That for a moment rests
Upon the topmost bough;
He feels the branch to bend,
And yet as sweetly sings,
Knowing that he has wings."

What was the secret of Christ's ability to give such rest in the midst of turmoil? He has told us in the verse which precedes His wonderful promise. All things have been delivered unto me of my Father; and no one knoweth the Son save the Father; neither doth any one know the Father save the Son, and he to whomsoever the Son willeth to reveal him. Come to Me, said Christ, and I will make known to you the Father, and you shall be kept in perfect peace because your mind is stayed on Him. Direct, personal relationship with the Father brings peace.

"And I smiled to think God's greatness flows around our incompleteness,
Round our restlessness, His rest."

What Every Heart wants. I often recall to mind the Moor who was attracted into our depot by the text which hung opposite the door: Call upon me in the day of trouble: I will deliver thee and thou shalt glorify Me. Those gracious words seemed to touch his heart, for he came in and asked: "Who spoke those words, and where are they to be found?" I replied, "God spoke them through His servant David." "Indeed! then I must buy a copy of that Book." So I selected for him a copy of the Psalms, which had Matthew's Gospel bound with it, and after turning down the leaf at Psa. 50.15, I drew his attention to Mt. 11.28: Come unto Me all ye that labor and are heavy-laden, and I will give you rest. "Ah, rest! That is what the heart wants," said he: and as he left, he remarked, "Words like those are not to be found in the Koran." *R. G. Steven,* Agent of the Bible Society at Casablanca, Morocco.

How to receive the invitation. In a church at Copenhagen there stands a famous statue which attracts annually thousands of visitors. It represents the Saviour holding out His hands to the weary and heavy-laden, and is the work of the great Danish sculptor Thorwaldsen. Once a scholar stood thoughtfully before the masterpiece. What he saw did not seem to satisfy him. He had expected to find the statue more beautiful. Then a child noticed his disappointed face and said to him: "You must go close to it, and kneel down and look up into the face." He did as the child said, and at once perceived the wonderful beauty and nobility of the artist's conception.

III The School of Christ

Learn of Me. "The secret of learning is to ask much, to remember much, and to teach much." These suggestions enfold some of the secrets of successful learning in the school of Christ.

If we would learn of Christ we must "ask much. Now "asking" is a great sign of a fine learner. We must cultivate the spirit of inquisitiveness in our relation to Christ. We are not great askers in the school. Let us ask for illumination as to character. Let us be full of questioning concerning what the Master calls "heavenly things," the spiritual mysteries, the heavenly glories, the far-off destinies and goals. You will find immense help in such life-quest from the example and experience of the Apostle Paul. Turn to Colossians, or Ephesians, or Philippians, and mark the things he asks about, and pursue your search along the same lines, and you will most assuredly pass from stage to stage in the Master's school, and have ever-expanding visions of the glory of the Lord.

And let us ask for illumination as to conduct. We not only want knowledge of ideals, but how to apply the ideals to our immediate life. We want principles and we want rules. We want "a light to our path and a lamp unto our feet." We don't ask enough concerning the next step, and the next step, in our forward march. Turn to the Acts of the Apostles and mark the spirit of questioning which always possesses the Apostle Paul in relation to the practice and immediate goings of his life. "Ask much!" We must not be timid in

our approach. "He is able to do exceeding abundantly above all that we ask or think." This is one of the great secrets of progressive learning.

"Remember much!" Ah, there is the difficulty for many of us! We can take, but we cannot keep. We can receive an impression, but we cannot retain it. We can do the exposure, but we are not expert in the fixing. We have a glimpse of glory or of duty, but common affairs obliterate it again, and the experience seems to be wasted. This leaky memory is very obtrusive in realms other than religious. How we have to jog our remembrance in the little things of daily life! We knot our handkerchiefs, or we put a ring on another finger, or we call to our aid some system of mnemonics, and all this that we might be able to retain something we have got. Can we call any sanctified expedients to the help of our spirits that we may remember what we have learnt in the school of the Lord? I think we can. We can have, in the first place, some specially appointed time for the ministry of recollection, for reviewing ourselves and our possessions in the presence of the Lord. I mean, not so much a time for reading the Scriptures or even for actual supplication, but a season for recalling what we have learned about the Lord, and what we have discovered in the ways of our experience. And further, if it be possible, let us have some special place for the ministry, some corner of a room, or some particular street on our way to work. and we shall find that the very place becomes a co-operative friend helping us to revive the partially-effaced impressions.

"Teach much!" We shall never really know Christ as He is to be known until we begin to tell what we already know. Are you saying you *cannot* be a teacher? Is there *anything* you know about the Lord? Tell the little you know, and the little will grow. Have you no sick neighbor, no care-worn friend, no depressed fellow-pilgrim who is fainting on the way? Teach him the little you know. You will be perfectly amazed at the effect upon your friend, but still more wonderful will be the effect upon yourself. "He that doeth the least of these commandments and shall teach men so, the same shall be called great." These are some of the secrets of successful discipleship in the school of Christ. Condensed from a chapter in *The Silver Lining,* by *J. H. Jowett.*

Life a School. Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that, the puzzle begins. We try to play in school; the Master does not mind that so much for its own sake, for He like to see His children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us He comes sometimes into the school and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like a thunderclap startling a summer night solely that the scholar may be better educated when he arrives at his Father's house. When we arrive there to behold His beauty, we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life, why God puts man in the crucible and makes him pure by fire. When we see Him we must speak to Him. We have that language to learn. And that is perhaps why God makes us pray so much. *Henry Drummond.*

SENTENCE SERMONS

The way of duty is the way of rest. *Matthew Henry.*

Thou hast made us for Thyself and our heart is restless until it rests in Thee. *Augustine.*

Though we cannot say "No one knoweth the Father but me," we can say, "No one knoweth me, but the Father." *R. F. Horton.*

Rest is not quitting the busy career;
Rest is the fitting of self to its sphere.
'Tis the brook's motion, clear without strife,
Fleeting to ocean, after its life.
'Tis loving and serving the highest and best;
'Tis onward and upward, and that is true rest. *Goethe.*

Surely he hath borne our griefs, and carried our sorrows. Isa. 53.4.
To whomsoever much is given, of him shall much be required. Lk. 12.48.

THE LESSON'S MEANINGS FOR US

The automobile driver who paid no heed to warning signs of danger ahead, who speeded past a sign that the draw-bridge was open and plunged into the river, must, we think, have been blind or intoxicated. What about him who does not regulate his life in accordance with the warning notices placed throughout the Word of God?

Disciples, Christ called His followers, that is, students, learners. Is Christ our teacher? Are we diligent learners in His school?

If you have not accepted the invitation of Christ, why do you not accept it today and enter His school at once as a disciple?

THE LESSON BRIEFLY TOLD

The people in the cities where Jesus had wrought most of His mighty works—Chorazin, Bethsaida, Capernaum—did not accept Him as the Christ. Because they repented not, He rebuked them severely, declaring that if Tyre and Sidon had witnessed such proof of His power they would have repented in deepest sorrow, and even Sodom would not have perished because of its wickedness had its people been so privileged. Did the people of Capernaum expect to be exalted to heaven? They should be cast down into Hades. At the day of judgment it would be more tolerable for Tyre and Sidon and Sodom than for these inhabitants of Galilee.

Then Jesus turned His thoughts in gratitude to those who had received His message, thanking His heavenly Father for having made His revelation, not to those who thought themselves wise and prudent, but to those who were childlike in their teachableness. Jesus Himself is the Teacher, known fully only to the Father, and the only One who can give true knowledge of the Father, He declared, and then He invited all to come and learn of Him who is meek and lowly in heart, promising to give to those that labored and were heavy laden rest unto their souls, and assuring them that those who joined themselves to Him would find His yoke easy, His burden light.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The uniqueness of the Son's nature. "Nowhere do we find that Jesus called Himself the Son of God in such a sense as to suggest a merely religious and ethical relation to God—a revelation which others also actually possessed, or which they were capable of attaining or destined to acquire" (*Dalman*).

2. A man of high position or great opportunities who commits a crime is more culpable than a man in the lowly walks of life.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Why do we now observe Sunday, the first day of the week, instead of Saturday, the Sabbath of the Jews? 2. Which one of the Ten Commandments refers to the keeping of the Sabbath? Where in the Bible is it found? (Ex. 20.8.) 3. Read Mk. 2.23-28 and Lk. 6.1-5, and give the five arguments that Jesus used. (Example of David, example of the priests, mercy rather than sacrifice, Sabbath for man, Christ the Lord of the Sabbath.) 4. Would it have been considered lawful for the disciples to pluck and eat the grain in going through the fields if it had not been the Sabbath? (Deut. 23.25.) 5. What is the Old Testament reference of verse 3? (See the margin of your Bible.) 6. Of verse 5? 7. Of verse 7? 8. On what other occasion did Jesus repeat the words of verse 7? (Lesson XII, First Quarter.) 9. What was the law in Lev. 24.8,9 in regard to the disposal of the loaves of the shewbread? 10. Was it right for the priest to give the shewbread? 11. Was it right for Jesus to restore strength to the withered hand? 12. How did the Pharisees keep the Sabbath? 13. How did Jesus keep it? 14. What deeds of mercy can you do on Sunday? 15. Make a list in two columns, of things which you think right, and of things which you think wrong, to do on Sunday.

LESSON V—MAY 1

TWO SABBATH INCIDENTS

Golden Text

I desire mercy and not sacrifice. Mt. 12.7.

LESSON TEXT Mt. 12.1-14 COMMIT verses 11,12

1 At that season Jesus went on the sabbath day through the grainfields; and his disciples were hungry and began to pluck ears and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him; 4 how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that one greater than the temple is here. 7 But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath. 9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. 11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day. 13 Then said he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him.

WORDS AND PHRASES EXPLAINED

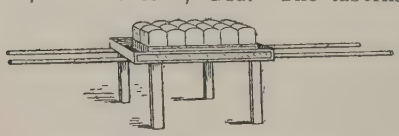
1-8. See Mk. 2.23-28; Lk. 6.1-5.

1. *At that season.* At that general period of time when the words of the last chapter were spoken.—*Pluck ears.* This was lawful; see Deut. 23.25. The ears were either wheat or barley.

2. *It is not lawful.* See Light from Oriental Life.

3. *Have ye not read.* 1 Sam. 21.6.—*What David did.* Jesus refers to this as an instance, not of Sabbath-breaking, (though the event may have occurred on the Sabbath), but of setting aside the law for a good and sufficient reason.

4. *The house of God.* The tabernacle.—*The showbread.* The twelve cakes of fine flour that were placed every Sabbath on the table in the holy place, Lev. 24.5-9. In his flight from Gibeah from Saul, who was determined to slay him, David came to Nob, where the tabernacle was at that time, and there he induced the priest to let him and those with him appease their hunger by eating the showbread.—*Lawful only for the priests.* The loaves were renewed every seven days, and the old loaves were eaten by the priests.



Loaves on the Table of Showbread

5. *Have ye not read in the law.* Num.28.9,10.—*Profane the Sabbath.* In offering the special sacrifices for that day, the priests had to slay the animals and do other work, and work was not lawful.

7. *If ye had known what this meaneth.* With all their boasted knowledge of the letter of the law, they had been ignorant of its spirit.—*I desire mercy, and not sacrifice.* A quotation from Hosea 6.6. See Lesson XII of First Quarter.

8. *The Son of man.* Jesus' phrase for Himself, the Messiah.—*Lord of the Sabbath.* Co-equal with the Father who ordained the Sabbath. See Mk. 2.27,28. "It is as if Jesus said: you have been condemning these men unjustly. They are entirely innocent. It is enough that I say so, for I am the Lord of the Sabbath" (*Hamilton*).

9-14. See Mk. 3.1-6; Lk.6.6-11.

9. *He departed thence.* On another Sabbath, Lk. 6.6.

10. *A man having a withered* (*i. e.* shriveled) *hand.* "According to the Apocryphal *Gospel of the Hebrews,* the man besought the help of Jesus: I was a mason, winning a livelihood with my hands. I pray, Thee, Jesus, that Thou restore me to soundness, lest I have the shame of begging my food" (*Smith.*)—*They.* The Scribes and Pharisees, Lk. 6.7.—*Is it lawful to heal on the Sabbath day?* According to the rabbinical rules, it was lawful only when life was in danger.

6. *One greater than the temple is here.* Greek, *a greater thing,* RVm. The sabbath law was set aside for the temple, because of its sanctity; should it not be set aside for One (Jesus Himself; or something, the law of love given in the next verse) greater than the temple?

11. See *Light from Oriental Life.* A righteous man regardeth the life of his beast, Pro. 12.10.

12. *A man of more value than a sheep.* Compare Mt. 10.31.

13. *Whole.* Hale, sound.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

3. *Have ye not read what David did.* The faith of some is staggered by apparent differences between the Gospels and 1 Sam. 21. If we bear in mind the single intention of Jesus, to call to mind the conduct of David in eating the priestly bread, if we look at the whole matter with simple common sense, in human rather than scholastic fashion, then the differences are seen to be insignificant as relates to the main question of Jesus' purpose, and the departures from the story as told in Samuel are plainly immaterial.—*Henry M. Bowden,* in *The Biblical World.*

8. *The son of man.* This expression would seem to have several meanings upon the lips of Jesus; still, its highest significance is clear. It is an announcement that Jesus is the standard Man, the measure of worth, the Lord even of the Sabbath. It asserts that Jesus is unprivileged, that He is full of sympathy, that dominion is in store for Him, as Professor Bruce says, and it doubtless serves, according to the same author, as an incognito. But it runs up into the assertion of the pure and sovereign humanity of Jesus. *George A. Gordon,* in *A New Epoch for Faith.*

The Sabbath is a means to an end: the end is man's true welfare, the attainment by man of his true destiny. He who is Himself the embodiment of that destiny, He who is Himself humanity arrived at its goal, has surely a right to say how the means may best be employed. *J. M. E. Ross.*

9. *Went into their synagogue.* On the day called Sunday all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things,...and they who are well-to-do and willing give what each thinks fit. The collection is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God wrought a change in the darkness and made the world, and Jesus Christ on the same day rose from the dead. *Justin Martyr,* 140 A. D.

LIGHT FROM ORIENTAL LIFE

1. *Went through the grainfields.* Among the Jews, the lands of different owners were not usually separated by fences, but only by stones set up at intervals as landmarks (Deut. 19.14), and the roads were not distinct from the fields, but ran through them, as southern plantation paths often do, so that the

grain grew up to the edge of the path; the same thing is seen in Palestine to-day. *John A. Broadus,* in *Commentary on Matthew.*

2. *That which it is not lawful to do upon the Sabbath.* On any other day of the week it would have been considered lawful for one to pluck and eat ears of grain or bunches of grapes to satisfy hunger (Deut. 23.25), but to do so on the Sabbath was a breaking of two of the thirty-nine "primary rules" made by the rabbis in regard to the Sabbath, for to pluck ears of grain was called a kind of reaping and to rub them in the palms of the hands was a kind of threshing. "It was a saying current in the schools," says A. B. Bruce in "The Kingdom of God," that the rules for the observance of the weekly rest were a mountain suspended by a hair, the meaning being that the rules were very many, and their connection with Scripture very slight. Many of them were ridiculously minute; carrying the prohibition against work and bearing burdens the length of absurdity. A tailor might not go out with his needle near dusk on Sabbath eve, lest he should forget he had it, and carry it out with him on the Sabbath day. For the same reason, the scribe might not go out at that time with his pen behind his ear. A man might not wear on the Sabbath sandals weighted with nails. It was not agreed whether a cripple might on that day wear his wooden leg. A thing might be moved within a house from one end to the other, but only four ells in a public place. An endless series of rules conceived in this spirit, was fitted to make the day of rest an insupportable horror." The yoke of the Pharisees was not easy.

In order to make the Sabbath laws more bearable, the rabbis had certain ways of avoiding them, which they termed *Erubin,* "connections." For example, Edersheim tells us how narrow streets or blind alleys were connected by laying a beam over the entrance or extending a wire or rope along them, thus making them "a private dwelling," within which it was lawful to do what could not be done on the highway!

11. *Will he not lay hold on it, and lift it out?* The rabbinical law enjoined that in such a case the owner should ascertain whether the beast had sustained injury. If it had, he must take it up and kill it; if not, he must supply it with bedding and food and leave it until the Sabbath was over. But as this was a hard rule, they brought casuistry into play and decreed that in any case he thus making them "a private dwelling," within which it was lawful to do what so. Where their property was concerned, they evaded the law; but where a fellow-creature was concerned, they insisted on its rigorous execution. *David Smith,* in *The Westminster New Testament.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

When Jesus cured the palsied man and claimed to have power to forgive sins, the open hostility of the Pharisees was aroused. His call of Matthew the publican as a disciple and His eating with publicans further antagonized them. Then at the passover season, He cured the man at the pool of Bethesda (Jn. 5. 1-47) on the Sabbath, and bade him carry home his bed. See paragraph 11, p. 30 of the Introduction. He is now on His way back to Galilee, and again offends His enemies by letting His disciples pluck and rub together ears of grain and eat them on the Sabbath. Their hatred becomes murderous in intent.

Six times, either directly or indirectly, Jesus was accused of Sabbath-breaking. The Sabbath controversy was one of great importance in the eyes of the Pharisees. During the Jewish exile in Babylon, when sacrifices could no longer be offered in the temple, the strict keeping of the Sabbath became a chief part of the Jewish worship, and legislation multiplied in regard to the observance required. After all the centuries during which it was held that the keeping of the Sabbath was a rite pleasing in itself to God without regard to its effect on man, came Jesus declaring that the Sabbath was made for man, not man for the Sabbath. He would not abolish the Sabbath, but He would abolish the legislation of the Pharisees in regard to the Sabbath, and this would undermine their influence over the people. Wherefore they took counsel against Him, how they might destroy Him.

Mark says that after the curing of the man with the withered hand Jesus and His disciples "withdrew to the sea," hence we conclude that the place of the controversy with the Pharisees and of the miracle was somewhere in Galilee.

TWO SABBATH INCIDENTS

The Jewish Sabbath was Saturday, the seventh day of the week. After the resurrection of Christ on the first day of the week, His followers observed that day, Sunday, as a sacred day, until, as Alcuin, writing at the close of the eighth century says, "The observance of the former Sabbath (Saturday) has been transferred very fittingly to the Lord's Day, by the custom and consent of the people." Assign paragraphs 48-53 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. In the bogs of Ireland there is found now and then a golden ornament that fell there centuries ago from the mantle of some Celtic chieftain. It has become green and disfigured, so coated over that its beauty and worth can not be seen. When it is carefully cleaned the valuable gold and beauty of workmanship appear. The man who cleans it does so, not because he would destroy it, but because he values it so highly that he would restore it to its native beauty. With the act of such a man, an English writer compares the treatment of the Sabbath by Jesus. Jesus found the Sabbath so buried under many rules that men had made in regard to the way it should be kept that its true meaning and spirit had been hidden. He knew its beauty and value, and with firm but kindly hand removed these burdensome rules so that it might shine again in its own luster for the joy and blessing of the world.

The men who insisted that all these rules should be kept hated Jesus for teaching that they need not be kept. What did His disciples do one Sabbath day to which these Pharisees objected? Why did they object?

For Older Pupils. In some of the coal-mining districts of England there is found a curious deposit which the miners call "Sunday stone." On examining a section of a piece, it is seen to consist of layers of stalagmitic matter regularly superimposed on each other, with this peculiarity, that after six strata of a blackish hue, there appears, with the utmost regularity, one stratum of pure white—then six more of black, with a seventh of the white, and so on through the entire thickness of the deposit. The explanation of this remarkable formation is easy. Down in the coal-mine, water, filtering through the limestone roof, becomes highly impregnated with carbonate of lime. Dropping on the floor in a continual trickle, this forms a deposit. While the miners are at work, the coal dust which pervades the atmosphere, mingling with the dropping water, imparts a blackish hue to the deposit. But when the day of rest comes round, on which the mine is quiet, the water, having nothing to sully its purity, deposits the layer of beautifully white mineral.

We find recurring at its regular septenary intervals in the course of the world's affairs, this white-marked day. Six days the dust of the world's business darkens. That day is free from it, more or less. We are so familiar with it that it strikes us as nothing strange that over all Christendom, after every six days of toil, comes one of intermission, devoted to rest by common consent. But surely a most impressive thought it is that thus all over the earth, from Labrador to the Coral Isles, from India in the East to the Rocky Mountains in the West, this Day of Rest is kept—kept by people of many different races: Anglo-Saxon, Celtic, Teutonic, Slav; of many creeds: Protestant, Latin Church, Greek Church: and kept through age after age as far back as history carries us. *Thomas Hamilton,* in *The Day of Rest.*

LESSON TOPICS AND ILLUSTRATIONS

I Man was not made for the Sabbath

What is Lawful on the Holy Day? A button comes off, as buttons will, on Sunday morning. Shall the garment be pinned to avoid the use of the needle on that day? One lives too far from church to walk. Shall one ride or stay at home? Questions such as these are asked by many loyal servants of the Master who is Lord of the Sabbath day. That Sunday is well spent which is passed as He would spend it. The rule which Bishop Hackett followed is a wise one: "Serve God on Sunday, and be cheerful."

"Let not ours be a Puritanic Sunday of gloomy restrictions, for God meant us to be glad sons, not groaning slaves," are the words of Canon Farrar in "The

Voice from Sinai;" "nor the Parisian Sunday of frivolous pleasure-seeking, for we are children of immortality, not butterflies of a summer season; nor yet the Pharisaical Sunday of petty rules and restrictions, for God bids us stand fast in the liberty wherewith He has made us free. He who has felt that the consecration of the Sabbath is not a bondage, but a beatitude, will hardly worry himself with little shivering scrupulosities and abject alarms, asking, May I do this, ought I not to do that?"

English Sunday Restrictions. Many of the features of the Jewish Sabbath, which our Lord condemned and against which St. Paul protested with all his might, were imported into the British Sunday. Think how these affect the working man in our great cities! Access to the pure delights of Nature is made hard for him. The museums and libraries are shut in his face; the services of the Church too often repel him by their language and forms; nothing is left but the dreary streets or the too attractive public-house. It is as if we said to him, in the name of Christ, man was made for Sunday and not Sunday for man! *M. G. Glazebrook,* in *The Christian World Pulpit.*

All Good Things are Ours. A gentleman in Manchester told me the other day that he was brought up in Scotland, and that when he was a boy he dared not attempt to sing his joyous hymns on Sunday; if his friends had heard him he would very likely have been chastised, and as he felt he must sing somewhere he went into the fields and hills to sing where the birds sang and the brook made music. The good people felt that anything like joy and gladness was foreign to the sacred day. This is a mistake we often make. Let us remember that in Christ "life is ours"—all good things, all bright things, all glad things. *W. L. Watkinson,* in *Noon Day Addresses.*

II The Sabbath was made for Man

The Day is needed for Rest. When Gladstone was asked to speak into a phonograph that the record of his voice might be kept, this was his message to to the world: "I owe my life and vigor, through a long and busy life, to the Sabbath day, with its blessed surcease of toil."

Scientists tell us that because of their Sunday rest telegraph wires are better conductors on Monday than on Saturday. They tell us that even jewels require an occasional "sleep," in order to retain their brilliancy. Diamonds, rubies, and sapphires look "rested and refreshed" after being put away in total darkness for a time. If this is true of inanimate things, how much more true is it of human beings! Said one who represents the working people of America, the President of the Federation of Labor: "In my judgment it is necessary for the progress of our people, the perpetuation of our race, the liberty of our country, the moral, material, and intellectual advancement of our people, that one day of rest in seven should be the universal rule. Seven-day workers are positively poor workers, lacking the vigor, stamina and character so necessary to the maintenance of sterling manhood and womanhood. I regard it as absolutely dangerous to all our interests and to our progress that the workers should be required to toil more than six days in the week."

Rest, but do not loiter. Dr. T. L. Cuyler refers to the inscription on the back of a solid oaken bench, or "settle" that used to stand at the foot of Ludgate Hill, in one of the most crowded thoroughfares of London—Rest, but do not loiter—and says that like that poor man's bench in seething London stands the unrepealed ordinance of the Sabbath, and on its portal is written, "Rest, but do not lounge or loiter." There is much food for thought in Professor Peabody's remark that "What makes a man more a man is a Christian use of the Sabbath, but a man is not more a man when he is undevout, ungirt, or torpid."

The Day is needed for Communion with God. Mr. Richmond P. Hobson in a lecture speaks of the fact that there is but one flag in the world that can ever fly above the Stars and Stripes on our battle-ships. It is the flag of the Christian Cross—a white cross on a blue field—which is flown every Sunday morning at the hour of divine service. The national standard comes down, the flag of the cross goes up the halyards, and the Stars and Stripes ascend again to a place just beneath the emblem of worship. Is not this a picture of the relation of Sunday to the days of the week? The flag of the Christian Cross must not be dishonored on the days when the Stars and Stripes have first place;

God must not be dishonored on the six days of the week He has given us for work. But the seventh is a special day when we may have more time to come closer to Him, to mount in thought above our daily level.

At the beginning of the college year the President of Cornell University protested against using Sunday for the discussion of athletic and social matters, and said to his students: "The observance of Sunday is the temporal sign that man belongs not only to time, but to eternity. I earnestly hope that Sunday may be observed as a day of physical rest and spiritual meditation."

A Stumbling-block in the Way of Sunday Service. Suppose you invite me as a friend to dine at your house and I accept. You make special preparation for my coming. Now, imagine my stopping at a street corner on the way to your home and gorging myself from the peanut stand there. What condition would I be in to enjoy your luscious viands, and what kind of courtesy or appreciation would this be for all your kindness in preparing for me? Well, across the street stands the house of the dearest Friend I have ever had. One day out of seven, He invites me there to meet with Him and to commune with Him and to receive from Him such supply as He has specially provided and adapted to my hungry, needy, immortal soul. Is it consistent with a spiritual worship, is it conducive to a devotional mind, is it either courteous to God or just to myself, if on the morning of that sacred day I fill my thoughts with the secularities, the commercialisms, the gossips of the Sunday newspaper? *Charles J. Young,* in an address before the Sabbath Alliance.

The Sunday newspaper, with the Sunday dinner and bridge parties, presage atrophy of the best and highest there is in us. *Charles F. Aked.*

The Meeting Side. When the eight-day clock one morning struck the hour very slowly and faintly instead of in its usual vigorous fashion, it attracted the attention of its owner, who dropped his paper, looked up and listened. "I thought I wound it only two or three days ago," he remarked, "but it certainly sounds as if the striking part of it were pretty nearly run down."

Small Donald was interested, and, after the manner of his years, he watched and questioned curiously. Also he remembered. The next Sunday morning Uncle John was once more occupied with his reading—so comfortably and pleasantly occupied that he was reluctant to lay it aside, and made no movement to do so until his wife inquired whether he did not intend going to church.

"Oh, I—suppose so," he answered slowly and so hesitatingly that Donald eyed him wonderingly. "Why that sound 's if the meeting side of you was pretty nearly run down, Uncle John!" he exclaimed. "Is it?"

Aunt Hannah laughed, Uncle John flushed and pushed the tempting magazine hastily aside. "Maybe, Donald, maybe," he admitted, "but if it is, we'll wind it up again and get a little stronger movement. Neither clocks nor people are of much use when the springs that ought to keep them going are neglected." *Forward.*

III I desire Mercy and not Sacrifice

What Jesus taught. When the Pharisees found fault with Jesus for eating with publicans and sinners, Jesus said to them, "Go ye and learn what this meaneth, I desire mercy and not sacrifice." When they found fault with Him for allowing His disciples to pluck ears of grain on the Sabbath, He again said, If ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless. The Pharisees desired sacrifice, they were scrupulous about observing the minutest forms and regulations of their rabbis, but they were not merciful; to scorn publicans and sinners was certainly not merciful, nor was it merciful to accuse men of Sabbath-breaking because they satisfied their hunger on that day. Jesus came not to destroy the law or the prophets: He came to fulfil them. He came to fulfil the keeping of the Sabbath by showing that it is lawful to do good on the Sabbath. Mere forms of religion, where the life and the spirit of religion are lacking, are not pleasing to God. Pious forms can never take the place of virtious deeds. It is interesting to note that our words *piety* and *pity* both come from the one Latin word *pietas.* He is not truly pious who has not pity toward man as well as piety toward God.

Jesus gave Principles, not Rules of Conduct. The Pharisees made minute

rules of conduct to be kept; Jesus gave great principles that underlie right conduct. He did not stop to tell the Pharisees that they were wrong in teaching that healing was a violation of the Sabbath, to appease hunger was a violation, etc., etc.; instead He gave them a more important lesson, one that covers all such cases,—mercy is better in the sight of God than sacrifice or the keeping of any number of rules in regard to the Sabbath. Consider all the answers which He gave to questions brought to Him in regard to special problems of the age in which He lived, and you will find that He gave not an arbitrary rule of conduct for each special case, but a general principle of conduct adapted to the problems of all ages. "Is it lawful to do this or that on the Sabbath day?" the punctilious-for-forms questioned. It is lawful to do good on the Sabbath day, Jesus returned, and the Sabbath was made for man, not man for the Sabbath. "Must a man fast?" "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those that defile him." "Is it lawful for a man to put away his wife for any cause?" "What therefore God hath joined together, let not man put asunder." "Has the State a certain claim on the individual?" "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." "All things therefore whatsoever ye would that men should do to you, even so do ye unto them."

"It is growing clearer," says Dr. Maclaren, "that many doctrines of Christian men are not lasting, but that every word of Jesus is eternal."

In accordance with the principles of conduct laid down by Jesus, let us live

"Like the bard who freely sings,
In strictest bonds of rhyme and rule,
And finds in them, not bonds, but wings."

What is Right Conduct on the Lord's Day? (Call for the lists your pupils have prepared, as you requested last Sunday—Number 15 of *Work Assigned*—and let the class decide whether each one is in the right or wrong column according to the principles that Christ laid down.)

The Heart of Man is the Throne of Christ. Ceremonial observances are not religion, long prayers are not religion, orthodoxy of creed is not religion. Parts of religion, aids to religious feeling they may be—religion they are not. All the charities which bind man to man, and which bless the family, the nation, and the world, they are religion; and this is religion, to love God with all our hearts and our neighbors as ourselves. If you do not love your brother, however tremendous and the truths which you utter with wour lips, your Christianity is heathendom, and the kingdom of God is not within you. The throne of Christ can only be set up in the heart of man, not in his actions; in the life of man, not upon his lips. *F. W. Farrar,* in *Sermons in America.*

SENTENCE SERMONS

Remember the Sabbath day to keep it holy. Ex. 20.8.

"Rules make Pharisees; principles make Christians."

A man's attitude toward God's rest-day tells his attitude toward God. *S. D. Gordon.*

The day of rest is demanded by civilization as well as by Christianity. *Theodore Roosevelt.*

Book and church and day are given
For man, not God; for earth, not heaven. *Whittier.*

Quit your Sunday afternoon lounge for some thorough mission work. *Cuyler.*

There is no religion without worship, and there is no worship without the Sabbath. *Montalembert.*

I despair of destroying religion while millions meet together for worship on the first day of the week. *Voltaire.*

The Sabbath is not forced on us as an irksome obligation, but granted to us as a precious boon. *F. W. Farrar.*

He that brings much of the week with him into the Sabbath, will have the sure nemesis of taking little of the Sabbath back with him into the week. *C. B. Blenkin.*

This is the day which Jehovah hath made;
We will rejoice and be glad in it. Psa. 118.24

THE LESSON'S MEANINGS FOR US

Jesus went to the synagogue on the Sabbath. How much more do we need the help and the inspiration to be gained from attending church services!

Jesus filled His Sabbaths with deeds of mercy for others. Are our Sundays spent wholly selfishly? Is there no one whom we can help or cheer on that day?

What to thee is the stillness of the outward calm, if it is but thy leisure hour for inward strife? Spirit of the Lord's day, come into my heart and life! Bring down the sunshine, and the calm and the worship. Bring down the joy of self-forgetfulness that I may learn the blessedness of thanksgiving. *George Matheson.*

You keep the Sabbath in imitation of God's rest. Do, by all manner of means, and keep also the rest of the week in imitation of God's work. *Ruskin.*

The Son of man is lord of the Sabbath; the Sabbath is kept by allegiance to Him, and that is manifested best by loving and helpful service. *G. C. Morgan.*

THE LESSON BRIEFLY TOLD

During harvest season in early summer, Jesus and His disciples went on the Sabbath through the grain fields. When the watching Pharisees saw the disciples pluck and eat the ears, they called their Master to account, for they said, It is not lawful to do this on the Sabbath day. Jesus replied by referring them to two examples from the Scriptures, that of David, who when hungry ate the shewbread which only priests could lawfully eat, and that of the priests in the temple who performed labor on the Sabbath. The Sabbath law was set aside for the sacred temple, and One greater than the temple was now with them, who is Lord of the Sabbath. If they had understood the words of Hosea, "I desire mercy, and not sacrifice," they would not have condemned the guiltless.

Going into the synagogue the week following, Jesus met a man with a withered hand, and the Pharisees confronted Jesus with another question in regard to the Sabbath: Is it lawful to heal on this day? Asking them if they would not rescue a sheep fallen into a pit on the Sabbath, and saying, "How much then, is a man of more value than a sheep!" Jesus restored the withered hand. It is lawful to do good on the Sabbath day. But the Pharisees planned how they might accomplish His death.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Do we accept Jesus' valuation of man above possessions? Are lives thoughtlessly sacrificed to-day for material advancement?

2. The American Sunday. See the "American Sunday Newspaper" in *Living Age*, Nov. 2, '07; and "The Question of Sunday Observance," *Living Age*, Aug. 17, '07.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What is the purpose of the Book of Proverbs as told in the first six verses? 2. Read the section of Proverbs called the Little Wisdom Book, 22.17-24.22, and make an outline of its contents. 3. What is the meaning of *perverse?* 4. Why is the word *heart* used in verse 33? (Commit to memory Prov. 4.23.) 5. What is meant by "wounds without cause"? 6. What does the 34th verse mean? 7. The 35th? 8. What are some of the pleasures of wine drinking according to these verses from Proverbs? 9. What are some of the evils pointed out? 1. What other evils can you mention? 11. Which side of the scale is the heavier, that of the pleasures or of the evils? 12. What certain preventive of drunkenness is given in these verses? 13. What does Jesus say in Matt. 26.41 is the way to avoid temptations? 14. Bring clippings from newspapers and magazines in regard to the progress of temperance. 15. Come prepared to cross out on a map of our land the prohibition States.

LESSON VI—MAY 8

TEMPERANCE LESSON

Golden Text

At the last it biteth like a serpent,
And stingeth like an adder. Prov. 23.32.

LESSON TEXT Prov. 23.29-35 COMMIT verse 31

29 What hath woe? who hath sorrow? who hath contentions?
Who hath complaining? who hath wounds without cause?
Who hath redness of eyes?
30 They that tarry long at the wine;
They that go to seek out mixed wine.
31 Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
32 At the last it biteth like a serpent,
And stingeth like an adder.
33 Thine eyes shall behold strange things,
And thy heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.
35 They have stricken me, *shalt thou say,* and I was not hurt;
They have beaten me, and I felt it not;
When shall I awake? I will seek it yet again.

WORDS AND PHRASES EXPLAINED

29. A series of questions, answered in the next verse.—*Woe.* Hebrew, *Oh!* RVm.—*Sorrow.* Hebrew, *Alas! RVm.* The Hebrew words are not nouns but interjections that express distress.—*Contentions.* A drunkard is quarrelsome.—*Complaining. Babbling,* AV; the maudlin talk of a drunkard.—*Wounds without cause.* Drunken men do not need a cause for their fights.

30. *Go to seek out. Try,* RVm. See Isa. 5.11,22. "There is a touch of sarcasm in this; the word elsewhere used of diligent search after knowledge is here used, as if ironically, of the investigations of connoisseurs in wine, meeting to test its qualities" (*Plumptre*).—*Mixed wine.* Perhaps mixed with spices or with opiates.

31. *Look not thou upon the wine.* Total abstinence is the true prevention of the misery depicted in verse 29. Whiskey, brandy, etc., were not known at the time this counsel was given.—*When it is red.* The usual color of the wine of Palestine.—*When it sparkleth.* "Literally, when it gives its gleam (the term rendered *gleam* is the ordinary word for *eye*), that is, is full of life" (*Toy*).—*Goeth down smoothly. Moveth itself aright,* RVm. See Song of Solomon 7.9.

32. The wine which fascinates like a serpent (verse 31), is also as poisonous as a serpent.

33. Seemingly a reference to delirium tremens.—*Thy heart shall utter.* Out of the heart come forth evil thoughts, Mt. 15.19.—*Perverse things.* "What ridiculous, incoherent nonsense men will talk when drunk" (*Henry*)!

34. A simile illustrating the condition of a drunkard.—*As he that lieth down in the midst of the sea.* Expressive of the reeling, helpless condition of the drunkard. "In certain fevers sailors walk out into the sea imagining the water to be a green meadow. Drink acts like a fever on the blood" (*J. D. Jones*).—*Mast.* "The Hebrew word occurs only here in the Old Testament, and its meaning, if it be a real word, is unknown; it is similar to the term for *line, rope,* but can hardly mean *mast* (which is a mere guess). It is simpler to adopt

the expression "in a violent storm" (see John 1.4), which requires no great change in the Hebrew" (*Toy*).

35. A soliloquy of the drunkard awaking from his stupor.—*When shall I awake?* "The time seems long before the drunkard fully awakes from the slumber after his debauch, in order to return to the orgies of yesternight" (*Wordsworth*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

31. *Look not thou upon the wine.*

The sight of means to do ill deeds, makes ill deeds done. *Shakespeare.*

31. *When it is red, when it sparkleth in the cup.* To hold the glass up to the light, to admire its beauty of color, to see it foam in the champagne glass, sparkling in the light with diamond-like beauty, to sip it, not to quench thirst but to enjoy its delicate flavor—this seems so innocent, so harmless, nay! even so beautiful and elevating, such a source of pleasant and even profitable companionship! I said this once—repeating what a young man had said to me—to a friend, who made answer: "When I think what that same wine has done, its color is like the bloor-red color on a knife that had been plunged into my brother's heart!" *Lyman Abbott,* in *The Christian Union.*

32. *It biteth like a serpent, and stingeth like an adder.* A correspondent of the *Buffalo Express* thus describes a wonderful pitcher-plant in the museum of the University of Pennsylvania. The innocent-looking fluid with which the pitchers of this plant are filled is not water, but a stupefying liquid that numbs the senses of the rat, mouse, or roach that seeks to assuage its thirst. Having stupefied the intruder, the plant prevents its escape by closing the entrance to the pitcher. In the lid of this courious receptacle are two spikes, in appearance like the fangs of a rattlesnake raised to strike. These spikes close with a deadly effect on the neck of the rat who has inserted his head in the pitcher. Even if he does not succumb to the effects of the drug he has imbibed, he is unable to withdraw his head from the trap because of the spikes that have penetrated his neck.

LIGHT FROM ORIENTAL LIFE

30. *They that tarry long at the wine.* In ancient days, and in Eastern countries, there was not the one hundredth part of the necessity which now exists for these warnings. The wines of ancient days were mildness itself compared with the flaming, burning intensity of modern spirits. There was nothing in ancient days resembling our gin-shops and public houses, which flare at the corners of our streets. Total abstinence was a fundamental law of ancient Romanism, of Buddhism, and of Mohammedanism; it was the rule of life among the ancient Medes and among the ancient Persians; and it is very striking that among the Egyptian papyri there is one as old as 3,600 B. C. on which we find among other moral aphorisms a warning against wineshops. "My son," it says, "do not linger in the wineshop; thou fallest on the ground, thy limbs become weak as those of a child." *F. W. Farrar.*

THE HISTORICAL BACKGROUND

The Book of Proverbs is a collection of the wise maxims of the early days of Israelitish history. Its purpose, given in the first six verses, is, in brief, the teaching of wisdom, that wisdom which is not a mere matter of wise maxims but a personal relationship to God: the fear of Jehovah is the beginning of wisdom, 1.7.

It is thought that the maxims were combined in one book after the Exile, but that most of them are very old, and many of them are the words of Solomon. Solomon's words may be assigned to about 1,000 B. C. In the book itself, different portions are ascribed to different authors: Solomon (1.1; 10.1; 25.1); the Wise (22.17; 24.23); Agur (30.1); Lemuel (31.1).

Section 22.17 to 24.22 is called the Little Wisdom Book. It contains the words of the Wise (whether Solomon or not we can not know), spoken to the boy addressed as "my son" who has been sent to him to receive the "words of

truth" (22.21). Among the common-sense instructions on questions of practical conduct which he has written for the boy's guidance (22.20), is our lesson. It is a graphic picture of a drunkard and an emphatic exhortation to let wine alone. Strong drink is dangerous and therefore foolish, and what is foolish, is wrong, is the standpoint of the Wise Counselor.

THE APPROACH TO THE LESSON

For Younger Pupils. The Mohammedans have a legend that when the first grapevine was set out Satan watered it with the blood of a peacock, when its leaves appeared he watered it with the blood of an ape, when the grapes were green, he watered it with the blood of a lion, and when the fruit was ripe, he watered it with the blood of a pig. The blood of these four animals, according to the legend, is in the wine that is made from the grapes, and this explains the effect that wine drinking has upon some people. At first the wine increases their color and they are gay as a peacock; then the fumes rise to their head and they are as full of antics as an ape; next they become thoroughly drunk, they rage like a lion, and then they sprawl out like a pig in a heavy stupor.

Our lesson has a word picture of a drunkard and a warning against wine-drinking, that were given several thousand years ago, but the picture is true to-day, and the warning is still more needed now.

For Older Pupils. Under a bush a cat was crouched ready to spring upon a young blackbird which, fascinated by the cat, was unable to move. On a tree near by an old blackbird was uttering agitated cries, and other birds were joining in a general outcry. The cat sprang on the young bird and held it down. Then the old bird swooped downward, beat his wings violently in the cat's face, and pecked at her eyes. After a moment of self-defense the cat let go her hold and fled under the bush, the young bird made its escape, the old bird flew back to its perch on the tree, and all the other birds joined in a jubilant chorus.

For many years young and old have been fascinated by the lure of wine and strong drink. Wiser ones have been uttering their cries of warning and distress, but now the time has come when aggressive measures are at work, the evil itself has been attacked throughout our land, and is rapidly being routed, and jubilant is the chorus. The text of our lesson is the familiar one from the Book of Proverbs about the woes of the drunkard. We know the words so well that we can proceed at once to discuss what has been done, and what there is yet to do, to rout the enemy of strong drink. (As this book is printed about a year before this lesson is taught, it is impossible to give here the latest temperance news. Your pupils have been looking up the information during the week, if you followed the suggestion in "Work to be assigned" for last Sunday; let them tell you about it.)

LESSON TOPICS AND ILLUSTRATIONS

I Keep Consequences in the Foreground

The Wise Man's Pictures. The Wise Man who gave this picture of the drunkard in all his wretchedness and shame, knew what are the consequences to one who "tarries long" at his strong drink, who "seeks out mixed wine." He gives the consequences in two pictures. In the one we are shown the immediate result to the drinker: he sees strange things, utters imprudent and foul words, with reeling brain falls in a drunken stupor anywhere; when he partly comes to himself he beholds his cuts and bruises without knowing how he received them, but the cruel craving for drink drives him to his liquor again. In the other and first picture we are given the permanent consequences of alcoholic drinking: distress, disaster, discord, disgust, disfigurement, disease. By these two pictures, the wise counselor seeks to keep the youth he is teaching away from the pernicious enemy, to make him heed his advice not to look upon spiritous liquor. For the same purpose the ancient Romans were wont to make men intoxicated and then show them in all their disgusting ways as object lessons to their youth.

Rockefeller's Picture. They talk of slavery. The real slave is the slave

of drink. And the worst of it is that he is a self-made slave. A man chained in the galleys is better off than a man chained to the bottle. I wish we could hang up in every school room a good picture of a poor drunkard chained by the neck to the bottle that means death to him. There are many plans for making human being better off, and there is always a cry for more freedom. The first step, I should think, would be for men to free themselves from drink. The man chained to the bottle and a slave to drink is bound to be a slave in every other way.

A Drunkard's Picture. This "will" was found on a chair in a wretched room after its inmate, a drunkard, had committed suicide: "I leave to the world a wasted character and a ruinous example; I leave to my parents as great a sorrow as in their weakness they could possibly bear; I leave to my brothers and sisters as much shame and dishonor as I could have brought to them; I leave to my wife a broken heart and a life full of shame; I leave to each of my children poverty, ignorance, a bad character and the memory of their father lying in a drunkard's grave and having "gone to drunkard's hell."

A Scientist's Picture of a Moderate Drinker. Experiments show that alcohol does not increase the capacity to do muscular work, but distinctly decreases it. Doubtless this seems at variance with many a man's observation of himself; but the explanation is found in the fact that alcohol blurs the judgment. As Voit remarks, it gives, not strength, but, at most, the feeling of strength. A man may think he is working faster and better under the influence of alcohol than he could otherwise do; but rigidly conducted experiments do not confirm this opinion. It is well understood by all who control large bodies of men engaged in physical labor, that alcohol and effective work are incompatible.

The celebrated physicist Von Helmholtz, one of the foremost thinkers of the nineteenth century, declared that the very smallest quantity of alcohol served effectively, while its influence lasted, to banish from his mind all possibility of creative effort, all capacity to solve an abstruse problem. The results of recent experiments in the field of physiological psychology convince one that the same thing is true in some measure of every other mind capable of creative thinking. Certainly all the evidence goes to show that no mind is capable of its best efforts when influenced by even small quantities of alcohol. If any reader of these words is disposed to challenge this statement, on the strength of his own personal experience, I would ask him to reflect carefully as to whether what he has been disposed to regard as a stimulant effect may not be better explained along lines suggested by these words of Professor James: "The reason for craving alcohol is that it is an anesthetic even in moderate quantities. It obliterates a part of the field of consciousness and abolishes collateral trains of thought."

When a single dose of alcohol is administered, its effects gradually disappear, as a matter of course. But they are far more persistent than might be supposed. Some experiments conducted by Fürer are illuminative as to this. He tested a person for several days, at a given hour, as to reaction-time, the association of ideas, the capacity to memorize, and facility in adding. The subject was then allowed to drink two liters of beer in the course of a day. No intoxicating effects whatever were to be discovered by ordinary methods. The psychological tests, however, showed marked disturbance of all the reactions, a diminished capacity to memorize, decreased facility in adding, etc., not merely on the day when the alcohol was taken, but on succeeding days as well. Not until the third day was there a gradual restoration to complete normality; although the subject himself—and this should be particularly noted—felt absolutely fresh and free from after-effects of alcohol on the day following that on which the beer was taken.

I am bound to believe, on the evidence, that if you take alcohol habitually, in any quantity whatever, it is to some extent a menace to you. I am bound to believe, in the light of what science has revealed: (1) that you are tangibly threatening the physical structures of your stomach, your liver, your kidneys, your heart, your blood-vessels, your nerves, your brain; (2) that you are unequivocally decreasing your capacity for work in any field, be it physical, intellectual or artistic; (3) that you are in some measure lowering the grade of your mind, dulling your higher esthetic sense, and taking the finer edge off your

morals; (4) that you are distinctly lessening your chances of maintaining health and attaining longevity; and (5) that you may be entailing upon your descendants yet unborn a bond of incalculable misery.

Such, I am bound to believe, is the probable cost of your "moderate" indulgence in alcoholic beverages. Part of that cost you must pay in person; the balance will be the heritage of future generations. As a mere business proposition: Is your glass of beer, your bottle of wine, your high-ball, or your cocktail worth such a price? Condensed from *Alcohol and the Individual* by *Dr. H. S. Williams,* in *McClure's Magazine.*

II Prevention of Intemperance

Why Jesus said Nothing about Drunkenness. Palestine was in His day a country almost free from intemperance. It is not recorded that our Lord, attended as He was constantly with thronging myriads of followers, so much as once in His life had ever seen a drunken man. He laid down eternal principles, not special prohibitions. Will anyone argue that betting and gambling are quite harmless because Jesus never specifically forbade them? But St. Paul, writing under other conditions, and amid a heathen population, laid down with perfect distinctness the principle on which so many of us are total abstainers, when he said: "It is good neither to eat flesh nor to drink wine, nor to do anything by which thy brother stumbleth and is made to offend." The man of finest intellect whom the Middle Ages produced—Thomas Aquinas, the Anglican doctor —stated the principle of total abstainers with perfect lucidity. "The use of wine," he said, "is not in itself unlawful, but it may become unlawful either from the injury it inflicts on others, on the drinker, or as a temptation to excess, or when our liberty is a source of temptation to others, or is an impediment to perfection." *F. W. Farrar,* in *Life of Christ.*

The Wise Man's Counsel. History and science and every-day life show the waste, crime, and ruin that result from indulgence in intoxicating drinks. The counsel given in this lesson is the one sure way in which to prevent intemperance—"Look not thou upon the wine" or upon any intoxicating liquor. If you never drink, you will never be a drunkard. The excessive drinker was once the moderate drinker. Every drunkard was once a child.

Miss Willard was right when she declared that "the way to stop a habit is not to start it." The only sure safety lies in never taking the first glass.

This second Sunday in May is becoming recognized the world over as "Mother's Day." It is the Sunday set apart from all the rest on which to especially honor the mothers of the land. On this day multitudes of loving messages are being sent the mothers by their absent sons and daughters. What better tribute could you send or give your mother than your promise to let intoxicating liquors alone?

Begin Temperate Habits early. When there has been bad home training up to the nineteenth birthday, it is asking a good deal of the college to make any radical change. When a boy has learned from his father that it is manly to drink, heathful to smoke and picturesque to swear, the college has a hard time to convince that youth that its library is a more attractive place than the beer room of some uptown and downtown Raines-law hotel. We notify fathers and mothers who send us spoiled boys that we will try to make them decent men, but if twelve months' time shows the spoiling process to be going on, we will send the article home, all charges prepaid. We would rather graduate a freshman into a place on his father's farm in Westchester or his father's shop downtown in Manhattan, than to keep him three years longer and graduate him as a dissipated scholar, however brilliant. *M. H. McCracken, Chancellor of New York University.*

The Two Pledges. A prominent business man, in a Canadian city, tells how he came to be a church worker and total abstainer from alcohol and tobacco.

He was one of sixteen lads in a Sunday-school class. Their teacher asked them to take the pledge of abstinence from alcohol and tobacco. The class met during the week to consider the teacher's request. After talking over the matter, they resolved that the pledge was a good thing for them, as they all wished to have strong bodies for athletics, and clear brains for business. The next Sunday all took the pledge, and their teacher witnessed their signatures.

When this was done, the teacher said, "In order to keep this pledge you need to take another." Then he explained the meaning, and emphasized the value of daily Bible-reading and prayer. "Will you not take a pledge to remember these aids in Christian character-building until you are twenty-one years of age?" There was no need to meet and discuss this pledge, and they at once took it.

Now fifteen of these boys are living, and they are all men of pronounced Christian character. "One pledge," says this business man, "is not enough. If we are against evil we ought to be on God's side, or we shall find ourselves fighting without any backing." *East and West.*

Millie's Plan. It was a great "apple year." Apples were so plentiful in the country that it cost the farmer more to pick them than he received from their sale. Uncle Harry told Tom and Millie that he would shake the trees and give them five cents a bushel for picking up the apples, and then they could sell them to Smith and have whatever he would pay for them. The children were delighted and went eagerly to work. They estimated that their profit would be nearly eighteen dollars. When they returned from Smith's after driving to his place with the first load, they were very sober. "We asked Mr. Smith what he was going to do with the apples," Millie said, "and he is going to make them into cider. And you know, Uncle Harry, that Papa said before he went to heaven, that too much cider made people drunk." "I see," Uncle Harry answered, "you don't want to help in having cider made. Well, I don't blame you, but what can I do with the apples? We can't leave them on the ground."

"O, we have thought of a beautiful plan," Millie said eagerly. "There's just quantities of boys and girls up on the 'Island' who have never seen the country, and who never have apples. If they could only come out here and pick them up."

Uncle Harry whistled. What an expense and bother that plan meant! Yet he remembered that his brother, the father of these children, had given his life for these same "Island" people, and he made a sudden resolution. A week later fifty boys and girls under the care of a deaconess spent a glorious day at the farm picking up apples to carry home and eating a wonderful dinner. Later fifty barrels were sent to the Deaconess' Home to be distributed among the poorest people. "It was such beautiful work," says Bertha Burnham Bartlett (in the story published in the *Sunday School Times* from which this is condensed) "and Millie and Tom, although they had no dollars to show for the work of clearing the orchard of apples, had the loveliest time all winter imagining how happy the Island children were in having those apples."

III Another Delusion and Danger

Modern Wisdom. The Writer of "the Little Wisdom Book" is warning a youth against the danger of wine drinking, but his words are equally applicable to other indulgences which are a menace to the best powers of mind and body. Dr. Lyman Abbott gives this definition of temperance: "Temperance is the wise use of the body for the benefit of the spirit. It includes such use of food and drink, sleep, bathing, and exercise as best fits the body to be a noble and useful instrument of the soul." This is a comprehensive definition, and yet it does not include enough, for tobacco can be classed neither as food nor drink, and it is one of the things whose unwise use is most harmful. Here are a few opinions from well known men in regard to that most pernicious form of tobacco—the cigarette.

A boy who smokes cigarettes is like a cipher with the rim knocked off. *Bob Burdette, Humorist.*

Cigarette smoking boys are like wormy apples—they drop long before the harvest time. *David Starr Jordan, President of Leland Stanford University.*

The early resort to intoxicants by the youthful slave of nicotine is due to the cry of outraged nerves, poisoned by tobacco, for restoration of their lost equilibrium. *Matthew Woods, Member of the National Association for Study of Epilepsy.*

Tobacco is a powerful sedative poison which is locally irritant. In many cases of nervous breakdown attributed to overwork, the excessive use of tobacco has certainly been an important etiological factor. *The United States Dispensatory.*

The use of cigarettes is exceedingly injurious to the young. *William Jennings Bryan.*

I have found that cigarette smoking is one of the worst habits a growing boy can acquire. It hinders his growth, it retards his intellectual development, and, worst of all, it weakens his will, and thus renders him less capable of resisting temptation to evil courses. *William H. Maxwell, Superintendent of Schools, New York City.*

Cigarettes are making more criminals than the saloons. *The Superintendent of the Illinois State Reformatory.*

If a young man would retain his clear brain, his manly voice, and sound health, he would better eschew both tobacco and alcohol. *General Miles.*

The Cigarette Boy. As a rule the cigarette boy leads his class at the foot. His mind lacks attention, application and grasp. This is the universal verdict of teachers, boys, and the cigarette boy as well. The statement is also proved by statistics from Harvard, Yale, and many high schools and colleges.

Business men do not want the cigarette boy. One railroad official, on refusing to employ cigarette smokers, said, "Among the two hundred men in my service, thirty-two are cigarette fiends. Eighty-five per cent. of the mistakes occurring in the office are traceable to the thirty-two smokers." Luther Burbank, the "Plant Wizard" of California, says, "The men I find unable to do the delicate work of budding are smokers. Cigarettes are worse than cigars, and their use by young men is little worse than criminal." These men are conservative, sane men, and they think less of a boy who smokes cigarettes, and many of them will not employ him. *The Yellow Stain.*

Dialogue and Demonstration. "You smoke thirty cigarettes a day?" "Yes, on the average." "You don't blame them for your run-down condition?" "Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar. "Let me show you something," he said. "Bare your arm." The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor, dead.

"That is what your blood did to that leech," said the physician. You poisoned it." "I guess it wasn't a healthy leech, in the first place," said the cigarette smoker, sullenly. "Wasn't healthy, eh? Well, we'll try again." And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty cigarettes to ten." Even as he spoke the smaller leech shivered and dropped on his knee, dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man; "I am worse than the pestilence to the leeches." "It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it." *School Journal.*

A Test for All Smokers. For myself, I wish the smokers would not smoke at all. I think the habit brings in a train of other habits. But the injunction I give to smokers is, test yourself. Find out if you are slave or master. Go for a week without your cigar or pipe. If at the end of the week you are as easy in mind and body, as good-natured, as "well-balanced" as you were, then you have a right to say to me that you were not a slave when the week began. But if you cannot say this, then it is quite time that you could. If you find that you are fretful, nervous, excited, low-spirited, uneasy, because a certain leaf from Virginia or from Cuba has not been rolled up in a certain form and lighted in a certain way, then you find that you are very near to personal slavery. It is quite time that you threw off that slavery, and your test has come none too soon. *Edward Everett Hale.*

SENTENCE SERMONS

What more foul sin among us than drunkenness? *Milton.*
Tobacco besots the nations. *Balzac.*
The ladder of success contains no round of drinks. *Alonzo Rice.*
O thou invisible spirit of wine....let us call thee devil! *Shakespeare.*

Every man who becomes a drunkard becomes so in trying to be a moderate drinker and failing. *John B. Gough.*

The reasonable man has long since agreed that intemperance is one of the greatest, if not the greatest, of all evils among mankind. *Lincoln.*

Be not among winebibbers,
Among gluttonous eaters of flesh;
For the drunkard and the glutton shall come to poverty;
And drowsiness will clothe a man with rags. Prov. 23.20.

All our vices deal with us as cats do with mice—they let us go a little way, and then fix their claws and drag their prey back again. *Alexander Maclaren.*

THE LESSON'S MEANINGS FOR US

The "son" to whom the Wise Man gave his warning against alcoholic drink was still young enough to form a right habit. So are you.

In Japan they take young puppies and feed them on alcohol instead of milk so as to keep them small. "Cats may be dwarfed in the same way, and also boys."

Look not thou upon it, is the best counsel in regard to any temptation. The only safe way is to keep away from every danger. No one can ask honestly or hopefully to be delivered from temptation, as Ruskin says, unless he has himself honestly and firmly determined to do the best he can to keep out of it.

THE LESSON BRIEFLY TOLD

Who has woe, sorrow, quarrels, complaints, wounds and disease? the Wise Man of the Book of Proverbs asks, and then he answers his own question: They that tarry at their wine cup and try new ways of mixing drinks. Wine has a beautiful color, it sparkles and allures, but do thou keep away from it, he exhorts, for attractive as it is on the surface the tooth of the serpent and the sting of the adder lurk within it. He who is under the influence of strong drink sees and speaks strange and dreadful things, and is as helpless and as much in danger as is the one who would attempt to lie down in the midst of the sea or on the top of a mast. On awakening from his drunken stupor he finds himself aching with bruises but has no recollection of his fight; he is such a slave to drink that his only desire is to recover sufficiently to "seek it yet again."

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Total abstinence versus moderate drinking. See "The Fight against Alcohol" in the *Cosmopolitan Magazine* for April and May, '08; "Temperance or Prohibition" by G. Pabst, *Cosmopolitan* for May, '08; "Drunkards and Moderate Drinkers," *American Magazine* for April, '08.

2. Scientific arguments for total abstinence. See "Alcohol and the Individual" by Dr. Henry Smith Williams in *McClure's Magazine* for October, 1908.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. In what lesson of last year did we hear of the attempt made by Sceva, an exorcist, to cast out demons? (Acts 19.14-17.) 2. What did the multitudes mean by their question, verse 23? 3. What did the Pharisees mean by their statement, verse 4? 4. What did Jesus mean by His answer? 5. On what other occasion have we already learned that Jesus knew the thoughts of those before Him? (Lesson XII, First Quarter.) 6. With verse 30 compare Lk. 9.50. How can both statements be true? 7. When did Jesus first refuse to give a sign in proof of His divinity? (Lesson II, First Quarter.) 8. What royal personage desired to see a sign from Jesus? (Lk. 23.8.) 9. On what occasion did Jesus say, Except ye see signs and wonders, ye will not believe? (Jn. 4.48.) 10. Tell the story of the visit of the queen of the south to Solomon.

LESSON VII—MAY 15

GROWING HATRED TO JESUS

Golden Text

He that is not with me is against me; and he that gathereth not with me scattereth. Mt. 12.30.

LESSON TEXT Mt. 12.22-32, 38-42 COMMIT verse 41

22 Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Can this be the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons. 25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man,* and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.

38. Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.

WORDS AND PHRASES EXPLAINED

22-29. See Lk. 11.14-22; Mk. 3.23-27.

22. *One possessed with a demon.* A demoniac, RVm.

23. *The son of David.* The Messiah.

24. *But by Beelzebub.* Since they could not deny the reality of the healing, they ascribed the power that wrought the miracle to the prince of demons.

25. *Every kingdom divided against itself is brought to desolation.* The Jews would recall the later history of their kingdom.

26. *If Satan casteth out Satan.* Satan would not cast out a demon, one of his messengers, verse 24. If this supposition were true, Satan would be guilty of remarkable foolishness. Compare the proverb, "Hawks do not pick out hawks' eyes."

27. *By whom do your sons cast them out?* Compare Acts 19.13-17. "According to a familiar Hebrew idiom, sons are they who are of a kindred disposition. The sons of the Pharisees, people who agreed with them, were exorcists. By incantation and formulæ they attempted to heal the insane. Did they work by

Beelzebub? That, of course, they would not say. But how could they suggest that when Jesus was doing, more effectually, what they did, He was an agent of Satan" (*Allen*)?

28. *Then is the kingdom of God come upon you.* Having proved the absurdity of their claim that He could cast out devils by the prince of devils, the only other alternative is that He has done this in the power of the Spirit of God, therefore is the kingdom of God come upon them.

29. Instead of working in the power of Beelzebub, "the strong man," Jesus had won the victory over him; and was despoiling his house in casting out his demons.

30. *He that gathereth not with me scattereth.* There can be no neutrality in the divine harvest; one either works with Christ or against Him. See p. 206.

31,32. Compare Mk. 3.28-30; Lk. 12.10.

31. *Therefore.* This refers to the sin of the Pharisee which He has proved, verses 25-30.—*Every sin and blasphemy shall be forgiven unto men.* "This promise is, of course, to be limited by the conditions of repentance, etc., elsewhere laid down in the Scriptures, and understood in such a case without being stated" (*Broadus*).—*Blasphemy against the Spirit shall not be forgiven.* "The general drift of these verses seems to be: 'You accuse me of satanic methods in casting out devils. In reality I cast them out by the power of God's Spirit. In substituting Satan for the Holy Spirit you are guilty of blasphemy. And this is the unpardonable sin. It is the lie of the soul'" (*Allen*). See page 205.

32. *Against the Son of man . . . against the Holy Spirit.* As yet Jesus had only indirectly claimed His divinity. "It is impossible that Matthew and Luke (12.10) should here intend to make a distinction between the two Persons of the Godhead, as if it were a venial sin to blaspheme the 'Son.' The distinction is, on the contrary, between Jesus as Man and the divine Spirit working through Him. Invective against the man Jesus may be forgiven; blasphemy against the divine power inherent in Him is unpardonable, because it is blasphemy against God" (*Dalman*). "Blasphemy against the Son of man is pardonable, as being only an instance of a common offence committed by men against each other through misunderstanding of each other's characters and motives. The Son of man is not exempt from the common lot; He is liable to be misunderstood and maligned like other men, and He accepts that as part of His experience. Blasphemy against the Holy Spirit is another matter altogether. It is to speak against Christ, or against any other servant of God, not under misapprehension, but knowing full well that they are the agents of the divine Spirit" (*A. B. Bruce*).—*World.* Age, RVm.—*Neither in this world, nor in that which is to come.* An emphatic way of saying *never.*

38. *Answered him.* His claim to be divine they would have proved by a sign, a miracle.

39-42. See Luke 11.29-32; Mt. 16.4.

39. "The Greek word μοιχαλίς translated adulterous, here means apostate, disobedient, and unfaithful to God" (*Allen*).—*There shall no sign be given to it.* They had already seen signs enough, but they would not believe.—*But the sign of Jonah.* See page 204.

40. See Jonah 1.17. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation, Lk. 11.30. Because of the difference between the words of Matthew and Luke, "interrupting a remarkable identity of language, and occurring in words which are explanatory," it is suggested that these may be the explanatory addition of Matthew, not the very words of Jesus. See page 19.—*Whale.* Greek, sea-monster, RVm.—*The heart of the earth.* Compare *the heart of the seas,* Jonah 2.3.

41. *They repented.* Jonah 3.5.—*A greater than Jonah.* Jesus the Christ.

42. *The queen of the south.* The queen of Sheba, 1 Kings 10.1-13.—*From the ends of the earth.* An oriental expression for *a great distance.*

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

24. *This man doth not cast out demons, but by the Beelzebub, the prince of demons.* These men felt that they had to do with a Man who was in touch with a whole world of unseen powers: and that they had here to deal with something to which ordinary measuring lines were probably inapplicable. And

so they fell back upon "by Beelzebub," and they thereby admitted that humanity without something more at the back of it never made such a Man as that. And I beg you to lay it to heart.

Suppose you had a chain which for thousands of years had been winding on to a drum, and link after link had been rough iron, and all at once there comes one of pure gold, would it be reasonable to say that it had been dug from the same mine, and forged in the same fires, as its black and ponderous companions? Generation after generation have passed across the earth, each begetting sons after its own likeness, and lo! in the midst of them starts up one sinless Man. Is it reasonable to say that He is the product of the same causes which have produced all the millions, and never another like Him? Surely to account for Jesus without the supernatural is hopeless. *Alexander Maclaren,* in *Expositions of Scripture.*

25. *Every house divided against itself shall not stand.* I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall, but I do expect that it will cease to be divided. It will become all one thing, or all the other. *Abraham Lincoln.*

29. *And spoil his goods.* To this end was the Son of God manifested, that He might destroy the works of the devil. 1 Jn. 3.8.

32. *It shall not be forgiven him.* No penitent has ever been rejected for this guilt, for no penitent has ever been thus guilty. *Bishop Chadwick.*

39. *There shall no sign be given.* A sign to prove the spiritual must itself be spiritual. We rightly ask for evidence—but what evidence and evidence of what? We say we would believe in Christ if only we could be convinced—but convinced how? and believe what about Christ? Men have sometimes asked, with an injured air, why they could not be convinced by an unmistakable sign from heaven, why Christ, if He be what He claimed, could not break down by supernatural means the barriers of unbelief; forcibly open the door of the heart and find entrance? What should such an entrance be worth morally? The mere sensuous or intellectual gratification which might come from a sign from heaven would be quite outside the purpose aimed at by our Lord.

Christ was accredited to His generation, not by this or that sign or wonderful work, but by His whole ministry, by Himself, by His life and teaching. He Himself was the sign. If the sign of Jesus will not be to Jerusalem what the sign of Jonah was to Nineveh, would a moment of astonishment at some wonder-working create spiritual certitude? If the sign of Christ will not convince men of the eternal love of God, what sign from heaven will? In asking to be convinced of the spiritual by some impression on the senses, we ask the impossible. A sign to prove the spiritual must itself be spiritual. *Hugh Black,* in *Christ's Service of Love.*

39. *The sign of Jonah.* Jonah was a sign because of his remarkable experience recorded in Jonah 1-2. "So shall the Son of man be a sign" in virtue of His remarkable life's history from beginning to end. Matthew has wished to make this parallelism clear. He has done so by illustrating it from one particular event in the life history of Jonah and the Son of man, in connection with which there was, as it seemed to him, a striking coincidence. He turned to the Book of Jonah and found material for a comparison. Jonah's wonderful story of guidance and preservation culminated in his sojourn in the belly of the sea monster followed by his miraculous deliverance. This, as illustrating his whole unique experience, made him a sign to the Ninevites. He preached to them as one miraculously accredited. The life history of the Son of man culminated in His sojourn in the grave, followed by His miraculous resurrection; this, as illustrating His whole life of wonder and marvel, constituted Him a sign to the men of that generation. Matthew has, of course, rather forced his analogy. Putting aside the fact that Christ lay in the grave only one whole day and parts of two others, he has tried to increase the parallelism by adding three nights, when at the most there were only two. *W. C. Allen,* in *International Commentary.*

40. *Three days and three nights.* Jesus in this context is answering the request for a sign by His hearers. There is, therefore, no necessity for discussing the authenticity or genuineness of the Book of Jonah. Such questions were not discussed outside of the rabbinic schools. Jesus, as far as our records inform

us, never discussed these topics in public or private. We have no evidence that He gave His apostles any instruction upon them. *R. R. Lloyd,* in *Expository Times.*

LIGHT FROM ORIENTAL LIFE

24. *Beelzebub.* Beelzebul is unquestionably the proper form of the name. The name was probably derived from Baal-zebul, the Fly-god of Ekron (2 Kings 1,2,3,6,16), but there is doubt as to the reason for changing the last letter, and for applying the name to Satan.

Flies are often so terrible a plague in the East that we need not be surprised to find one of the forms under which Baal was worshiped to be Baal-zebul, Baal of the fly, or Lord of the fly; the Septuagint makes it Baal-fly. So one of the Greek titles of Zeus (Jupiter) was "he who drives off the flies." It would be very natural for the later Jews to express their abhorrence of the Philistine idol by using his name for Satan. The change of the last letter may have been merely euphonic. *John A. Broadus* in *Commentary on Matthew.*

A Jewish Scribe

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The twelfth chapter of Matthew chronicles four direct attacks or expressions of antagonism to Jesus and His work. The first, the accusation of Sabbath-breaking, was our lesson last week. To-day we see the bitter hatred of the Pharisees. See paragraph 14 in "The Life of Christ," page 30.

After His discussion of the Sabbath question with the scribes and Pharisees, Jesus knew that they were taking counsel against Him, but He left them to their plottings and withdrew into the quieter regions of Galilee. In His avoidance of contentions, of noise, of self-advertisement, of harshness toward the faint-hearted, Matthew sees that He is the One who fulfils the prophecy of Isaiah, the One who was to come as the chosen Servant, the beloved of God, the Hope of the Gentiles, the Judge of all.

Nineveh, referred to in the 41st verse, was the capital of the ancient empire of Assyria. Its ruins lie on the right bank of the Tigris opposite Mosul. The South, from which the Queen came to visit Solomon, is believed to have been the modern Yemen, the extreme southern end of the peninsula of Arabia; her journey from "the ends of the earth" must have consumed several weeks, for it was a camel journey of at least a thousand miles. Assign paragraphs 54-58 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. In the days when the wigwams of the Indians were scattered over our country, there were two pictures on some of the wigwams, one representing the Good Spirit, the other the Evil Spirit. The Indians believed that both spirits were near them, and that they must give themselves to one or the other. Jesus taught that there were two opposing powers in the world, and that every one must decide to which one he would belong, whether to the kingdom of God or the kingdom of Satan. What did He say in the 30th verse? Every one is either for Jesus, or against Him. What class of people were always against Him during His public ministry? Of what did we learn last Sunday that they accused Him? What deed of kindness did Jesus do that is told of in our lesson to-day? What did the people think of One

who could do such a deed? What did the Pharisees say of Him? Do you think they believed this? Why did they say it?

For Older Pupils. You remember that in one of our lessons last year Paul told the Jews of Antioch that they had condemned themselves. It was not his fault, nor was it God's fault. The word of God had been spoken to them, but they thrust it away, and in so doing passed sentence on themselves, judging themselves unworthy of eternal life. To every one God says, "Behold I set before you the way of life and the way of death." The people of Antioch in Paul's time chose the way of death; before them, the scribes and Pharisees in Jesus' time had chosen that way. There is a sin that is unto death, John says in his first epistle. Jesus says this also in our lesson of to-day. What are His words? This sin we speak of as the unpardonable sin. What incident led to Jesus' declaration? When the common people saw that He had given sight and speech and sanity to the man that had been blind and dumb and demon-possessed, they believed the miracle proved Him to be the Messiah, though they expressed their belief in the form of a question, through fear of the Pharisees. The Pharisees could not deny the miracle, yet they would not acknowledge the Doer of it. They ascribed the deed to the agency of the devil, although they knew full well that it was wrought by the divine Spirit in the Son of man. Unholy spirits can be driven forth only by the agency of the Holy Spirit. This was the blasphemy against the Holy Spirit that shall not be forgiven. Not the one remark of the Pharisees, but their attitude and character that was revealed in the remark, their persistent hatred of the Son of man and their determined resistance to Him, in spite of all the evidence that He is the Messiah. It was doubtless to some of these very Pharisees that Stephen, the first Christian martyr, exclaimed: "Ye stiffnecked and uncircumcized in heart and ears, ye do always resist the Holy Spirit." Their continued and wilful resistance of the Holy Spirit that was incarnated in Jesus was their unpardonable sin. They could not be pardoned because they had so persistently hardened their hearts that they could not repent.

LESSON THOUGHTS AND ILLUSTRATIONS

I He that is not with Me is against Me

Two Complementary Sayings of Christ. He that is not with me is against me, declared Jesus to the Pharisees as told by Matthew, and yet to His disciples He once said, He that is not against us is for us, as told by Mark. Can both remarks be true? There are several other such seemingly contradictory sayings in the Bible, for example: Bear ye one another's burdens, Gal. 6.2 and, Each man shall bear his own burden, Gal. 6.5; I came not to send peace, but a sword, Mt. 10.34; and, Peace I leave with you, My peace I give unto you, Jn. 14.27. In each case, the two truths are complementary, true from different points of view. As the Rev. G. H. Morrison says in "Sun-Rise": "The contradictory words of Christ link themselves together into perfect harmony when we go forward in the strength of them. I notice in the engines of our river steamers that there are rods that move backward as well as rods that move forward. A child would say that they were fighting with each other. But though half the engine seems to go the wrong way, there is no question that the ship is going the right way; out of the smoke and stir of the great city into the bays where the peace of God is resting. So with the words of Christ that seem to oppose each other. Make them the driving power of the soul: and the oppositions will not hinder progress, and the contradictions will reveal their unity, and you shall be brought to your desired haven." In "Listening to God," Rev. Hugh Black explains the two sayings of Christ in regard to neutrality toward Him by an illustration. At the time Napoleon meditated an invasion of Great Britain, there were in England a great number of people who sympathized generally with the French Revolution. Imagine, says Mr. Black, that Napoleon actually began the invansion of England. He would issue a proclamation asking those who were in sympathy with reform through revolt, not that they should actually fight against their own country, but that they should remain neutral. Napoleon might well think that he that was not against him was for him. But the British Government, on the other hand,

had the right to expect every citizen to spring to the defense of his country, and to regard him that remained neutral as an ally of the foe, for he that was not for his country was against it.

When the disciples came to Jesus saying, "Master, we saw one casting out devils in Thy name, and he followed not us," Jesus replied, "Forbid him not; for he that is not against us is for us." The man believed that Christ's name had power, if he did not believe Christ. If all had not opposed Christ, but had given Him a fair trial, their neutrality would have been a real serving. When the neutrality became one of hardened indifference, then the attitude of the soul that was not for Christ was against Him. Absolute neutrality is impossible for long.

"There is even still a sense in which our Lord will be for the meantime content with even as little sympathy as neutrality," says Mr. Black. "He asks for impartiality from every human soul. He asks each to consider His claims and even to consider the cost. He desires decision, but not blind decision. He will have no recruits by false pretences.

So spiritually, to give Him His chance, not to foreclose the question, not to shut the door in His face, not to let prejudices darken the mind, to be sympathetically open to His influence—that negative attitude is in some stages accepted.

If we have not accepted Him as Lord and Master, if we have not whole-heartedly given in our allegiance to Him, if we are not unreservedly on the Lord's side, if we have held back our hands from His work and our feet from following Him, it is well to make sure of our real attitude to Him, well to ask ourselves whether our hesitation has been due to want of conviction or due to enmity of spirit. And if we honestly decide that it is not for want of sympathy, if we admit the attraction He has for us, and can justify to ourselves our balance of judgment, it is well for us to remember that neutrality cannot last forever, that soon we must rank ourselves definitely on one side or the other, and that the other truth comes in that he who is not for Christ is against Him."

You cannot be both within and without the Kingdom of God. It is customary in Scotland to let the British flag float from the tower of the castles when their owners are at home. When Mr. Carnegie first took possession of Skibo Castle, he wished to have the Stars and Stripes flung from his tower, for he is an American citizen, but he thought perhaps this would not be pleasing to his Scottish neighbors. He decided to have a flag made that would show the Union Jack on one side and the Stars and Stripes on the other.

Such a compromise is not possible in the spiritual world. Ye cannot serve God and Mammon. You cannot be Christ-centered and self-centered. Pilate found no fault with Jesus, but he was responsible for His fate. On which side do you stand, for Me or against Me, asks Jesus, for there is no neutrality here.

Choose ye this Day whom ye will serve. Choosing means taking one course rather than another; it is not taking both, or neither, or a little of each, or first one and then the other. It is choosing one path and leaving all others.

It is this kind of choice you ought to make now. Now, because it will save so much of your life, and also because it will save you all the regrets and remorse so many people feel to-day over things they did before they chose the highest and best; before they chose to serve Christ.

There was once a horse that ran away in the morning and did not return till the evening. When the master upbraided him, the horse replied: "But here am I, returned safe and sound. You have your horse. "True," answered the master, "but my field is unploughed." If a man turns to God in old age, God has the man, but He has been defrauded of the man's work. And the man himself has been defrauded worst of all, because by his method of life he is nothing, when he might have been a splendid something.

You are at the beginning of life. A beginning always has an end of some kind. Ask yourselves: "What am I beginning to be and to do?" When a man begins to build a house, he has the topstone well in view. Can you afford to build less wisely an immortal life? Condensed from an Address by *James Learmount*, in *Sunday-school Chronicle*.

II The Sign of Jonah

There shall no Sign be given. Then the devil taketh him into the holy

city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

In this temptation in the wilderness Jesus decided once for all that He would not prove His divinity by coming safely through ordeals represented by this casting Himself from the pinnacle of the temple. There is a Jewish tradition that learned rabbis, when opposed in argument, appealed to heaven to endorse them, and that a mysterious voice or echo had then been heard from the sky. Perhaps it was some such "sign" as this that the Pharisees wished when they said, "Teacher, we would see a sign from thee." In Mt. 16.1-4 we read that the Pharisees and Sadducees came, and trying Him asked Him to show them a sign from heaven. Ye know how to discern the face of the heaven, but ye cannot discern the signs of the times; there shall no sign be given but the sign of Jonah, was His answer. The spiritual can not be proved by the material. Then to His disciples afterwards He said, Beware of the leaven of the Pharisees and Sadducees, and reminded them that he who had miraculously multiplied the loaves and fishes because of His compassion for the crowd, needed no special sign to attest His miraculous power.

There is no contradiction between this refusal of Jesus to work a miracle to satisfy the curiosity or whim of a crowd and His reference to His miracles as evidence of His divinity to satisfy John the Baptist's sincere desire to know the true marks of the Messiah. Miracles or "signs" Jesus wrought and they evidenced His power, but their purpose was to relieve and educate and reveal, not to surprise or gratify curiosity-seekers.

The Sign given This Age. The scribe and the Pharisee are still with us. "Establish the credibility of the miracles of Jesus, or, better still, let Him work a miracle to-day, and we will believe," they say. This age is credulous; it hungers to believe the extraordinary. Yet, while it is running after folly, it is blind to the most extraordinary fact, the most stupendous miracle that ever took place.

Here is the sign to-day offered to the skeptic: Once, nearly twenty centuries ago, a young Preacher traveled and taught through the villages and by the wayside in an obscure oriental country. He addressed a subject race, insular in their prejudices, lacking in political genius and in artistic culture. He lived in days calculated to chill the most fervid religous enthusiasm. He was at first ignored and then hated by His own people; the religious leaders became His implacable foes. His work ended in apparent failure, in a death of shame.

But that was not the end. It is strange that the world remembers anything about that young Preacher, but stranger still is the fact that to-day He influences more than half the population of the globe, surpassing all other teachers, more people are under His sway now than the whole world held when He lived. These millions make Him the object of their worship and devotion; in His name they gather regularly all over the world, without regard to language or race.

More than this, this One whom the wise men of His day ignored has been the inspiration of the works of genius and art, of the deeds of heroism, of the lofty endeavors of the world since He died. He has changed the mind, He has changed the appearance of the world; by Him nations have fallen and risen; the humble, the despised, the rejected has become the world's Hero, the mightiest of all the sons of men, the Saviour of His race.

If all the gospel stories could be proved myths and the miracles but inventions, there would still remain the greater, the insuperable miracle of the world's picture of the perfect and all glorious personality of Jesus, and the fact of His pre-eminent power in the world to-day. This is the sign He gives this age, and to this the open mind answers: "Thou art the Christ, the Saviour of the world." Condensed from *Levels of Living* by *Henry F. Cope.*

III Missionary Topic Heathen Appreciation of Christ

The Queen of the South shall rise up in the Judgment with this Genera-

tion, and shall condemn it. In conservative pride of race the Jews hated foreigners. Their belief in one God, which to the spiritual was a proclamation of universal blessing and brotherhood, was to the unspiritual a means of extravagant pride, presumption, and cruelty. Israel was proud of her God rather than true to Him—and there is a vast difference between these states of soul. A few solitary and picturesque figures of foreigners in whom good was found flit across the stage. Such were Naaman and the widow of Sarepta, and such was this queen. They are known to history as persons who *appreciated*. In the time of each of them, Israel was neglecting and undervaluing her own spiritual treasures, and the appreciation shown by these rebuked her. What was it that the Queen of the South traveled to gain? The answer is "wisdom." "Three things," says Edersheim, "are beyond question. She was attracted by the fame of Solomon's wisdom; she viewed that wisdom in connection with the name of Jehovah; and she came to learn." In the text, Jesus Christ contrasts this appreciative queen with His own unappreciative generation. Infinitely more worthy of men's regards than Solomon, He received, in comparison, almost none. "Solomon was wise, but here is Wisdom—and yet He is "despised and rejected of men."

To-day our Christian lands, with their indifference to the divine love and truth, are rebuked by every heathen and by every outcast whose heart melts under a sense of the love and truth he finds in Christ. And the lesson for each one is, that all other matters are unimportant; difference of race, birth, education, endowment, wealth are of no importance at all. One thing is needful, and that is, to value Christ,—to value Him for the supply of our deepest needs; to appreciate in Him the power of God, and the truths of God, and the love of God. *John Kelman,* in *The Expository Times.*

The Indian who tried to be with Christ and against Him. Wakutemani was fifteen years old at the time of the Custer battle, and in that fight acquitted himself as became a warrior. He emerged from the battle and the events which followed a leader among the young wild Indians.

Wakutemani heard about the Bible, and the woman missionary who taught it; but he had little faith in it. He elaborated his decorations; he made more brilliant his paint. He devoted himself more earnestly to the dances which kept alive the savage instincts of his people.

Yet he found himself strangely drawn to the missionary woman, and he heard her teaching again and again, and departed without reply. But one day he came to her, and said: "I will try your way without leaving the old way. I will try both ways at once. Tell me what a Christian ought to do; I will do it. I will also do what an Indian ought to do. And in a year I will follow the way that has satisfied me."

The missionary said, "If you are to be a Christian, you must not drink nor do violence. And you must pray to the Great Spirit to teach you the right way." At his request she taught him to pray, and he prayed daily in his home. But all the time he lived the savage life.

The dances came, and Wakutemani led them. Naked and painted, he sang the old war-songs, and leaped and brandished his weapons, the young braves following him. The drums sounded their monotonous accompaniment; the voices droned, and rose at times in yells; and the savage instincts of the Indians swelled with every dance. At last there came a lull, and Wakutemani stood in the middle of the ring. "I said I would try both ways," he said. "This way does not satisfy me. If any others feel as I do, let them follow me."

Two young braves rose and, dressed in paint and feathers, followed him out of the circle and into the night. They went back to the agency and the mission. "We have tried both ways," they said to the missionary, "and we will follow your way." That was their confession of faith.

They followed in the new way, and found that it satisfied. On every Sunday, in the Standing Rock Agency, a middle-aged Indian stands up in one or another of the little churches and reads from the Bible, and teaches the people how the Great Spirit wants men to live. It is the Rev. Mr. Wakutemani. Of him the young men know that he was a great brave in his youth, and that he tried both ways, and found the way that satisfies. Condensed from the *Youth's Companion.*

We have found Him. For the first time certain Hindus were told that there is a Saviour called Jesus Christ, and they wished to learn about Him.

But the friend who told them this knew no more. Where could they hear about Him? There lived a missionary in a far distant city who could tell them, they learned, and at once they started on foot to find this teacher. They reached the city at evening, and exhausted though they were from their long journey, they went to the mission where he was preaching. As soon as they heard him mention the name of Christ, they cried out in excitement, "Yes, yes, that is His name!" Their joy at finding Him whom they sought was unbounded, and they staid and eagerly learned the wisdom of Christ. Is it possible that people such as these Hindus may "rise up in the judgment with this generation and condemn it"?

SENTENCE SERMONS

Neutrality is iniquity. *F. G. Peabody.*

Some things you reject merely by neglecting. *Hugh Black.*

Neutrals think to tread on eggs and break none. *German Saying.*

It is the sheerest folly to want to know all about Christianity before submitting yourself to it. *J. R. Walker.*

The man who is neither God's nor the devil's, but a little of both, is in even a more dangerous condition than the abandoned sinner; for the latter may "come to himself" out of very disgust with his sin, but the other is just careful enough of consequences or of appearances never to get a wholesome fit of disgust with himself. *H. Clay Trumbull.*

Instead of sitting on the fence and trying to make up your minds as to what Christianity is, God is expecting you to come forth and do some work on earth. *Bishop of London.*

Faith is a conviction of things not seen. Heb. 11.1.

Thou art neither cold nor hot: I would thou wert cold or hot. Rev. 3.15.

Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against...that thoughts out of many hearts may be revealed. Lk. 2.34,35.

How long halt ye between two opinions? 1 Kings 18.21.

THE LESSON'S MEANINGS FOR US

Does it amaze you that those Pharisees of old saw and heard Jesus the Christ and yet were so wilfully blind to His love and goodness? He that hath ears to hear, let him hear, are the words that are needed now as much as then.

He that is not with me is against me. In which great division do we stand? Choose ye this day whom ye will serve.

How shall we escape if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to His will. Heb. 2.3,4.

THE LESSON BRIEFLY TOLD

In amazement the people saw that a blind, dumb, demon-possessed man brought to Jesus was restored by Him to sanity and given the power of sight and speech. Is not He who has such power the son of David, the long-promised Messiah? they questioned, but the Pharisees said, Only as an agent of Beelzebub the prince of demons does this man cast out demons. Jesus knew their thoughts, knew that they did not believe their own statement, and by an argument that appealed to common sense, showed forth its absurdity. Every kingdom, every city, every house that is divided comes to ruin; if Satan casts out Satan he must be divided against himself; how, then, can his kingdom endure? You condemn yourselves, for if I cast out devils by the help of the prince of devils, must not your exorcists cast them out by the same agency? Let them be your judges! But if I cast out devils by the help of the Spirit of God, then must you recognize that the Kingdom of God is near you. Who can enter the house of Satan, the strong man, and spoil his goods unless he is stronger and able to bind him? He that is not with me, is against me; he that is not gathering, saving, with me is scattering, destroying. Therefore, since you charge me with being in league with the devil, I say to you, that every sin and blasphemy may be

forgiven, except the blasphemy against the Spirit. A word spoken against the Son of man is forgivable, but never shall he be forgiven who speaks knowingly against the Holy Spirit, as you have done who have hardened your hearts against the revelation of the Holy Spirit working in Me.

You are acting in accordance with your nature; the lips only utter what the mind thinks; words show the character of the heart as fruit shows the nature of the tree. How can you, being evil, speak good things? The good man produces good things from his good heart, and the evil man evil things from his evil heart. At the day of judgment you shall have to give an account of your words.

Then certain scribes and Pharisees asked Him for a sign, something that would convince them of His mission. But Jesus answered: An evil generation, unfaithful to God, seeks a sign, but no sign shall be given it save that of Jonah the prophet. As Jonah was three days and nights in the sea-monster, so shall the Son of man be three days and nights in the earth. In the judgment, the men of Nineveh shall be a reproach to this generation, for they repented at the preaching of Jonah, and this generation has the preaching of a greater than Jonah. The queen of the south, too, shall reproach this generation, for she came a great distance to hear the wisdom of Solomon, and this generation heeds not Him who is greater than Solomon, Wisdom itself. But the unclean spirit that is driven out of a man returns and finding no one in control of his former abode enters with seven other spirits more evil than himself and takes possession so that the man is worse off than in the first place. Even so shall it be with this evil generation.

While He was speaking to the multitude, He was told that His mother and brethren were waiting outside the house and wished to speak with Him. Even they would oppose Him and bring Him home, for they said, He is beside Himself (Mk. 3.20,21). But Jesus pointed to His disciples and said, Behold, my mother and my brethren! For he that does the will of my Father is my relative. Spiritual relations alone are lasting.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The irresistible logic of Jesus' answers to His opponents.
2. All explanations given to account for Jesus which do away with His divinity are more difficult to believe than the true explanation that accepts His divinity. "The difficulties of faith are small by comparison with those of unbelief, gnats beside camels."
3. The Pharisees had no eyes for the signs of their time: have we for ours?
4. Every house divided against itself shall not stand. A Sunday-school is not a collection of independent classes, each interested in itself alone, but a confederation of classes loyal to the best interests of the school as a whole.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Review what you have already learned about John the Baptist in three earlier lessons. 2. When Jesus learned of the imprisonment of John what did He do? (Lesson III of First Quarter.) 3. What message had the Baptist sent Jesus from his prison and what answer had Jesus returned? (Lesson III of Second Quarter.) 4. When had the people asked John if he were a prophet and what answer had he made? (Lesson II, Second Quarter.) 5. Read the account of John's death given in Mark and Luke. 6. Of what part of Palestine was Herod tetrarch? 7. How was he related to Herod the Great? 8. Which Herod murdered the infants at Bethlehem? 9. Which murdered John the Baptist? 10. Which murdered James the apostle? 11. To which Herod was Jesus sent by Pilate? 12. Did his oath excuse Herod for putting John to death? 13. What judge of Israel made a rash vow which he said he must keep? (Judges 11. 30-35.) 14. When is it wrong to keep a promise? 15. Name four persons or classes of whom Herod was afraid. (Mk. 6.20; Mt. 14.3,5,9.) 16. When did a Pharaoh deal out life and death at a birthday feast as recorded in Genesis? (Gen. 40.20-22.) 17. What expression have we which shows the opinion the world holds of Herod? (It outherods Herod.) 18. Which of the Beatitudes are especially applicable to John the Baptist?

LESSON VIII—MAY 22

THE DEATH OF JOHN THE BAPTIST

Golden Text

He that is slow to anger is better than the mighty,
And he that ruleth his spirit, than he that taketh a city. Prov. 16.32.

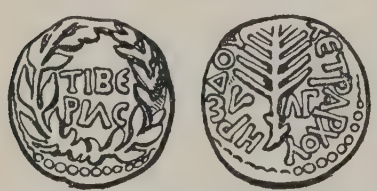
LESSON TEXT Mt. 14.1-12 COMMIT verses 10-12

1 At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet. 6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she should ask. 8 And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist. 9 And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given; 10 and he sent and beheaded John in the prison. 11 And his head was brought on a platter, and given to the damsel and she brought it to her mother. 12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

WORDS AND PHRASES EXPLAINED

1-12. See Mk. 6.14-29; Lk. 9.7-9.

1. *At that season.* An indefinite note of time.—*Herod the tetrarch.* Herod Antipas, the son of Herod the Great to whom the wise-men came, had been tetrach of Galilee and Perea since the death of his father. The word τετράρχης, tetrarch, means the ruler of a fourth part of a kingdom. On the death of Herod the Great his kingdom had been divided among his three sons.



Coin of Herod Antipas It has the Title Tetrarch on One Side and on the Other the Name Tiberias (One of the Cities Herod improved)

2. *His servants.* The Greek word παισὶν means literally boys;. it may have referred to the officers of his household.—*This.* Jesus.—*These powers.* Mighty works, AV. Though John wrought no miracles during his lifetime, Herod thought that he had new powers because risen from the dead, Mk. 6.14. The people also thought this, Lk. 9.7.

3. *Herodias.* The daughter of Herod's half-brother Aristobulus and wife of his half-brother Philip, whom Herod had married after divorcing his own wife, the daughter of Aretas the king of Arabia.—*For the sake of Herodias.* Herodias set herself against him (the Baptist) and desired to kill him; and she could not for Herod feared John, Mk. 6.19,20.

4. *It is not lawful.* It was contrary to the Mosaic law. "Nominally, she had divorced her former husband, but while the Jewish usages of that time allowed a man to divorce his wife for almost any cause, for a woman to divorce her husband was a Roman custom, which they held in great abhorence" (*Broadus*).

5. *He would have put him to death.* Would have yielded to Herodias' importunities.—*He feared the multitude.* He also feared John, Mk. 6.19,20.—*A prophet.* See Mt. 11.9; 21.26. For what the rulers thought of John, see Mt. 21.25-27, 32.

6. *The daughter of Herodias.* And of Philip, named Salome.
7. *He promised to give her whatsoever she should ask.* Unto the half of my kingdom, Mk. 6.23. Compare Esther 5.6. It was customary to richly reward the dancer at a feast.
8. *Being put forward.* Being urged.—*Give me here.* Forthwith, Mk. 6.25.
9. *The king.* The tetrarch was called king through courtesy.—*For the sake of his oaths.* Compare the case of Jephthah, Judges 11.30-35.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

1. *Herod.* In one of his great plays, Shakespeare makes Juliet say to Romeo, "'Tis but thy name that is my enemy. Oh; be some other name!" We understand the feeling. There are "enemy" names in history, which no man would willingly carry to-day. Who has ever dared to name his child after Nero, or Judas Iscariot, or Ananias or Herod? *Frederick C. Spurr,* in *The Christian World Pupilt.*
9. *For the sake of his oaths.*

> It is a great sin to swear unto a sin,
> But greater sin to keep a sinful oath.
> Who can be bound by any solemn vow
> To do a murderous deed? *Shakespeare.*

3. *In prison.* The foundations of the walls of the castle of Machærus all around to the height of a yard or two above the ground, are still standing. As we clamber over them to examine the interior, we notice how small the keep is, exactly one hundred yards in diameter. A well of great depth and a deep cemented cistern with the vaulting of the roof still complete, and—of the most terrible interest to us—two dungeons, one of them deep down, its sides scarcely broken in, with small holes still visible in the masonry, where staples of wood and iron had once been fixed. As we look down into this hot darkness, we shudder in realizing that this terrible keep had for nigh ten months been the prison of that son of the free wilderness, the herald of the coming kingdom, the humble, earnest, self-denying John the Baptist. *Alfred Edersheim,* in *Life of Christ.*

7. *Whatsoever she should ask.* Are we telling our children, not perhaps by direct advice but by the more powerful indirect suggestion and subtle spirit of our lives, to ask in life for wealth, marriage to a fortune, fashion, and pleasure? Are we instilling into them a worldly spirit or a Christlike mind? *Jas. H. Snowden,* in *Scenes in The Life of Christ.*

12. *His disciples came and buried him.* The grave of John was the end of a "school." The grave of Jesus was the beginning of a Church. Why? The only answer is the message which the women brought back from the empty sepulchre on that Easter day. "The Lord is risen." *Alexander Maclaren,* in *The Gospel according to St. Matthew.*

LIGHT FROM ORIENTAL LIFE

6. *The daughter danced in the midst.* We cannot readily determine just how far this act was indecorous on her part. In all eastern countries, women being kept in great seclusion, it has always been considered extremely improper for a woman to dance in public. It is very common to hire dancing-women to exhibit at entertainments (*e. g.,* the Hindoo Nautch-girls), but the business is highly disreputable, and it is commonly taken for granted that they are women of bad character. True, Jewish women lived in less seclusion than women in other Eastern nations, and there are instances of their taking part by songs and dancing in public rejoicings (*e. g.,* 1 Sam. 18-6); but this was considered a religious act (Compare Ex. 15.20; 2 Sam. 6.21), and quite a different thing from taking the place of dancing girls at a feast. The Romans, too, had their dancing girls at entertainments, but regarded it as a disreputable calling. *John A. Broadus,* in *Commentary on Matthew.*

11. *His head was brought on a platter.* It is a weird and ghastly story, but one quite in keeping with the almost grotesquely horrible incidents recorded of

the half-barbarous courts of the East, and even of that of Rome, in this savage age. Herodotus tells the story of the demand made by Amestris, wife of Xerxes, on a birthday festival of her husband, that he should give up the wife of Masistes to her jealous rage, and how, on her persisting he fancied he could not, on that day, refuse. No entreaty of the unfortunate prince could avail for his wife, whom he loved; Xerxes having once commanded her to be given up to her rival. Nor is the grim parallel to the fury of Herodias wanting, for the spearmen of Xerxes were forthwith sent by the frantic Amestris, and they cut her rival to pieces, throwing her in fragments to the dogs. *Cunningham Geikie,* in *The Life and Words of Christ.*

A Charger

Mark Antony caused the heads of those he had proscribed to be brought to him while he was at table, and entertained his eyes a long time with that sad spectacle. When Cicero's head was brought to him he ordered it to be put on the very pulpit where Cicero had made speeches against him. *James Neil,* in *Oriental Customs.*

11. *His head was given to the damsel.* Two generations ago, a singer sang before the khedive, and pleased him so much that he gave her an order on the treasury; but the sum on the check was so enormous that it staggered the treasurer, and he delayed payment for the moment. The singer, with Herodias-like skill, returned to the khedive and upbraided him. His Highness then doubled the amount, and ordered immediate payment, with threats against the disobedient official; but shortly afterwards "Ismaiel" fell, fled, and died in banishment, as Herod Antipas, of this lesson, had done eighteen centuries before. *Mrs. Ghosn-el-Howie,* in *Sunday School Times.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Chapter XIII of Matthew's Gospel gives many of Christ's parables. The study of this chapter is postponed in our scheme of lessons until after chapters XIV and XV are studied.

Our first two lessons of the year showed us John the Baptist preaching in the Wilderness of Judea a gospel of repentance and punishment, and baptizing in the Jordan. Five Sundays ago, in our lesson from the eleventh chapter of Matthew, we learned that from his prison John sent his disciples to ask Jesus whether or not He was the Messiah. To-day we learned why John was imprisoned, and the manner of his death. The account is given by Matthew incidentally, in explanation of the reason that Herod wished to see Jesus and the reason that Jesus left for "a desert place apart," verse 13. "Christ is the sole theme of the Gospels, and all others are visible only as His light falls on them."

John was probably imprisoned for a year before his death. Machærus, his prison according to Josephus, was a fortress on the Moabite plateau overlooking the Dead Sea. See Dr. Edersheim's description of the ruins, page 213. When Herod divorced his wife, the daughter of Aretas, the king of Arabia, she was sent at her request to the Castle of Machærus, whence she escaped to her father, who, to avenge her, declared war against Herod. Herod, with Herodias his new wife, went to Machærus to meet him, and was therefore here, it is believed, when his birthday was celebrated. According to Mark and Luke, it was during the preaching tour of the twelve (Lesson II of this quarter) that Herod heard of Jesus. Assign paragraphs 172, 59-62 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. In the western part of our country a small missionary gathering was startled one evening by the entrance into the church of a band of Indians. The Indians tore up the Bibles and then set fire to the church. Said their chief afterwards to the missionary: "From that night onward I dreaded the Spirit of God. Out on the ocean, or where the snow peaks looked over seas, there the Spirit of God followed me, and I was afraid. When I hunted among those peaks the Spirit of God hunted me." The Indian chief was led by his conscience, which he called the Spirit of God hunting him, to seek

and find the Saviour. Herod, who ruled in Galilee during the life of Jesus, was hunted, too, by the Spirit of God because of a great crime he had committed, but, unlike that chief, he did not heed the warning. What was his crime? When news reached him of the wonderful deeds of Jesus, who did his conscience make him think Jesus was?

For Older Pupils. One night shortly before the troops returned north from the Civil War the officers of an army corps met for a "grand re-union." A long account of the night's celebration is given by W. O. Stoddard in *The Christian Endeavor World.* Revelry ran high, stories were "swapped," the supply of liquor was abundant, and the room was blue with smoke and hilarious with laughter. "Come, Harry, pipe up, old fellow; give us one of your best," was the insistent demand made to one of the jovial company who had a magnificent tenor voice. The noise ceased as Harry's fingers on the piano played Franz Abt's melody, "When the Swallows Homeward Fly," and then instead of the expected words his surprised listeners heard him begin Charles Wesley's hymn—

Jesus lover of my soul,
Let me to Thy bosom fly.

What a scene for such a song! thought one after another as he looked around the room. One rough cavalryman seized an armful of bottles and creeping on tiptoe to the window threw them out. Others followed his example as Harry continued his song, till not a sign of liquor was left in the room. The feast ended with solos and choruses of religious songs, and the men went thoughtfully away.

In a palace-fortress east of the Dead Sea, Herod the tetrarch towards the end of his long reign was celebrating his birthday with wine and revelry. Some new excitement was wished, and instead of a song a dance was called for. The dancing led to a rash vow, the vow to a murder, and the murder to remorse.

LESSON THOUGHTS AND ILLUSTRATIONS

I The Goad of Conscience

Herod's Conscience. Herod heard about Jesus and His mighty works, and he said, John the Baptizer is risen from the dead, and therefore do these powers work in Him. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. But Herod, when he heard thereof, said, John, whom I beheaded, is risen. In this account from Mark's Gospel, the words "whom I beheaded," are significant. Herod's crime colored Herod's thoughts. The face of the prophet whom he beheaded ever haunted him. Persius, a Latin poet who lived during the time of Herod, says that at a later banquet a boiled fish served on a red platter seemed to him the severed head of John the Baptizer.

God Upheaves the Soul as well as the Ocean. Man is compelled to repeat to himself things he desires to be silent about, and to listen to what he does not wish to hear, yielding to that mysterious power which says to him, Think. One can no more prevent the mind from returning to an idea than the sea from returning to a shore. With the sailor this is called the tide; with the guilty it is called remorse. God upheaves the soul as well as the ocean. *Victor Hugo.*

Conscience is ever on the watch. An eastern legend tells of a wonderful ring that a great magician presented to his prince. The ring was studded with priceless gems, and possessed one peculiar and valuable property: when the prince was good the ring was comfortable to wear; but whenever he cherished an evil thought or did any wrong, then the ring suddenly contracted and pressed painfully upon his finger. Such a gift God has given in our conscience. Conscience is the sentinel of the soul, ever on the watch to warn us against the stealthy approach of the great enemy.

Going through one of the large factories in London where a good deal of inflammable material is used, I was shown the precaution taken against an outbreak of fire. At intervals along the roofs are fitted tiny sprays. When the temperature of the room rises to a certain height, these sprays send forth a chemical preparation which would put out any fire, and at the same time

a gong gives the note of alarm. The moment the region of risk is approached, the note of warning is sounded. So it is with conscience. It not only urges us to do the right and shun the wrong, it also warns us at the first approach of sin. *E. Clowes Chorley,* in *The Wesleyan Methodist Magazine.*

What can soothe the Stinging Lash of an Offended Conscience? You remember that episode in the history of Robert Bruce of Scotland—how, when he was pursued by his English opponents, they liberated his own pack of bloodhounds upon him, in order to overtake him in his flight to the rocky fastnesses whence he betook himself. His little, faithful band were filled with apprehension, as well for their own lives as for the life of their sovereign. Bruce was undaunted, for he knew every foot of the country. He came to a stream, plunged boldly in and his followers with him, swam down some distance from the direct line of pursuit, and regained the other bank. The bloodhounds, baying after their master whom they were ignorantly pursuing, came to the river bank, but the water had broken the scent, and they stood there baffled; so Bruce was free for that time at least.

It seems to me that conscience is like a pack of baying bloodhounds. Oh, the remorseless pitilessness, the memory of sin, which comes chasing and dogging our footsteps! There is a stream into which we may plunge. For the precious Blood, the Blood which "speaketh better things than the blood of Abel," the Blood which—I say it reverently—for ever breaks the scent, baffles conscience, baffles memory, and proclaims us pardoned, cleansed, and forgiven! Bring thy sin into the presence of Jesus, and there is but one thing the Lord can do with it and with thee. *J. Stuart Holden,* in *Supposition and Certainty.*

II Moral Courage

The Courage of John the Baptist. A court-chaplain three centuries ago told a German prince, as John the Baptist did Herod, that it was not lawful for him to have his wife. The prince paid no heed to his words, and gave orders that he should never again be admitted to the castle. The chaplain announced from his pulpit that he should excommunicate one of his church members whom he had warned if he did not give up his sin. The prince said nothing. The week following the chaplain publicly reported the sin of the prince and excommunicated him. On leaving the church the chaplain was seized by soldiers and imprisoned. The next day the prince appeared with his soldiers and court executioner, and told the chaplain to prepare for death. "Your majesty, I am ready," quietly answered the prisoner, and throwing open his frock disclosed a shroud. "I knew what to expect, and am prepared." Such undaunted courage overcame the prince. He spared the chaplain's life and renounced his own sin.

Like this prince, John the Baptist was prepared for whatever fate might befall him. He was no reed shaken by the wind, but was immovable in his conviction of what was right, and wholly without fear of man. Like a trumpet his voice had summoned the people to repent of their sins. The self-righteous Pharisees he denounced as a "generation of vipers," and the wickedness of "King Herod" he censured as freely as he did that of Herod's lowliest subject. John was a second Elijah, a man with a mission. His intense convictions, his complete engrossment in his work and consequent self-forgetfulness in a pre-eminently self-seeking age, and his uncompromising denunciation of the evils of his time, show the fearlessness of the prophet. "A prophet? Yea, I say unto you, and much more than a prophet."

Another Moral Hero.

> What! shall one monk, scarce known beyond his cell
> Front Rome's far-reaching bolts and scorn her frown?
> Brave Luther answered: "Yes"; that thunder's swell
> Rocked Europe, and discharmed the triple crown. *Lowell.*

The Cowardice of Herod. Four times we hear of Herod's fear of what others would say or think of him if he did what he knew to be right. For fear of Herodias, he imprisoned John; for fear of John himself, he kept him safe when Herodias desired to kill him (Lk. 6.20); for fear of the multitude

who counted John a prophet, he did not put John to death when he himself wished to yield to Herodias' demand (Mt. 14.5); and for fear of them that sat at meat with him, he kept his wicked oath and ordered John beheaded.

Many people to-day are moral cowards because they are afraid of what other people may say. Said Commander Wainwright, of the Naval Academy: "The ordinary American lad requires no training to induce mere physical courage. It is the more rare characteristic, which may be termed mental courage, and which includes moral courage, that requires thorough training to develop it." The lad who has not the courage of his convictions because he is dominated by his fear of what others may say, is guilty of mental and moral cowardice.

In the words of Phœbe Cary:—

Here's a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.
Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says "No!"

How Moral Cowardice may be overcome. Physical cowardice all of us do not have; indeed, it is rarer than we think. But moral courage is another thing. To dare to do just what we know we ought to do, without being in the least hindered or disturbed by the presence of men who, we know, will either hate or despise or ridicule us for what we are doing, that is rare indeed. Many think they have it till the test comes. Why, there is in this community to-day an amount of right conviction which, if it were set free into right action by complete release from moral cowardice, would be felt through the land.

Cowardice wrings the foul and profane word from the lips that hate it while they utter it. Cowardice stifles the manly and indignant rebuke at the piece of conventional and approved meanness of the college or the shop. Cowardice keeps the low standards of honor traditional and unbroken through generations of boys. Cowardice holds the young Christian back from the frank acknowledgment of his Lord.

"I will walk at liberty because I keep thy commandments." O those great words of David! What an everlasting story they tell of the liberty that comes by lofty service. They tell of what the young people need, at the very outset of life, to save them from cowardice. Not by despising men will you cease to fear them. People's worst slavery very often is to the things and people that they despise. Only by loving God and fearing Him with that fear whose heart and soul is love; only by letting Christ show God to you so that you must see Him; only so shall you tread your cowardice under your feet and be free for your best life. *Phillips Brooks.*

III The Success of Defeat

How to estimate Defeat and Victory. The wording of our topic is that of Dr. Maltbie D. Babcock. Many years ago at a convention of the Maryland Christian Endeavor Union, Dr. Babcock gave an address on this subject. He knew that young people are full of ambition and hope of success, but he knew, too, that there is a failure that is a success just as there is a success that is a failure. Said an anonymous letter writer in the New York Sun: "I was once a very poor boy, and now I have a large fortune. But when I think it over, I am only ashamed of my success. If I could get the better of an associate or a customer or an employee, I did. Anything that I could do to advance my own interests I counted good business, and I did it. I would give all that I possess to-night, if I could say: I have done no man wrong." That success was failure.

We see in Herod the defeat of success, and in John the Baptist the success of defeat. John's life and death were only of passing interest in Herod's career; Herod's life and death are now only of passing interest in connection with John the Baptist's life and of the One he heralded.

"The failures of some men are eternities beyond the successes of others,"

says George Macdonald. Of how many Bible heroes is this true! At the call of God, Abraham left Ur of Chaldea to found a great nation in Canaan, but he died without seeing the promise fulfilled. Moses led the chosen people across the Red Sea and labored with them during long years in the wilderness, but he died without entering the Promised Land; John the Baptist preached repentance and amendment of life, and was beheaded in a dungeon in his prime without seeing the result of his labors; Jesus the Christ died on the cross and His enemies counted His life a failure. "Christ knew throughout His ministry that the immediate end would be God-ordained defeat; and Christ's strongest recorded temptation was to turn aside from the assigned path that led to defeat and enter upon a course that should offer earthly conquest. He chose the victory of defeat with God, instead of the worse defeat of seeming success."

Many a forlorn failure as man judges has been a splendid success as God judges. What Christian would not rather have been John in his dungeon than Herod on his throne?

The Right shall prevail. I remember a remark made by an English newspaper during the Indian Mutiny. The soldiers who mutinied were blown to pieces from the mouth of guns. The remark made was: "You may blow men, but you cannot blow ideas, to pieces from the mouth of a cannon." And it is ideas that rule the world. The truth represented by John, perhaps, gained by his death. It is only when men die, that the power which they possessed is felt by other men. While they lived, there was a kind of personality about them, that imprisoned and hampered the pure spirit of truth which they represented. Only when they themselves are removed, is the truth set free—the pure, true humanity or true godliness—and it breathes out and is felt in its universality and beauty by mankind. *A. B. Davidson,* in *The Called of God.*

O great is the hero who wins a name;
But greater, many and many a time,
Some pale-faced fellow who dies in shame
And lets God finish the thought sublime. *Joaquim Miller.*

Who are Life's Victors?

Speak, History! who are Life's Victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of the day?
The martyrs or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges or Socrates?
Pilate or Christ? *W. W. Story.*

SENTENCE SERMONS

Conscience is God's whisper in man's soul. *N. D. Hillis.*

He who fears God will fear nothing else. *F. W. Robertson.*

We are led by fear as the bear is led by the ring in the nose. *Charles Wagner.*

Escape from self is better than escape from lions. *Syrian Proverb.*

Most people dread far more the social frown which follows the doing of something conventionally wrong, than they do the qualms of conscience which follow the doing of something intrinsically wrong. *Herbert Spencer.*

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do: give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start! *Phillips Brooks.*

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God. Ec. 5.2.

Be thou faithful unto death, and I will give thee a crown of life. Rev. 2.10.

THE LESSON'S MEANINGS FOR US

Let the evening's amusements be such as will bear the morning's reflections. *T. Edwards.*

One should make promises deliberately, not rashly.

It is always right to break a promise which it would be at all wrong to keep.

The wisest thing to do in trouble is to follow the example of John's disciples, and go and tell Jesus.

Fear of man is the end of wisdom, as fear of God is the beginning.

We are doing now the deeds whose remembrances will be sweet or bitter, for, as Dr. Maclaren says, there is a resurrection of deeds as well as of bodies, and our buried badnesses will front us again.

THE LESSON BRIEFLY TOLD

As the fame of Jesus spread, various were the conjectures in regard to Him; some said He was Elias, others, that He was one of the prophets. When Herod heard about Him he said to his servants. "This is John, whom I beheaded; he is risen from the dead, and therefore do those powers work in him." No wonder the memory of his foul murder haunted Herod! John had boldly told him that it was not lawful for him to have Herodias his brother Philip's wife, and he had yielded to Herodias' demand and had John imprisoned. Herod feared to kill John because of the multitude, who believed him a prophet, but Herodias plotted his death. The opportunity came when Herod held a birthday feast. Her daughter Salome danced before the guests and so pleased the king that he promised to give her whatsoever she wished. The girl flew to her mother for counsel. Revenge was sweeter than any gift of jewels or palaces, and she bade Salome ask the head of John the Baptist. "Straightway with haste" the daughter did her bidding. Herod shrank from this hideous demand, grief and remorse seized him, and then because of his oath and from fear of the ridicule and criticism of his guests, he gave the command to the executioners. The gory head was brought upon one of the golden dishes that graced the table and given to Salome, who carried it triumphantly to her mother. John's disciples came and carried away his body. After burying him, they came and told Jesus.

The ministry of John had been short, only two years in duration, but he had finished his course, he was ready to die a martyr's death. "Above the bravest of the servants of the race," says Doctor Herron, "the messenger of the Messiah rises in solitary grandeur, like one of the majestic peaks God lifts above the Sierras and clothes with the clouds. He was true to the greatest and most perilous trust that God had ever imposed upon a man. He stood undaunted amidst the mightiest temptations that had ever beset a man's loyalty and faith. He marks the highest reach of human unselfishness."

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The training of the conscience. See "The Passing of the New England Conscience" in *Harper's Weekly* for Dec. 19, '08, and "Editor's Easy Chair" in *Harper's Magazine*, Sept., '07.

2. False standards of honor.

3. Does this age say, like the generation whom Isaiah denounced, Speak unto us smooth things?

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Why did the disciples especially need an opportunity to talk with Jesus? (Mk. 6.30,31.) 2. How did Jesus meet the intrusion of the multitude? (Mk. 6.34; Lk. 9.11.) 3. What does the word *compassion* mean? 4. Read Jesus' discourse on the Bread of Life in Jn. 6.22-35. 5. What did Jesus mean by calling Himself the Bread of Life, in our Golden Text? 6. When did Jesus refuse to work a miracle to provide bread for Himself? (Lesson II, First Quarter.) 7. Why was it right for Him to multiply bread for the multitude when He deemed it wrong to create bread for Himself in the wilderness? 8. What other miraculous supplies of food are recorded in the Bible? (Ex. 16.11-18; 1 Kings 17.2-6; 17.8-16; 19.4-8; Jn. 21.4-13.) 9. Read the four accounts of the feeding of the five thousand—Mt. 14.13-21; Mk. 6.30-34; Lk. 9.10-17 and Jn. 6.1-14—and write an account containing all details.

LESSON IX—MAY 29

THE MULTITUDES FED

Golden Text

Jesus said unto them, I am the bread of life. John 6.35.

LESSON TEXT Mt. 14.13-21; 15.29-39 (Print 29-39) COMMIT verses 19, 20

29. And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way. 33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude? 34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. 35 And he commanded the multitude to sit down on the ground; 36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. 37 And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. 38 And they that did eat were four thousand men, besides women and children. 39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

WORDS AND PHRASES EXPLAINED

13-21. This is the only miracle recorded in all four Gospels. See Mk. 6.32-44; Lk. 9.10-17; Jn. 6.1-14.

13. *When Jesus heard it.* The news of the Baptist's murder, verses 1-12.—*To a desert place apart.* It was covered with grass, verse 19. The Greek word ἐρῆμον refers to a place where there are few people, and is well translated *lonely* in the Twentieth Century New Testament.—*On foot.* By land, RVm.

14. *He came forth.* From the boat. He went up into the mountains, and there he sat with his disciples, Jn. 6.3.—*Healed their sick.* He welcomed them, and spake to them of the Kingdom of God, and them that had need of healing he cured, Lk. 9.11.

15. *Even.* The first evening, between three and six. The day was far spent, Mk. 6.35.—*The disciples came to him.* According to Jn. 6.5-9 Jesus put Philip to the test by asking him where they might buy bread for the multitude; Philip replied that it would require two hundred shillings' worth of bread, and Andrew reported that a lad had five barley loaves and two fishes. It was doubtless after this conversation that the disciples came to Jesus and asked Him to send the people away.—*The place is desert.* The place is without villages.—*The time is already past.* The time for eating.

16. *Give ye them to eat. Ye* is emphatic in the Greek.

19. *Sit down.* Greek, *recline,* RVm.—In ranks, by hundreds and by fifties, Mk. 6.40.

20. *That which remained over of the broken pieces.* Not the fragments left by the multitude, but the broken pieces not distributed. He saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost, Jn. 6.12. The five loaves and two fishes had been more than enough for all.

15.29-31. Compare Mk. 7.31-37. See Historical Background, third paragraph.
29. *Departed thence.* See Mk. 7.31 and the Geographical Background.
30. *Maimed.* Crippled, deformed.
31. *They glorified the God of Israel.* Most of the people of the Decapolis (or Ten Cities), near by were Gentiles.
32-39. See Mk. 8.1-10.
32. *I would not.* I am not willing to.—*Haply.* Perhaps.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

13. *He withdrew to a desert place apart.* Give your soul a chance. "I know that father will not go to heaven," a little girl said; "he will never be able to leave the shop." Leave the shop sometimes and the office and the factory and the dock and the exchange, and the drudgery of household duties and the rush of the crowded city. "Come ye out into the plain, and I will talk with you there," saith the Lord of Hosts. "Come ye by yourselves apart, and rest awhile," says the Good Physician to our souls. Come and hear the angel speak. *Charles F. Aked,* in *The Courage of the Coward.*

14. *He had compassion on them.* The general attitude towards the multitude in Christ's day was harsh and scornful. All the splendid intellectualism of Greece existed for the favored few; beneath that glittering edifice of art and letters lay the dungeons of the slave. It was the same with Rome; it was an Empire of privilege, in which the multitude had no part. Jewish society was built after the same pattern, except that with the Pharisee the sense of religious superiority bred a kind of arrogance much more bitter than that which is the fruit of intellectual or social exclusiveness. *W. J. Dawson,* in *The Empire of Love.*

19. *He took the five loaves and two fishes.*

Not by strange, sudden change and spell,
Baffling and darkening nature's face;
Thou takest the things we know so well,
And buildest on them Thy miracle,—
The heavenly on the commonplace. *Susan Coolidge.*

LIGHT FROM ORIENTAL LIFE

17. *Five loaves and two fishes.* Barley bread was so coarse that it was given to Roman soldiers only as a punishment, but it was the customary food of the poor in Palestine and therefore of Jesus and His company of disciples. The loaves of bread were very thin, round or oval in shape (the Arabs at the present day have the same "circles of bread"), and they were always broken, never cut. The fish were not fresh, but dried. The Greek word translated fish may be used for anything eaten with bread as a relish. "When the fellahin are on a journey or at work in the fields, they content themselves with dry bread eaten with a few figs, raisins, or dried fish," says Mr. Wilson. "The midday meal of a middle class house in Jerusalem in the first century consisted of fish from the lake, locusts baked in flour, or honey, onions, and meat. For desert the cheapest fruits were grapes and figs. The poor had to live more moderately. The lake fishermen, in particular, rarely tasted meat; bread, hard boiled eggs, and the produce of their fishing, with locusts and water, formed the staple of their food."

Loaves of Bread Found at Pompeii

19. *He blessed.* Having given thanks, Jn. 6.11. It was a Jewish custom to give thanks at the beginning of a meal. The words usually spoken were: "Blessed be Thou, O Lord, our God, the King of the world, who produced bread out of the earth."

14.20. *Twelve baskets.* 15.37. *Seven baskets.* Two different words are used in the Greek in these two verses. The first Greek word is κόφινοι, and means the basket, or wallet, slung from the shoulders, in which the Jew carried his

food when traveling, that he might avoid eating food prepared by others which might be "unclean" according to Jewish regulations. Because of this custom, the Romans called the Jews "basket-carriers." The second Greek word is σπυρίδες, and means a much larger basket than the one carried on a journey, what we call a hamper. It was in such a basket that Saul was let down over the wall of Damascus, Acts 9.25. In all four Gospels the word κόφινοι is used in relating the feeding of the five thousand, and both Matthew and Mark (the only ones who give the account) use the word σπυρίδες in relating the feeding of the four thousand.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The disciples of John the Baptist came and told Jesus of the murder of their master, and Jesus then withdrew from the territory of Herod to a desert place apart. The death of John marked a crisis in the life of Jesus. The Pharisees were emboldened to hasten their purpose of putting Him to death by the failure of the people to protest at the death of one whom they regarded as a prophet. He who had not saved His herald from death could not be the One the people had thought destined to save the nation from its enemies. After the miracle of feeding the five thousand, John tells us, the people wished to take Jesus by force and make Him king, but from that time onward His popularity began to wane. He resolutely set His face toward Jerusalem and Calvary.

From Mark we learn that the twelve apostles had just returned from their mission throughout Galilee (lesson II). They were greatly wearied, and they had just experienced the shock of hearing of John's death. Their need of rest was an additional reason for going to a desert place apart from the crowd. But it was the passover season (Jn. 6.4), and the crowds on their way to Jerusalem followed Him on foot around the lake, and deprived them of their wished-for rest. See paragraph 17 in "The Life of Christ," in the Introduction.

Scholars disagree as to whether or not the two recorded miracles of feeding the multitude were one and the same. The number fed differs; in the first case five thousand; in the second, four thousand: the amount of food used differs; in the first, five loaves and two fishes; in the second, seven loaves and and a few small fishes: and the amount of broken pieces remaining differs; in the first, twelve smaller baskets full; in the second, seven larger baskets full. In Mt. 16.9,10, Jesus refers to two distinct miracles.

Jesus crossed the Sea of Galilee to its northern shore, which was within the tetrarchy of Philip. It was called desert because sparsely inhabited. The place where the five thousand were fed was near villages (verse 15) and the city of Bethsaida (Lk. 9.10), thought to be Bethsaida Julias east of the Jordan perhaps a mile above its mouth. The date was April, 29.

From there Jesus and His disciples re-crossed the lake to the plain of Gennesaret (14.34), thence they went northward to the region of Tyre and Sidon (15.21), then eastward and after crossing the Jordan went south to the region of the Decapolis. The feeding of the four thousand took place somewhere on the southeastern shore of the lake, though the location of neither Magadan nor Dalmanutha (Mk. 8.10) is known. It is possible that Dalmanutha may have been the modern El Delhermiyeh, a mile north of the mouth of the Yarmuk.

Assign paragraphs 72, 75, 153, 63-65 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Doctor Lyman Abbott has given us this beautiful parable about the acorn:

"I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: 'By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men

across the Atlantic.' 'O foolish little acorn, wilt thou be all this?' I ask. And the acorn answers, 'Yes; God and I.'"

This parable teaches the same truth that our lesson of to-day teaches; that by the aid of divine power very small means may accomplish very great results.

For Older Pupils. When Jesus sent the twelve disciples on their first independent mission, what did He tell them to do? How eager they must have been on their return to tell Him what success they had had! But the multitude that thronged Him made confidential talk impossible. Have you noticed how often we meet that word *multitude* in the Gospels? It occurs forty-nine times in Matthew's Gospel alone. The multitude was always thronging Jesus. "They followed Him like a halo round the sun, from the crowded inn in Bethlehem to the crowded Mount of Sacrifice." The disciples at this time "had no leisure so much as to eat," and tenderly their Master said to them, "Come ye yourselves apart into a desert place and rest awhile." That message is needed to-day by many of His followers. Said a devoted Christian worker: "The world was in need of a Saviour. He came. He saw the work that He had to do for all the ages to come, and He knew that it had to be done in three short years. Yet in those three years He never was hurried. He had time to love His friends and be happy with them, to go apart to the mountains, to be alone by the sea, to listen quietly for God's voice everywhere."

Where did Jesus go with His disciples? Why did they not gain their needed rest and quiet? What must the intrusion of the crowd have seemed to the disciples? How did it seem to their Great Teacher? To Him a crowd was always an opportunity.

LESSON TOPICS AND ILLUSTRATIONS

I Do the Impossible

"All God's Biddings are Enablings." They have no need to go away; give ye them to eat, were the words of Jesus to His disciples, and they had five loaves and two fishes with which to feed the more than five thousand people! Shall we go and buy two hundred shillings' worth of bread, and give them to eat? they questioned (Mk. 6.37), but Jesus only directed them to make all sit down by companies on the green grass. To doubting Thomas, at least, it must have seemed ludicrous to turn from the waiting people as they sat in ranks, by hundreds and by fifties, and look upon the scanty supply of five flat loaves and two small dried fishes! Give ye them to eat was a command to do the impossible, judging by human standards. With men this is impossible; but with God all things are possible. The disciples unaided by divine power could not have fed the five thousand, but with divine help it was proved possible. The command to do the impossible contained the assurance of His help with whom all things are possible. There was a wonderful man to whom an impossible task was given, that of bearing God's name before the Gentiles and kings and the children of Israel. He was a great man, but he was chosen for a task that unaided he could not have accomplished. Yet he did accomplish it, for, as he said when he told the story of his life work, Unto him was this grace given, to preach unto the Gentiles the unsearchable riches of Christ. With this grace, the impossible becomes possible.

The mighty Egyptian obelisk was being placed in front of St. Peter's at Rome. A great calamity threatened the thousands of men and horses engaged in the difficult task of moving it, for the ropes were about to snap. The pope had ordered perfect silence, but a sailor, seeing the imminent danger, called out, Drench the ropes with water. The ropes were drenched, their fibre lost its brittleness, and the obelisk was placed in safety. Thus human lives are enabled to bear the strain of great tasks assigned, for their moral fibres are strengthened beyond the point of breaking by being drenched with strength-giving power through fellowship with God.

What Rikki-tikki-tavvi did. Of course you know all about Rikki-tikki-tavvi, the mongoos of "Jungle Tales" fame. A magazine writer tells a remarkable story of what one real mongoos did in India. He was lying ill on his cot one day when this little fellow entered the room. He describes him as a

little, sharp-nosed, bright-eyed creature, looking something like a rat and something like a squirrel. He threw him pieces of banana and biscuit that had been brought for his luncheon, and the mongoos became quite friendly. Then the invalid fell into a doze, and when he awakened he was horrified to see creeping toward him from the veranda, coil after coil, a huge hooded cobra, the deadliest snake in all India, more than seven feet long and as thick as a man's arm. It reach the foot of the cot and was rearing its horrid, spotted head when the man, who was paralyzed with fear, heard the "skirr" of tiny feet across the floor, saw the brave little Rikki-tikki-tavvi hesitate a second, and then rush at the huge cobra like a tiger, and bite him. Again and again he attacked and bit the cobra, skilfully escaping the cobra's attempt to strike, until he won the battle and his huge foe lay dead. In attacking that huge creature did not the little mongoos venture upon a fight that it would not seem possible he could win? Shall we always ask for only easy things to do? Shall we be unwilling to attempt what seems to us great and difficult?

Leaning on One's Necessities. An acquaintance noted with surprise Mrs. Alice Freeman Palmer's ability to remember all her Wellesley girls, and remarked to her, "That is something I never could do." "Oh, yes, you could," she replied, "if you had to. It is simply that you never had to do it. Whatever we have to do we can always do." This quiet confidence in the ability to do what needs to be done Professor Palmer calls one of the secrets of her power. "She leaned on her necessities," he says, "instead of letting herself be broken by them." And the reason she could lean on her necessities was because she also leaned on God.

A Poem Worth Learning.

I who tremble, lift this burden?
My lips stammer forth this song?
My heart, fainting, cheer this people?
My feet, stumbling, lead this throng?
My hands, skilless, work this healing,
My eyes, dim, this vision see?
My ears, dulled, still catch this music?
My hope, failing, valiant be?—
My faith, trusting, claims this promise,—
All things, through Him, I may do. *Belle Sparr Luckett.*

II I am the Bread of Life

The Meaning of the Miracle. The miracle of feeding the five thousand is told by all the Evangelists, but John alone tells its true meaning. The multitude saw in the miracle only Jesus' power to satisfy their physical hunger. They followed Jesus to Capernaum, and Jesus said to them, Verily, verily I say unto You, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the food that perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you ..., I am the bread of life. Jesus wished them to see in the miracle of the multiplied barley loaves and fishes a sign that He was able to give them spiritual food as well. Give us this day our daily dread, we pray, but we need also to pray for our daily spiritual food. I am the bread of life; by this Jesus claims the power to satisfy and sustain the soul life. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. As the old Norse King Utgard was wont to offer guests a drinking-horn that could never be emptied because one end of it rested in the ocean, so Jesus offers an inexhaustible source of food and drink. He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst.

To feed on Christ is to get His Strength into us to be our Strength. You feed on the cornfield, and the strength of the cornfield comes into you and is your strength. You feed on the cornfield and then go and build your house, and it is the cornfield in your strong arms that builds the house, that cuts down the trees, and piles the stone, and lifts the roof into its place. You feed on Christ and then go and live your life, and it is Christ in you that

helps the poor, that tells the truth, that fights the battle, and that wins the crown.

But what is this strength of Christ that comes to us? There can be only one answer: It is His character. There is no strength that is communicable except in character. It is the moral qualities of His nature that are to enter into us and be ours because we are His. *Phillips Brooks.*

Feed your Soul upon God's Word. You cannot live by work in the physical realm unless you have proper food and air. If you will find me man, woman or child who is neglecting the study of the Word of God, I will show you arrest of spiritual development. No other means to growth can take its place. You can no more develop Christian character by service without prayer than you can make the thundering locomotive run along the track unless you feed its fires. I beseech you, steep your spirit in the letter of the Word of God, and then its spirit shall dominate your spirit. Give time to study it diligently. Begin no day without some verse, or chapter, or book—I care not which. You say this is a busy age. I know it! I am in the age, and of the age. Do you have to be at business by a certain hour every morning? How often do you get there without your breakfast? Not often, of course. You cannot work without food. Will you care for the body, and not for that spirit? That neglect means arrest of development. It is absolutely important that you begin the day with God's Word. Man's words will be crowding upon your soul all day. Prepare it, then, with the Word of God, that you may measure and estimate rightly the words of men, accepting or rejecting them according to their relation with God's great Word. Feed your soul upon the Word. It is a means of grace. *G. Campbell Morgan,* in *The Simple Things of the Christian Life.*

III Missionary Topic Give ye them to eat

The World's Hunger for Spiritual Food. "The world is hungry for cotton and cotton goods," reads a Liverpool cable despatch printed in a trade journal. How aptly our word *hunger* expresses figuratively any great want! It well applies to the great longing for spiritual food.

Nyangande was a girl who lived near the Ogove River in West Africa. One Sunday morning she started for church at the missionary's home across the river, but when she came to the place where she kept her canoe she found that it had been stolen. She was so hungry for the missionary's words that she could not turn back, so she jumped in and swam across, though the current was swift, and the river fully a third of a mile wide.

I cannot eat My Bread alone. Dr. Watson says that one of the greatest conclusions to a sermon he ever heard was these words of a minister in a little English chapel: "Why do I preach Sunday after Sunday? Because I cannot eat my bread alone." Give ye them to eat, is Christ's direction to ministers everywhere as well as to His disciples nineteen hundred years ago, and to all His followers as well as to those whom we call His ministers. Yet many are content to eat their bread alone.

And just as He asked His disciples to feed that multitude through His power, so He asks us to do what seems impossible, relying on Him to make it possible. All the obstacles in the way of missionary progress have been surveyed and shall be surmounted, said Dr. John Potts. I *must* succeed somehow or other, the Lord being my helper, wrote Bishop Hannington in his diary while in Africa. This should be the spirit of all missionary workers, and among them should be included all followers of Christ. As Mr. John R. Mott forcefully says: "There must be far larger and more heroic dedication to the work of evangelizing the world and establishing the Kingdom of Christ. There is need, and that immediately and imperatively, of a great army of workers. Japan had killed, wounded and diseased in the late war 457,000 men, in the supreme effort to preserve the balance in the Far East. The Japanese willingly laid down tens of thousands of lives to capture one position in the Liaotung Peninsula. 'Thy people shall be willing in the day of Thy power.' Is not this a day of His power? Is He not shaking the nations? At such a time can we withhold our co-operation?" To these questions but one answer can be made.

What she could. In some special services years ago a woman came to me at the close of the first service, and said: "O, I would give anything to be in this work actively and actually, but I don't know what to do."

I said, "Are you prepared to give the Master the five loaves and the two fishes you possess?" "I don't know that I have five loaves and two fishes." "Can you sing?" "Well, yes, I sing at home, and I have sung before now in an entertainment."

"Well, now, let us put our hand on that. Will you give the Lord your voice for the next ten days?"

"I don't think I can."

"You can sing at an entertainment—can't you sing in order to fill hungry men?" "I will."

She sang a Gospel message with the voice that she had, feeling that it was a poor, worthless thing, and that night there came out of that meeting into the inquiry room one man. That man said to me afterward that it was that gospel song that reached his heart, and from that day to this—eleven or twelve years—that man has been one of the mightiest workers for God in that city and that county that I have ever known.

How was it done? A woman gave the Master what she had, and he put His hand upon it and blessed it, and then she had to take it and use it, and the harvest was reaped right there, and has been going on ever since. Will you give what you have? *G. Campbell Morgan.*

SENTENCE SERMONS

It is almost as presumptuous to think you can do nothing as to think you can do everything. *Phillips Brooks.*

Behind the snowy loaf is the mill-wheel; behind the mill-wheel is the wheat-field; on the wheat-field rests the sunlight; above the sun is God. *Lowell.*

The question is not, What can you do? but, What can you and God together do? *Lyman Abbott.*

"I am but one, but I am one;
I cannot do much, but I can do something.
What I can do I ought to do,
And, God helping me, I will do."

Make large adventures: trust God for great things. *Horace Bushnell.*

There is a bread, sweet as honey, in a good book, and the family must be poor indeed which cannot for such multiplied loaves pay their baker's bill. *Ruskin.*

Life is something while the senses heed the spirit's call;
Life is nothing when our grosser need engulfs it all.
Julia Ward Howe.

Help me to feel Thy strength within me making hard things easy, and translating the otherwise impossible into accomplished fact. *Wm. De Witt Hyde.*

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase... For we are God's fellow-workers. 1 Cor. 3.7,9.

Yield thy poor best and ask not how or why,
Lest one day seeing all about thee spread
A mighty crowd and marvelously fed,
Thy heart break out into a bitter cry:
"I might have furnished, I, yea, even I,
The two small fishes and the barley bread."
Frederick Langbridge.

THE LESSON'S MEANINGS FOR US

When Luther was passing a field of growing wheat he fell on his knees and prayed: "It is nothing but a miracle, O Lord, that Thou bringest wheat forth out of the earth. Dear Father, help us, Thy children, to receive with gratitude our daily bread." We can no more understand how the grain of wheat is multiplied than we can how Christ multiplied the loaves and fishes. Are we grateful for our daily bread?

There is great danger that we, like that multitude by the Sea of Galilee, may

seek earnestly only material food, heedless of the soul's great need. Let us often go apart with Christ and listen to His teachings.

Gather up the fragments that nothing be lost, whether of time, money, health, opportunity, influence.

Send the multitudes away, said the disciples. They have no need to go away; give ye them to eat, answered Jesus. The world's want and misery can not be ignored by His followers; the responsibility rests upon them to have compassion on the multitudes. Christianity means service. Christians are responsible for the use of what they have, however scanty their store, not for what they have not.

Spiritual blessings are multiplied by giving, not by hoarding.

THE LESSON BRIEFLY TOLD

The news of the murder of John the Baptist and the probable desire of Jesus to leave the dominions of Herod, and the great need of the disciples for rest and for an opportunity to tell their Master about their mission tour from which they had just returned, led Jesus to cross the Sea of Galilee with them to an uninhabited region on the northeastern shore. But the crowd who had given them no leisure even to eat watched the course of their boat and then followed on foot around the head of the lake, their numbers increased by pilgrims on their way to the passover at Jerusalem. Jesus had compassion on them and healed their sick. Whence are we to buy bread, that these may eat? Jesus asked Philip, that He might test him. Two hundred shillings' worth of bread is not sufficient for them, answered that matter-of-fact disciple. Towards the close of the day the disciples came and asked Jesus to send the crowd away to the villages to bring food. They have no need to go away; give ye them to eat, returned Jesus. How many loaves have ye? Go and see. Andrew answered, There is a lad here, who hath five barley loaves and two fishes; but what are these among so many? When Jesus was told of the scanty supply, He said simply, Bring them hither to me; and then He commanded the disciples to make the people sit down on the grass. Wondering much, the disciples obeyed, and the five thousand expectant men, besides the women and children, sat down in groups of fifties and hundreds. After offering thanks to God, Jesus broke the loaves and fishes into portions and gave to the disciples, and the disciples gave them to the multitude. When all had been satisfied, twelve baskets were filled with the broken pieces undistributed.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The ministry of rest.
2. Practical helpfulness.
3. Wise and unwise economies.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What did the people who had been miraculously fed say about Jesus as recorded by John? (6.14.) 2. What did they attempt to do with Jesus? (Jn. 6.15.) 3. Why did Jesus need to constrain the disciples to go away? 4. Did Jesus often go to a quiet retreat for prayer? (Mt. 15.36; Mk. 1.35; 6.46; Lk. 6.12; Jn. 17.1; 18.2.) 5. Read the account of Jesus walking on the sea as told by Mark and John. (Mk. 6.45-52; Jn. 6.15-21.) 6. To what city were the disciples going as John tells us in his account of this event? (Jn. 6.17.) 7. How far had the boat gone when Jesus was seen approaching? (Jn. 6.19.) 8. Did Jesus go to His disciples as soon as He knew their danger? (Mk. 6.47,48.) 9. Did He go to Martha and Mary as soon as He knew of the death of Lazarus? Why did He delay in these cases? 10. In what lessons have we read these words of Jesus, "Be of good cheer?" (XII, first quarter; I, second quarter.) 11. In what respects was Peter's venturesomeness good? In what respects was it bad? 12. On what later occasion did Peter jump overboard to reach his Lord? (Jn. 21.7.)

LESSON X—JUNE 5

JESUS WALKS ON THE SEA

Golden Text

Then they that were in the boat came and worshipped him, saying, Of a truth thou art the Son of God. Mt. 14.33.

LESSON TEXT Mt. 14.22-36 COMMIT verses 26,27

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray; and when even was come, he was there alone. 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son on God.

34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

WORDS AND PHRASES EXPLAINED

22-33. See Mk. 6.45-51; Jn. 6.15-21.

22. *Straightway.* After the miracle of our last lesson.—*Unto the other side.* To Bethsaida, Mk. 6.45; they were going over the sea unto Capernaum, Jn. 6.17.

23. *After he had sent them away.* They did not go far, Jn. 6.22.—*He went up into the mountain apart to pray.* Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone, Jn. 6.15.

24. *In the midst of the sea.* About five and twenty or thirty furlongs (three to three and a half miles), Jn. 6.19.

25. *The fourth watch of the night.* Between three and six in the morning.

26. *A ghost.* The Jews believed in apparitions.

29. *Peter went down from the boat.* "He was alway ardent and ever leaping before his fellows" (*Chrysostom*).

33. *They worshipped him.* Compare Mk. 6.51,52. "Can it be that in Mark we have Peter's own self-reproach, his wonder at the dense stupidity which did not escape the charge 'O thou of little faith'" (*Horton*)?

34-36. See Mk. 6.53,56; compare Jn. 6.24,25.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

27. Jesus spake unto them.

And all is well, though faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm. *Tennyson.*

27. *It is I.*

Fierce was the wild billow, dark was the night,
Oars labored heavily, foam glimmered white;
Mariners trembled, peril was nigh;
Then said the God of gods, "Peace, it is I!"

Jesu, Delivier! come Thou to me;
Soothe Thou my voyaging over life's sea;
Then when the storm of death roars sweeping by,
Whisper, O Truth of truth, "Peace, it is I!"

Saint Anatolius.

28. *Bid me come unto thee.* There is a singular mixture of good and bad in Peter's venturesomeness. Looked at one way it seems all right; like a bit of shot silk, in one light it is bright, and in another it is black enough. What was good in it? Well, there was the man's out-and-out confidence in his Master; and there was, further, the unconsidered, instinctive shoot of love in his heart to the mysterious Figure standing there upon the water, so that his desire was to be beside Him. What was bad in it? First, the characteristic pushing of himself to the front, and wish to be singled out from his brethren by some special token. Then the impetuous rashness and signal over-estimate of his own capacity and courage were bad. Perhaps, too, there was a little dash of a boyish kind of wish to do a strange thing. *Alexander Maclaren,* in *Exposition of Matthew.*

30. *Lord, save me.*

Thou who hast Thyself
Endured this fleshhood, knowing how as a soaked
And sinking vesture it can drag us down
And drown us in the melancholy deep,
Sustain me that I walk these waves
Resisting! *E. B. Browning.*

32. *When they were gone up into the boat, the wind ceased.* It is not always true that His presence is the end of dangers and difficulties, but the consciousness of His presence does hush the storm. The worst of troubles is gone when we know that He shares it; and though the long swell after the gale may last, it no longer threatens. Nor is it always true that His coming, and our consciousness that He has come, bring a speedy close to toils. We have to labor on, but in how different a mood these men would bend their oars after they had Him on board! With Him beside us toil is sweet, burdens are lighter, and the road is shortened. Even with Him on board, life is a stormy voyage; but without Him, it ends in shipwreck. *Alexander Maclaren,* in *Exposition of Matthew.*

36. *They besought him that they might only touch the border of His garment.* It is grievous to think of some of the crowds of which Jesus of Nazareth is the center to-day—the crowd of critics, the crowd of controversialists, the crowd of formalists—sitting in judgment on His life and words and work. They look at Christ as a problem, a phenomenon to be classified, rather than as a vital power, a personal life, in which every one of us may have, must have, an individual interest or be undone. Thousands of men and women are thronging Christ in our day, deeply interested intellectually in the questions raised, as other men are in the canals of Mars or the properties of radium. The artists throng Him with their sketch-books, to catch every expression, every feature, every gesture; and the reporters throng Him with their pencils, that the world may know in utmost variety all that He has said, or can be represented as having said; and the poets throng Him with their tuneful chords, and the musicians with their glorious oratorios. O, the world is resounding with His name! All science, all art, all literature, knows Him historically, intellectually, and presses about Him

as the most absorbing, the most potential fact in the history of the race. But what is it all—what is it to Him who came into the world, not as a wonder, but as a Saviour; not to engage intellects, but hearts; not to engage admiration, but love; who came into the world to save sinners, and who waits unsatisfied, longing until He feels the touch of some humble finger of faith and love? *J. A. Chambliss,* in *The Examiner.*

LIGHT FROM ORIENTAL LIFE

26. *They were troubled, saying, It is a ghost.* The appearance of any unusual and inexplicable natural phenomenon has in all ages of the world been a cause of terror. Among the popular superstitions of Eastern people is the one in which the mysterious appearance at night of a person is supposed to indicate the death of that person, or else the death of the person who observes it. Traces of the same belief are found in the Anglo-Saxon race, in the use of the word "wraith" as applied to such apparitions. This was the popular signification of the Greek word *phantasma,* a phantasm, which is the word used in this text, and here translated by the word "apparition" in the English Revised Version. *Albert L. Long,* in *Sunday School Times.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

When the people saw the sign which Jesus did in the feeding of the five thousand, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone (Jn. 6.14,15). It was a Jewish belief that as Moses had led the Israelites into the wilderness and fed them with bread from heaven, so the Messiah would lead them into the wilderness of Bashan and feed them with manna. See Jn. 6.26-37. They were now in ancient Bashan, and the people seem to think that this expectation was now to be realized. The disciples were sent away evidently against their will, for Jesus "constrained them to enter into the boat and to go before Him." Perhaps by drawing the attention of the crowd to the departing disciples Jesus could more easily make His escape from them, and possibly the disciples themselves shared in the popular expectation, and were therefore loth to leave.

The disciples were directed to go before Jesus to "the other side"; to Bethsaida adds Mark, unto Capernaum, says John. Perhaps they expected that Jesus would join them at Bethsaida Julias, on the eastern side of the Sea of Galilee, and then they would cross to Capernaum; in that case they purposed sailing northward and then westward, but the "contrary wind" coming down the Jordan Valley drove them out into the lake away from Bethsaida. Some scholars think that Bethsaida of Galilee, south of Capernaum, was their direct destination. The lake is about six miles wide here, but in eight hours time, if the boat left immediately after the miracle, it had gone only some three and a half miles, Jn. 6.19. Gennesaret, verse 34, is the plain that extends for four miles along the western shore of the lake, whence the lake is sometimes called the Lake of Gennesaret.

The Sea of Galilee lies six hundred feet below the level of the ocean, and the heat warms the air over the lake so that it rises, while cold winds from the great plateau above rush down the deep ravines cut by the rivers and thus cause sudden and violent storms. Says Wm. M. Thomson in "The Land and the Book": "My experience in this region enables me to sympathize with the disciples in their long night's contest with the wind. The sun had scarcely set when the wind began to rush down toward the lake, and it continued all night long with constantly increasing violence, so that when we reached the shore next morning the face of the lake was a huge boiling caldron. The wind howled down every wady from the northeast and east with such fury that no effort of rowers could have brought a boat to shore at any point along that coast.

Assign paragraphs 51, 66-71 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. The ancient Egyptians used signs or pictures to rep-

resent words. Their picture for impossible was a foot resting on a waving line that represented water, for to walk on the water was something they knew could not be done. What is the title of our lesson? In last Sunday's lesson what did Jesus tell His disciples to do that was impossible without His help? How many impossible things has Jesus done in this quarter's lessons?

For Older Pupils. After Jesus had sent the multitudes away, He went up into the mountain apart to pray. Possibly the determination of the multitude to make Him king (Jn. 6.15), was a temptation similar to the third temptation in the wilderness, and He felt the need of gaining increased strength through communion with His Father. Yet we know that He constantly needed the strength and inspiration of the quiet hour, he lived in close, continuous communion with God. He went, as His custom was, unto the Mount of Olives, says Luke; He went to the secret place for meditation and prayer. "As He was the beloved Son of God, well pleasing to the Father," the Rev. R. F. Horton well says, "it was the more necessary that He should keep in contact with the Father. Common men can do, it appears, with very little prayer; bad men can do without communion at all, but the better we are the more communion we want, and the Son of God Himself reveals His Sonship first in this necessity of constant prayer." We must not lose the lesson of Jesus' habit of prayer. Mr. John R. Clements gives it in these lines:

I watch the Master take His way
Far up the mount, at break of day
'Mid nature's quietude to pray;
And as I seem to see Him there
I hear, with all my load of care,
"He calls thee to the mount of prayer."

LESSON TOPICS AND ILLUSTRATIONS

I The Quiet Hour

Go ye apart and pray. Talk to God; let God talk to thee. Do not simply ask; commune. Ask is good, but commune is better. Tell Him everything—thy hopes, thy plans, thy fears. Tell Him all that is in thy heart. Then be still; humble thyself in His presence; let Him tell thee all that is in His heart. Fear not for familiarity. Familiarity and humility made an ideal blending. "Let us come boldly to the throne of grace." Many shrink from this. They do not like intimacy, they say. They are content with a distant acquaintance—just talking terms. But this is wrong. You do not enjoy a walk with a companion if you are only on talking terms. The experience will tire you. One of the richest words in Scripture is the word fellowship. "Our fellowship is with the Father". Fellowship presupposes familiarity. Our God is not a hard Master; He is a tender Father. He is not a surly tyrant; He is a loving Friend. He is not difficult to approach; He is easy to approach. He is not severe; He is sympathetic. He is not domineering; He is endearing. God is goodness. God is love. *Malcolm James McLeod,* in *The Culture of Simplicity.*

What One Young Man learned in the Quiet Hour. Many young people live wholly heedlessly. They never take the time to go by themselves apart and consider what they are alive for, what their purposes are, what their aims are, in what direction they are going, what is their goal. "Nine folks out o' ten," says Daniel Quorum, "aren't accustomed to think over things at all; an' the machinery that they've got to think with is all rusting for want of use." How one youth learned to think and what came of his thinking is shown in this story adapted from the *Youth's Companion:*—

John Duff in his youth was looked upon as the most unpromising lad in Britton. The son of excellent parents, he was a rattle-pated, good-for-nothing child. He was almost twenty-one when the kind-voiced doctor startled him one day with a message: "Your father can live but a few hours, and he wishes to see you." "About the disposition of the property?" was John's inward question. But the father's message was quite different. "My son, I only ask from you one promise. After I am gone, will you go down to the wood-lot every day for a week, and spend half an hour alone, in thinking?"

John promised, and as he sat among the trees the day after the funeral, his thought was, "What would he have me think about, and how am I to begin? I seem to have no mind." But soon memories of his father and unpleasant recollections of his own past follies and sins came to him, but with them came also a firm resolve for the future. With the Heavenly Help, might he not yet be a man? At the end of three hours he went to his mother with this confession: "Mother, you may trust me now. I have found my mind."

There was much craning of necks on Sunday morning as the widow walked to her pew, leaning on the arm of her son. But not even the pastor could realize the fitness and force of that verse in the Psalms for the day: I thought on my ways, and turned my feet unto thy testimonies.

The Power of the Quiet Hour. The visitor to the Greek churches wonders why they have ostrich eggs suspended from the ceiling. Because of the ancient myth that the mother ostrich hatched her eggs by stedfastly gazing on them, they have become the symbol of the power of continuous contemplation or meditation. To gain the power one must cultivate the practice. "And what are you learning, here?" asked the Superintendent of a little four-year-old who had been brought to the High School one day by the teacher because she could not be left at home. "How to be still," she promptly answered. How to be still is what one needs to learn in the school of life, the lesson one may learn from the Great Teacher in that school.

That the art of being still, and the power that comes from the quiet hour, can be learned, the lives of the great followers of the Master show. It is said that John Newton was not an orator like Whitefield nor an organizer like Wesley, but that his influence has been deep and permanent because he was a man in whom men saw Christ, and the reason is given in his words, that he made it his custom "to rise at five o'clock, and to engage for two or three hours in devotional exercises." During the last sixty years of his life Gladstone took time to go every morning to the nearest church or chapel for prayer and meditation. As Andrew Murray reminds us, hours and days and weeks and months and years are gladly given up by men and women to perfect themselves in some profession or accomplishment: do you think that religion is so cheap that without giving time you can find close fellowship with God?

Some Truthful Analogies. The Greenwich Observatory would be of little use if it were set down in the City of London; the astronomer needs to be away from the thick atmosphere, that he may keep fully in view the lights of heaven; so do we if we are to keep before us the eternal truths. If we withdraw from the world as Jesus did, it will enable us to throw off continually the corroding, defiling influences of active life. The one tree that grows well in London is the plane tree, and the reason why it does so is that it annually sheds its bark, and thus the deadly acids which destroy vegetation are constantly thrown off, and the tree lifts up its crown of verdure in the very heart of the city, rejoicing as in a forest. So day by day in still hours must we cast off from our soul the gathering influences of worldliness and unbelief, and thus even in Babylon shall we flourish as the cedars of Lebanon. And if we spend our leisure hours as I have suggested, it will preserve in us all the freshness and joy and hope of life. *W. L. Watkinson,* in *Noon-Day Addresses.*

II The Unrecognized Christ

The Mote and the Beam. When the disciples saw Jesus walking on the sea, they were troubled, saying. It is a ghost; and they cried out for fear. The disciples were superstitious men, they were not expecting Jesus to come to them in this miraculous way, and fear filled their hearts as they beheld that unrecognized Figure approaching on the water. We recall that gathering in the upper room after the crucifixion, when Jesus suddenly stood in the midst of the disciples and said, Peace be unto you, but they were terrified and affrighted and supposed that they beheld a spirit. "See my hands and my feet, that it is I myself," He bade them, and then they "disbelieved for joy."

How stupid the disciples seem to have been again and again in failing to recognize the power of their Master! Do we think that we should have been less stupid? Do we always recognize His power now? To quote from Dr. Maclaren: "We, too, often mistake Christ, when He comes to us. We do

not recognize His working in the storm, nor His presence giving power to battle with it. We are so absorbed in the circumstances that we fail to see Him through them. Our tears weave a veil which hides Him, or the darkness obscures His face, and we see nothing but the threatening crests of the waves, curling high above our little boat. We mistake our best friend, and we are afraid of Him as we dimly see Him; and sometimes we think that the tokens of His presence are only phantasms of our own imagination."

Why Christ is sometimes not recognized to-day. Men act to-day very much as the disciples acted long ago. They are troubled by Christ, they are afraid of Christ, they will have none of Christ. And the reason why so many refuse and reject Christ in these days is just because, like the disciples, they do not get a fair and full and true view of Him; they see Him only through the distorting media of prejudices and false representations, and they take Him for other than He is. Christ is rejected because He is misinterpreted and misunderstood.

There are some men who have only seen Christ through the medium of the creeds and representations of the Church—and the Christ of the Creeds has troubled and terrified them.

There are many who have taken their ideas of Christ from what other people have told them. They have never seen Christ for themselves. And the representations which men often give of Christ are so distorted as to be absolutely false. There are many educated men who have read Strauss and Renan who have not studied Matthew and Mark, and Luke and John!

And, once again, men take their ideas of Christ from the lives of Christian people. The Christian is supposed to be a living likeness of Jesus. "As He is, ...so are we," says John. Every Christian is supposed to be a portrait, a photograph of his exalted and glorified Lord. But what ought to be is one thing, and what is, is quite another. There are multitudes of Christians who are mere travesties and caricatures of Christ. What kind of photograph does a a proud and arrogant Christian make? What kind of photograph of the unselfish Christ, who in His utter self-sacrifice bore the cross, does a mean and selfish Christian make? It comes to this, men reject Christ becuse of the representations we give of Him. Condensed from a sermon by *J. D. Jones,* in *The Christian World Pulpit.*

III Courageous Cheer

Why Peter feared. O thou of little faith, wherefore didst thou doubt? The Greek word translated *doubt* means primarily to look in two directions, uncertain which way to take, hence to *waver,* to *doubt.* As long as Peter looked only at Christ he was safe; when he began to look at the tumultuous waves and to consider the force of the wind, he was afraid and began to sink. A father wished to teach his little child faith, and placing him on a table stepped back a few paces and holding out his arms to him bade him jump. Three times the lad started to obey, but looked down each time and drew back, exclaiming, "I'm afraid!" Then the father said, "Do not look at the floor, look only at me. Now jump." The next instant the boy was in his father's arms. Faith must always look up, never down.

Be of Good Cheer. This word of encouragement, which exhorts to both cheerfulness and courage, is often upon Christ's lips. He never tells people to cheer up without giving them reason to do so. In all cases where the words occur they are immediately followed by words or deeds of His which hold forth something on which, if the hearer's faith lay hold, darkness and gloom will fly like morning mists before the rising sun.

"Son, be of good cheer," said He to that poor palsied sufferer lying there before Him. He had been brought to Jesus to be cured of his palsy, but Jesus knew what the man suffered most from and most needed to have cured, so He said, "Thy sins be forgiven thee."

"Daughter," said He to the poor woman with the issue of blood, "be of good cheer. Thy faith hath saved thee." The consciousness of a living union with God through Christ by faith, is needful to the temper of equable cheerfulness.

Another scene presents itself. The storm on the Sea of Galilee and Jesus

approaching. "It is I," surely that is enough. The Companion in the storm is the Calmer of the terror. He who recognizes Jesus Christ as drawing near to his heart may well "be of good cheer," since the storm but brings his truest treasure to him.

Yet another instance. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." We may have the Spirit of Jesus Christ in our hearts to make us also victorious in the same fight. The spirit of that encouragement may go with us all, breeding in us the quiet confidence that no matter who may thwart or hinder, no matter what dangers or evils may seem to ring us round, the Master who bids us "Be of good cheer" will give us a charmed life, and nothing shall by any means hurt us until He says to us, "Be of good courage; for you have done your work; and now come and rest." Adapted from a chapter in *Expositions of Scripture* by *Alexander Maclaren.*

The Secret of Courage.

Take Christ on board thy little ship!
Trust thou in Him alone.
Push from the shore, fear not the waves
That break in sullen moan.
Although thy vessel trembles sore
With angry tossing, more and more,
Still, though the waters raging be
And do increase
Yet be at peace
For Christ is with thee on the sea!

From the German of *Sturm.*

Stevenson's Prayer. One evening Robert Louis Stevenson, sitting in his chamber at his house in Samoa, wrote a prayer which that night he offered for his wife and the native servants who knelt with him. He besought the Lord to "behold with favor the weak men and women gathered together in the peace of this roof."

He prayed that "when the day returned He would call them with morning faces and morning hearts, eager to labor, eager to be happy if happiness should be their portion."

The day returned, and God called the man who had so prayed to come to Him. A voice of wonderful power was silenced forever on earth. But the little prayer, which taught the duty of gladness in the midst of suffering, went out through the whole world to touch and uplift despairing hearts. *Youth's Companion.*

SENTENCE SERMONS

Never strike sail to a fear; come into port gently, or sail with God the seas. *Emerson.*

By all means use some time to be alone; salute thyself, see what thy soul doth wear. *George Herbert.*

The streams that turn the machinery of the world rise in solitary places. *John R. Mott.*

Peter walked on the water, but feared the wind; such is human nature, often achieving great things and at fault in little things. *Chrysostom.*

There is only one door through which Christ's upholding power gets into a man, and that is the door of the man's trust in the power; and if he shuts the door, the power stops outside. *Alexander Maclaren.*

He that doubteth is like the surge of the sea driven by the wind and tossed. Jas. 1.6.

Weeping may tarry for the night,
But joy cometh in the morning. Psa. 30.5.

Faith is a venture, the venture of the soul in opposition to the reason. *W. J. Dawson.*

THE LESSON'S MEANINGS FOR US

Southey was once speaking to a friend with pride of the way in which every moment of his time was occupied, when she quietly said, "And when dost thou

think?" When do you think? How much time do you spend apart in prayer? If Christ needed to pray, do not you? Thousands of college men and women are keeping "the morning watch," spending the first half hour of the day in communion with God. Why not keep it, too?

We may be of good cheer, not because Jesus calms the storms of life, but because He gives us courageous hearts to endure the tumult.

Have we learned the secret of conquering fear?

There is a hand stretched out to you,—a hand with a wound in the palm of it: reach out the hand of your faith to clasp it, and cling to it, for without faith it is impossible to please God. *Henry Van Dyke.*

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!

THE LESSON BRIEFLY TOLD

The hope of rest and confidential talk with the disciples on the eastern shore of the lake was gone, the fame of the miracle of feeding the five thousand had increased the excitement of the crowd and made them eager to make Jesus their king. What remained but to disperse them? Jesus would be alone on the mountain in communion with His Father, and He therefore bade the disciples, much against their will, enter their boat and go to the western shore. A severe storm arose. After several hours of toil the disciples had gone only half way across the lake when they beheld a Figure walking on the water. It is an apparition, they thought, and they cried out in their terror. Then over the waters came the well-known voice: "Be of good cheer; it is I; be not afraid." "Lord, if it be Thou, bid me come unto Thee upon the waters," called out Peter, the impetuous, presumptuous disciple. "Come," was the answer. Peter left the boat and began walking on the water towards Jesus, but when he saw the strength of the wind he forgot to look to Jesus for his own power, and beginning to sink he cried out, "Lord, save me." Jesus took hold of him and saved him, rebuking him, not for his rashness, but for his weakness of faith. As the two entered the boat the wind ceased, and in great reverence the disciples acknowledged that Jesus is, of a truth, the Son of God.

When they reached the Plain of Gennesaret the people thronged Jesus, bringing to Him their sick from all the region round about, and beseeching Him that they might but touch the border of His garment, and all who touched were made well.

SUBJECT FOR BIBLE CLASS DISCUSSION

It is a ghost. See "The New Endor" in *Living Age,* March 30, '07.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read Mt. 15.1-20 and see why the hatred of the Pharisees toward Jesus was so increased that He deemed it wise to leave Galilee. 2. How far was Sidon from Capernaum? 3. What remark about Tyre and Sidon was made by Jesus in an earlier lesson? (Lesson IV of this quarter.) 4. How may the people of Tyre and Sidon have learned about Jesus the Christ? (Mk. 3.7,8.) 5. Why did Jesus appear unwilling to help the Canaanitish women? 6. By what two parables did Jesus commend persistent prayer? (Lk. 11.5-8; 18.1-8.) 7. Contrast Jesus' word of commendation to the Canaanitish woman with His word of reproof to Peter in the preceding lesson. 8. What lessons have we had this year which teach that faith is rewarded? 9. Whom did Jesus mean by "lost sheep" in verse 24? By "the children" and by "the dogs" in verse 26? 10. To whom did Jesus bid the disciples go when He sent them forth on their mission tour? (Lesson II of this Quarter.) 11. To whom did He bid them go when He gave them His last commission? (Mt. 28.19.) 12. What was Paul's practice in regard to preaching to Jews or Gentiles? (To the Jew first, and also to the Gentile.)

LESSON XI—JUNE 12

THE CANAANITISH WOMAN

Golden Text

Great is thy faith; be it done unto thee even as thou wilt. Mt. 15.28.

LESSON TEXT Mt. 15.21-28 COMMIT verses 21,22

21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

WORDS AND PHRASES EXPLAINED

21-28. See Mk. 7.24-30.

21. *Thence.* Probably from Capernaum.—*Withdrew.* To escape the hostility of the Pharisees and of Herod, and to secure rest for Himself and disciples.—*Into the parts of Tyre and Sidon.* The country near those cities of Phœnicia.

22. *A Canaanitish woman.* A descendant of the early inhabitants of the land. A Syro-phœnician (A Phœnician of Syria), Mk. 7.26. Both terms, Canaan and Phœnicia, were sometimes used to denote the coast lands of Palestine.—*Thou son of David.* People from Tyre and Sidon had seen His miracles in Galilee, Mk. 3.7-8, and from them she may have heard of Him.—*Have mercy on me.* "She made her daughter's misery her own" (*Bengel*).

23. *Send her away.* The answer of Jesus to them, verse 24, would indicate that they expected Him first to grant her request.

24. *I was not sent but unto the lost sheep of the house of Israel.* Compare Mt. 10.6. See page 237. A miracle would bring a "multitude" about Him, and it had been to escape the throng that He had left Galilee to be alone with His disciples.

25. *Worshipped Him.* Prostrated herself in homage before Him.

26. *Meet.* Fitting, proper.—*The children's bread . . . the dogs.* The children were the Jews; the dogs the Gentiles. See page 237.

27. *Yea, Lord.* "She catches him in his own words" (*Luther*).

28. *Be it done unto thee even as thou wilt.* See verse 24. "By her belief in Him she had crossed the line and become spiritually one of His people, then the impossibility was removed, and we may say, I think, that He could not help helping her" (*Phillips Brooks*). Voicing the commonly accepted interpretation of Jesus' words, that He had hitherto been trying her faith, Trench says: "He had shown to her for awhile, like Joseph to his brethren, the aspect of severity; but, like Joseph He could not maintain it long—or rather He would not maintain it an instant longer than was needful, and after that word of hers, tha; mighty word of an undoubting faith, it was needful no more."

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

21. *And behold, a Canaanitish woman came.* How she knew of the power

and presence of Jesus it boots little to conjecture. Misery has a swift instinct for a helper, and as Lange observes: "The keen sagacity with which need here scents out and finds her Saviour is of infinite, quite indeterminable magnitude." Observers have stated that if flowers are placed in a window, the window closed and the blinds drawn, the bees outside are aware of the presence of the flowers, and beat against the window-panes, evidently anxious to reach them. This "action at a distance" is sufficiently wonderful; yet misery has a sense still more keen, faith a penetration yet more powerful. Christ "entered into a house, and would have no man know it," and no doubt took necessary measures to secure and preserve secrecy; but the sorrowful woman discovered His locality, apprehended His power and grace, and rested not till she gained that Plant of Renown whose leaves are "for the healing of the nations." The world in its pharisaical mood may spurn Christ and drive Him away; but as the world realizes its misery it feels its absolute need of Him, and feels after Him, if haply it may find Him. *W. L. Watkinson,* in *Mistaken Signs.*

22. *O Lord, thou son of David.* Did she think to commend herself by this mode of address? Was it the least bit insincere? Did it amount to something like an attempt to sail under false colors? for she was using a title which meant nothing for her; taking up ground in her approaches to Him to which she really had no right. If this was so, it may partly account for our Lord's seeming harshness in so dealing with her that she might be led to rest her suit upon a truer ground. Those words of His that follow, I am not sent, but unto the lost sheep of the house of Israel, would bring home to her her mistake in addressing Him as the son of David. *F. G. Cholmondeley,* in *Expository Times.*

22. *O Lord, thou son of David.* This was the most distinctively Jewish appellative of the Messiah; and yet it is emphatically stated of her, that she was a heathen. Tradition has preserved a few reported sayings of Christ, one of them being that "having seen a man working on the Sabbath, He said: 'O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the Law.'" The same principle applies to the address of this woman—only that, in what followed, Christ imparted to her the knowledge needful to make her blessed. *Alfred Edersheim,* in *The Life and Times of Jesus.*

LIGHT FROM ORIENTAL LIFE

23. *She crieth after us.* To any one who has ever held any prominent or official position in the East, the persistency of pleading women is a fact which he will never forget. They will not be driven from their purpose by a rough manner. Severe language does not deter them. They are not wearied by delays. They will sit and wait hour after hour, and come day after day, ignoring all kinds of refusals. They are importunate beyond anything that is ever experi-

would not sound as offensive as it does to us.

26. *It is not meet to take the children's bread and cast it to the dogs.* The term "dog of a Gentile," Edmond Stapfer tells us, was as common in the first century in Palestine as the term "dog of a Christian" became afterwards. Compare the Mohammedan expression of to-day, "infidel dogs." Jesus was repeating here a common proverb which to Gentile ears, accustomed to the saying, would not sound as offensive as it does to us.

27. *Yea, Lord.* The nimble-witted Greek answers in kind, capping proverb with proverb. Damis of Nineveh retorted to a sneer at his diligence in noting the sayings of his master, Apollonius of Tyana: "If there be feasts of gods and gods eat, certainly they have their attendants who see to it that even the scraps of ambrosia are not lost." *David Smith,* in *Westminster New Testament.*

27. *The crumbs which fall from their master's tables.* The Bedouin seem to live on crumbs. As we sat at our meal, our Arab attendants would watch us at a distance, and when we had left the table every scrap on it was eagerly devoured by them. They would literally eat every egg-shell, every chicken-bone, every potato-skin and bread crust discarded by us. This gave a new meaning to the Bible reference to crumbs. *H. Clay Trumbull,* in *Studies in Oriental Life.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The day after Jesus and His disciples reached Capernaum, after their encounter with the storm on the Sea of Galilee when Jesus came to them walking on the water, the disappointed crowd left on the eastern shore followed in search of Him. To them Jesus uttered His great discourse on the Bread of Life, Jn. 6.22-59, and the result of His teaching them about the spiritual aim of His mission was that many of them deserted Him. Pharisees and scribes from Jerusalem came to Jesus and asked why His disciples heeded not the rabbinic law that they must wash their hands before eating. Jesus answered their question with another. In effect He said to them: My disciples break the tradition of the elders, you break the commandment of God. For God said you must honor (and therefore support, if need be) your parents, and let him die that speaks ill of his parents, but you say that one may dedicate his money to God and therefore be exempt from helping his parents. Hypocrites you are, to whom applies Isaiah's prophecy that you honor God with your lips but your heart is far from Him; you are teaching the precepts of men. And calling the multitude to Him, Jesus told them that it was not what entered the mouth but what came out of the mouth that defiles. The disciples told Jesus that the Pharisees were offended at His words. Let them alone, answered He, they are blind guides. Peter then asked Jesus to explain His words about defilement. Are you even yet without understanding? exclaimed Jesus. Do you not know that it is not unclean food nor the eating with unwashed hands that defile, but it is the evil thoughts of the heart that lead to evil results?

Having antagonized the rulers, scribes and Pharisees and Herod, and alienated many of the people it seemed best for Jesus and His disciples to leave Galilee for a time. They went northward along the coast region into the neighborhood of Tyre and Sidon, flourishing cities of Phœnicia. It was in the summer of A. D. 29. Assign paragraphs 115, 72-77, of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Where was Jesus born? Who will locate Bethlehem on this map? (Have an outline map of Palestine drawn on the board, or a printed outline map pasted on a large piece of cardboard.) On what long journey was Jesus taken by His parents as an infant? In what direction is Egypt from Bethlehem? On their return, to what city did they come? Locate Nazareth on the map. In which province of Palestine is Nazareth? Bethlehem? What was the province between the two called? What city did Jesus make His headquarters during His public ministry? Locate Capernaum. What was the only time that we have heard of His teaching beyond the limits of these three provinces? (Recall Lesson IX.) In what province was He then? To-day we have the only instance recorded of His going beyond the limits of Palestine, save for that flight into Egypt as an infant. Into the region of what two cities did He go? Locate Tyre and Sidon. You see Jesus never went a hundred miles from His childhood home. What city is about a hundred miles from here? It was a small country in which He lived, and it was only a small part of that country in which most of His mighty works were done, chiefly the region about the Sea of Galilee. (Show your pupils a map of the world, and let them see that all Western Palestine is only about as large as the state of New Jersey.)

For Older Pupils. In 1905 a vellum leaf written on both sides was found at Oxyrhynchus, and this translation has been published by the Egytpian Exploration Fund: "And he took them and brought them into the very place of purification, and was walking in the temple. And a certain Pharisee, a chief priest, whose name was Levi (?), met them, and said to the Saviour, Who gave Thee leave to walk in this place of purification and to see these holy vessels, when

Thou has not washed nor yet have Thy disciples bathed their feet?...And the Saviour straightway stood still with His disciples, and answered him, Art thou, then, being here in the temple, clean? He saith unto Him, I am clean for I washed in the pool of David, and I put on white and clean garments. The Saviour answered and said unto him, Woe, ye blind who see not. Thou hast washed in these running waters and hast cleansed and wiped the outside skin ...but I and my disciples, who thou sayest have not bathed, have been dipped in the waters of eternal life."

This dialogue may not have occurred between Jesus and the Pharisees, but it gives an interesting sidelight on the complaint of the Pharisees recorded by Matthew in the first part of the chapter before our printed lesson. What was it? (See Historical Background.)

LESSON TOPICS AND ILLUSTRATIONS

I Persistent Prayer

Ask, and it shall be given you. Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. These words of Jesus teach the value of persistent prayer, but lest they should not be understood, Jesus added further: And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

The heathen woman from the region of Tyre and Sidon had not heard these words, but her great need taught her to persist in asking till she received, in spite of the apparent indifference of Jesus to her petition. See the Lesson Briefly Told. She had asked till it was given her; she had sought till she had found; she had knocked, and it had been opened unto her.

Great Wrestlers with God. God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you, always in my prayers, wrote Paul to the Romans. The apostle Paul resembled his Lord in his reliance on persistent prayer. He prayed without ceasing for the churches as a whole and for individuals by name. He never undertook a missionary journey without praying for guidance. We heard in last year's lessons of his praying in the temple, on the sea beach, by the riverside, on the ship, on the Roman highway.

How many victories gained by persistent prayer are recorded in the Bible! We are taken to the plains of Mamre and hear Abraham pleading with God for Sodom; to the fords of Peniel and see Jacob wrestling all night with the angel; to Mount Sinai, and listen as Moses intercedes for his sinning people, asking, if it be necessary for their forgivenesss, that his own name be blotted out of the book of life; to the land of Ur and hear Job's heroic contest with God; to the Garden of Gethsemane and reverently see Christ's struggle with the Father; to that upper room in Jerusalem and note the secret of Pentecost.

God wills to be conquered. Prayer is not really a power till it is importunate. And it cannot be importunate unless it is felt to have a real effect on the Will of God. Far less of the disbelief in prayer is due to a scientific view of nature's uniformity than to the kind of prayer that men hear in public worship. By importunity something else is meant than passionate dictation and stormy pertinacity—imposing our egoist will on God, and treating Him as a mysterious but manageable power that we may coerce and exploit.

Prayer with us has largely ceased to be wrestling. But is that not the dominant Scriptural idea? It is not the sole idea, but is it not the dominant? We pray and pray, and no answer comes. The boon does not arrive. Why? Perhaps we are not spiritually ready for it. It would not be a real blessing. But the persistence, the importunity of faith, is having a great effect on our spiritual nature. It ripens. A time comes when we are ready for the answer. We then present ourselves to God in a spiritual condition which reasonably causes

Him to yield. The new spiritual state is not the answer to our prayer, but it is its effect; and it is the condition which makes the answer possible. It makes the prayer effectual. The gift can be a blessing now. So God resists us no more. God's object with us is not to give just so many things and withhold so many; it is to place us in the tissue of His kingdom. His best answer to us is to raise us to the power of answering Him.

When we resist the will of God we may be resisting what God wills to be temporary and to be resisted, what He wills to be intermediary and transcended. We resist because God wills we should. The prayer which resists His dealing may be part of His will and its fulfilment.

Does God not will the existence of things for us to resist, to grapple with? Do we ourselves not appoint problems and make difficulties for those we teach, for the very purpose of their overcoming them? We set questions to children of which we know the answer quite well. The real answer to our will and purpose is not the solution but the grappling, the wrestling, and we may properly give a reward, not for the correct answer, but for the hard and honest work. That work is the prayer; and it has its reward apart from the solution.

God's education has a lower stage for us and a higher, He has a lower will and a higher. And the purpose of the lower will is that it be resisted and struggled through to the higher. By God's will, let us say, you are born in a home where your father's earnings are a few shillings a week. Is it God's will that you acquiesce in that, and never strive out of it? It is God's will that you are there. Is it God's will that you should not resist being there? Nay, it may be His will that you should wisely resist it, and surmount His lower and initial will. Obedience is the chief end. But obedience is not mere submission, mere resignation. It is not always acquiescence, even in prayer. We obey God as much when we urge our suit, and make a real petition from it, as when we accept His decision; as much when we try to change His will as when we bow to it. The kingdom of heaven suffereth violence. There is a very fine passage in Dante:—

Regnum coelorum suffereth violence
From fervent love, and from that living hope
That overcometh the divine volition.
Not in the way that man o'ercometh man.
We conquer it because it will be conquered,
And, conquered, conquers by benignity.

It is His will—His will by grace—that prayer should prevail with Him and *extract* blessings. "Our antagonist is our helper." To struggle with Him is one way of doing His will. To resist Him, one way of saying, "Thy will be done." Condensed from "Prayer and its Opportunity" by *P. T. Forsyth*, in *London Quarterly Review.*

II The Trial of Faith

Character in the Making. "Oh, I would to God I had never been made," exclaims one of George MacDonald's characters, and her friend answers, "Why, my dear child, you are not made yet; you are only being made, and you are quarrelling with God's processes." Robert Browning rightly looks at life as made up of God's processes for each one:—

"I count life just a stuff
To try the soul's strength on."

The artist Drouais has forcibly illustrated one scene in our lesson to-day. In the center of his canvas stands Christ, by look and gesture expressing the words He uttered—I am not sent but unto the lost sheep of the house of Israel. Before Him lies the Canaanitish woman, her gaze fixed on the Great Physician, her hands raised in supplication her lips opened and evidently saying, Lord, help me. And near Him stand the disciples, too, with importuning gestures saying, Send her away; for she crieth after us.

When Christ still further repells the woman, saying, It is not meet to take the children's bread and cast it to the dogs, is He not still further trying her soul's strength? And when she answers in effect, Yes, I know that the feast is pre-

pared for the children of Israel, and I do not desire to rob them, for I would only gather the crumbs that fall from the table and are meant for the Gentiles, then the seemingly reluctant Saviour becomes the genuinely compassionate Saviour, and He answers, O woman, great is thy faith: be it done unto thee even as thou wilt. Her faith stood the test.

Great is Thy Faith, be it done unto Thee even as thou wilt. I picked up a lesson down to Redburn t'other day that I shan'n't forget in a hurry; 'twas back in the winter. They had a soup kitchen, you know, down there. An' one day when I was comin' along I saw them comin' for their soup. There was the boys and girls with their mugs and their jugs, and in amongst them came up an old grandmother, who looked as if she'd plenty o' little hungry mouths at home, an' she brought a great big pitcher. I waited to see her come out again. The mugs were filled, and the jugs were filled; so I says to myself, "I wonder if she'll get her pitcher full?" Yes, there it was full to the brim, as much as she could carry with both hands. So I came home thinkin' about it. "'Tis a lesson for thee, Dan'el," I says. "Why, thou'rt old enough to learn it, too. Thou hast gone up to thy Lord's storehouse with a mug, and thou mightst ha' gone with a jug. A jug! yea, thou might ha' gone with a pitcher an' it would ha' been full. An' a pitcher needn't ha' been all. If thou wilt go with a faith so big as a horse an' cart thou shalt have as much as thou canst carry." Let us have a bigger faith, so big that it shall come to take the blessed Lord as our all in all, fillin' all the heart an' all the mind an' all the house. 'Tis too hard for us—but according to our faith it shall be unto us. *Daniel Quorum.*

To those of Great Faith the Promise is fulfilled. In addressing a vast audience in Boston, the brilliant negro orator, Frederick Douglass, drew a despairing picture of the fate of the slaves, and expressed a fear that the evil of slavery could never be done away with, when his sister, Sojourner Truth, cried out suddenly, "Frederick, is God dead?" She had the great faith of the Syrophœnician woman, and like her, she received the fulfilment of the same promise, "Be it unto thee even as thou wilt."

So did Mary Moffat who, with Robert Moffat, labored for ten years in the heart of Africa without a single convert. They were four hundred miles from the frontier of civilization, the only white people in a world of savages. When she received a letter from a friend in England asking what could be sent them, there seemed no prospect that they would ever reap the fruit of their labors, yet she bravely wrote back, "Send us a communion service; we shall want it some day." The service reached them three years later, the day before the first converts were baptized.

III Missionary Topic To the Jew first, and also to the Gentile

Let the Children first be filled. My thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. We can not fully understand just what Christ's thoughts were when He said, I was not sent but unto the lost sheep of the house of Israel, but it is natural to believe that the words express in part the test He wished to make of the woman's faith, in part the lesson He wished to give His disciples, but also in part His own belief that His mission was not yet to the Gentiles. Let the children first be filled, He told the woman, Mk. 7.27. He had passed through Samaria and seeing the fields white already unto harvest, had remained two days and taught these people of mixed Jewish and Gentile blood; He had cured the Gentile centurion's servant; He had been driven from Nazareth because He taught that God's mercy extended to the Gentiles (Lk. 4.25-27); He had uttered His parables which claimed the world for His kingdom. But His mission was primarily to the Jews. The necessity of that limitation of His working is well explained by Dr. Maclaren in these words: "It was a case of concentration in order to diffusion. The fire must be gathered on the hearth, if it is afterwards to warm the chamber. There must be geographical and national limits to His life; and the Messiah, who comes last in the long series of the kings and prophets, can only be authenticated as the world's Messiah by being first the fulfiller to the children of the promises made to the fathers. This limitation did not limit His sympathies, nor interfere with His consciousness of being the Saviour and

King of the whole world. But He knew that there was an order of development in the kingdom, and that at its then stage the surest way to attain the ultimate universality was rigid limitation of it to the chosen people." Dr. Maclaren points out the intended contrast between the single cure of the woman's demoniac daughter, obtained after so long imploring, and the spontaneous abundance of the cures wrought when Jesus dealt again with Jewish sufferers, verses 29-31. "She had not got her crumb without much pleading; these get the bread almost without asking."

The Exception that foreshadows the Rule. In the light of His ultimate compliance with the woman's request, His rule of conduct becomes modified thus: Israel my ordinary care, with exceptions made in favor of faith. In Christ's own lifetime the exceptions were few; but these exceptions, and the one before us in particular, were prophetic of a time when the exception would become the rule. It was an anticipation of the position taken up by the Apostolic Church in Jerusalem, when, in deference to undeniable faith, its members said, "Then hath God also to the Gentiles granted repentance unto life." In their case it was a reluctant acknowledgment in which deeply-rooted prejudice yielded to the force of events. One may feel disappointment that in this respect there is the appearance of a resemblance between their attitude and that of Jesus on this occasion. It is natural to wish that His universalism had been as pronounced and as undeniable as that of Paul, by the side of which His reluctant yielding to the pressure of importunate faith wears an aspect of provincial narrowness. But that could not be. However like Paul in spirit and conviction, Jesus could not but be more reserved in utterance and in action. Respect was due to the law of development. Bright day is ushered in by the grey, dim dawn. It was good and wholesome that the day of grace should thus gradually steal on. The public action of Jesus was guided by this consideration. In confining His activities to Israel, He was exercising a self-restraint which was a veritable part of His earthly humiliation. How real the self-restraint was, appears from the heartiness and even eagerness with which exception was made on good cause shown. Condensed from *The Kingdom of God,* by *A. B. Bruce.*

Christ's Attitude to the Gentiles. One of the Gospel writers was a Gentile; the other three were Jews. We might, therefore, quite naturally expect that the one should feel a special interest in the incidents and lessons indicating that the gospel was offered to all the world, while the three should have some tendency to describe with special care the attitude of Christ towards the Jews.

An examination of the Gospels shows that, to a certain extent, this is the case. The Gospel of Luke the Gentile has often been described as "in a special sense the universal Gospel." Luke thinks always of Christ "as the Saviour of all mankind." We should not have known how many proofs were manifested of the universality of His sympathy, were it not for the special interest felt by Luke in this aspect of Christ's life. But when the question is put whether there is any essential difference in this respect between the Christ pictured in the other three Gospels and the Christ as painted by Luke, the answer must be emphatically negative. All four evangelists are in perfect agreement on this point. All tell us that the gospel of Christ was a universal gospel, sent to all nations, without any respect of birth. None of them omit this essential feature. The universality of Christianity was impressed on it by the teaching of the Saviour from the beginning onwards, and its failure to spread among the Jews as completely as among the Gentiles was due to its deliberate rejection by the Jews after it had been first offered to them. *Wm. M. Sanday,* in *Sunday School Times.*

Christ's Last Commission. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you. Mt. 28.19.

SENTENCE SERMONS

The intenser the feeling, the fewer the words. *Alexander Maclaren.*

There is no substitute for thorough-going, ardent, sincere earnestness. *Dickens.*

Christ is rejoiced to see our faith persistent, unwearied, stiff-necked. *Luther.*

"According to your faith" is the condition on which depends the measure of light, or love, or peace, or joy, or power, which each disciple is entitled to expend. *Bishop Thoburn.*

If the mighty works had been done in Tyre and Sidon which were done in you (Chorazin and Bethsaida), they would have repented long ago in sackcloth and ashes. Mt. 11.21.

They ought always to pray, and not to faint. Lk. 18.1.

THE LESSON'S MEANINGS FOR US

The faith of the Canaanitish woman was great, but it was not broad, for she was an ignorant heathen. She used the faith she had to its utmost. Do we?

Is there in us any echo of that selfish spirit of the disciples, who objected to the crying of the woman, and therefore would have Jesus grant her request?

Lord, help me, cried the woman, but the help she wanted was for her daughter. For whom do we ask divine help?

Ask, and it shall be given you.

THE LESSON BRIEFLY TOLD

Jesus left Galilee with His disciples and went northward into the neighborhood of Tyre and Sidon. There a Canaanitish woman came to Him and addressing Him as the Son of David besought Him to cure her daughter who was tormented with a demon. Though Jesus answered not a word, she continued to "cry after Him" so persistently that the disciples besought Jesus to send her away. Did she hear His answer to them, that He was not sent but unto the lost sheep of the house of Israel? She did not belong to that house, but she fell down before Jesus saying, "Lord, help me." "It is not fitting to take the bread from the children and cast it to the dogs," said Jesus. "O, yes, it is," she eagerly replied, "for even the dogs eat the crumbs which fall from their master's table, and I, a Gentile, may rightfully have what will be no loss to the children, the Jews." Then came the longed-for words of help, coupled with words of praise: "O woman, great is thy faith; be it as you wish." And her daughter was healed from that hour.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The attitude of Jesus toward traditionalism and ceremonialism, Mt. 15.

2. Help that the disciple would give, without compassion, merely to get rid of the petitioner. See "Motives for Charitable Work," Editor's Easy Chair, *Harper's Magazine,* June, '08.

3. Praying for things. See Editorial in *Methodist Review,* March-April, 1904; "The Art of Prayer," *Outlook,* Aug. 11, '06.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What is a parable? 2. How does a parable differ from a fable? 3. Why did Jesus say He spoke in parables? (Mt. 13.10-17.) 4. Why did Jesus explain the parable of the sower? 5. What words in the Sermon on the Mount explain to whom the mysteries of the kingdom are made known? (Mt. 7.7,8.) 6. Who is the Sower? 7. What is the seed? 8. In what earlier lesson did Jesus teach that good men are known by their fruit, verse 23? (Lesson IX, first quarter.) 9. What patriarch sowed and harvested a hundred fold? (Gen. 26.12.) 10. Who are like each of the four kinds of soil?

LESSON XII—JUNE 19

THE PARABLE OF THE SOWER

Golden Text

Wherefore putting away all filthiness and overflowing of wickedness receive with meekness the implanted word, which is able to save your souls. James 1.21.

LESSON TEXT Mt. 13.1-9, 18-23 COMMIT verse 23

1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up and choked them; 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears, let him hear.

18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one,* and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

WORDS AND PHRASES EXPLAINED

1-15. See Mk. 4.1-12; Lk. 8.4-10.

1. *On that day.* See the *Historical Background.—The house.* See Mt. 12.46. —*By the seaside.* The Sea of Galilee. "He sits by the seaside fishing and netting those on the land" (*Chrysostom*).

3. *Parables.* The word is derived from the Greek παραβάλλειν—παρα, *beside,* and βάλλειν, *to throw,* and therefore means literally *to place side by side,* hence *to compare.* A parable is a comparison. "It is a short fictitious narrative of something which might really occur in life or nature by means of which a moral is drawn" (*Webster*).—*Behold.* Perhaps pointing to a sower as He said this.

4. *The wayside.* The hard-trodden path through the unenclosed fields.

5. *The rocky places.* Not ground full of stones or rocks, but a thin layer of soil resting on rock which was here and there exposed.—*Straightway there sprang up.* The warmth of the underlying rock would make the crop spring up quickly and look very promising at first.

6. *They were scorched.* Because it had no moisture, Lk. 8.6.—*Because they had no root.* The roots could not strike deep into the earth, and without the proper nourishment they soon dried up.

7. *Others fell upon the thorns.* Where the earth was thickly sown with thorn seeds.

8. *A hundredfold.* Compare Gen. 26.12, where Isaac's seed yielded the same.

THE WAYSIDE

9. *He that hath ears.* Some ancient authorities add here, and in verse 43, *to hear,* RVm.

18-23. See Mk. 4.13-20; Lk. 8.11-15.

18. *Hear then ye the parable of the sower.* Note the question of the disciples, verse 10, and Jesus' answer, verses 11-17; also Mk. 4.13.

19. *The word of the kingdom.* The gospel of the kingdom, Mt. 4.3. The seed is the word of God, Lk. 8.11.—*Understandeth it not.* As suggested, our colloquial expression, "does not take it in" corresponds here to this hearer and the wayside soil that would not take in the seed, verse 4.—*The evil one.* The devil, Lk. 8.12.—*This is he that was sown by the wayside.* This is the one who is represented by the seed that was sown by the wayside. So also the expressions in verses 20,22,23. Some commentators in the interpretation of the parable carefully call the seed a person, as the Rev. G. Campbell Morgan: "The seed which the King plants is not here the word, but men who have learned the word." The expression used by Jesus is involved, yet the context seems to make it clear: the seed is the word, by "him that was sown by the wayside" is meant the attitude of the one who receives the word of God as the wayside does the seed of grain. Compare the expression in Mk. 4.15.

20,21. An interpretation of verses 5 and 6.—*He stumbleth.* See Mt. 11.6.

22. An interpretation of verse 7.—*The care of the world.* Not "the world," but anxiety in regard to things of this world, things temporal.—*The deceitfulness of riches.* Not riches, but the deceitfulness of riches; just as Paul does not say "money," but "the love of money" is the root of all kinds of evil (1 Tim. 6.10). "Riches can only be deceitful that have been trusted in."

23. An interpretation of verse 8.—*Understandeth it.* "Thy word have I hid in my heart" exactly corresponds to understanding here (*Maclaren*).—*Fruit.* By their fruits ye shall know them, Mt. 7.20.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

8. *Others fell upon the good ground and yielded fruit.* Every seed has in it the germ of a miracle. We stumble over the miracles of Jesus and argue about them. Yet does anything much less wonderful happen when men throw the seed upon the earth, and find it springing up and bringing forth thirty, sixty, and an hundred fold? Much more frequent, of course! But much less wonderful? The beginnings are so small, the process is so secret and so mysterious. The results are so great. If a yearly experience had not made us familiar with it all, we should realize better than we do how wonderful it is, and how divine. *J. M. E. Ross,* in *The Self Portraiture of Jesus.*

18. *Hear ye the parable of the sower.* The parable of the sower would mean little to hearers who held the crude and material ideas of the kingdom that prevailed among the contemporaries of Jesus. It was used as an invitation to consider a great truth, and for teachable disciples was full of suggestion and meaning, while for the critical curiosity of unfriendly hearers it was only a pointless story,—a means adopted by Jesus to save His pearls from being trampled under foot, and perhaps also to prevent too early a decision against Him on the part of His opponents." *Rush Rees,* in *Life of Jesus.*

23. *He that was sown upon the good ground.* The good seed have ever been the children of the kingdom. God's usual method is to scatter men and, if need be, nations. The Aryan or Indo-European group of nations tells of God's methods of husbandry when He would prepare Europe to be the future seed-plot of nations. Celts, Teutons, Slavs, Greeks, and Latins came from their distant home in the highland plateaus beyond the Caspian, while Persians and Hindus sought new homes nearer the sea, safeguarded by mountain passes. Sometimes the nations are seed and sometimes they are soil. Just now, when the Sultan of Turkey forbids the preaching of the gospel in Albania that furnishes his bodyguard as well as prime minister, God has sent thirty thousand Albanians to this country to hear the gospel. The apostles and early disciples became seed as the winds of persecution scattered them into all the lands of the Mediterranean. Modern missions, too, are such seed. *Bishop E. R. Hendrix,* in *The Methodist Quarterly Review.*

LIGHT FROM ORIENTAL LIFE

3. *The sower went forth to sow.* The expression implies that the sower, in the days of our Saviour, lived in a hamlet or village, as all these farmers now do; that he did not sow near his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither roads nor thorns nor stony places in such lots. He must go forth into the open country, where there are no fences; where the path passes through the cultivated land; where thorns grow in clumps all around; where the rocks peep out in places through the scanty soil, and where also, hard by, are patches extremely fertile. Now here we have the whole four within a dozen rods of us. Our horses are actually trampling down some seeds which have fallen by the wayside, the larks and sparrows are busy picking them up. That man, with his mattock, is digging about places where the rock is too near the surface for the plough, and much that is sown there will wither away, because it has no deepness of earth. And not a few seeds have fallen among this *bellan,* and will be effectually choked by this most tangled of thorn bushes. But a large portion, after all, falls into really good ground, and four months hence will exhibit every variety of crop. *W. H. Thomson,* in *The Land and the Book.*

7. *Upon the thorns.* Travelers tell us that in the hot valleys on the western side of the Sea of Galilee, where the soil is good, thorns and thistles grow rapidly and luxuriantly. No horse can break through their tangled brakes. The common oriental custom was to burn them down before sowing the seed; but the roots often remained. *Lindsay.* These thorns are not brier-bushes or bramble among which the seed falls, but an after-growth of a variety of thistles. The natural time for them to appear is after the wheat is ripened. *W. H. Thomson.*

Thistle of Palestine

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Jesus now changed His method of teaching, and taught by parables. See the Introduction, page 26. Matthew's thirteenth chapter contains seven parables called the parables of the kingdom, and Mark adds an eighth one, that of the growing seed, Mk. 4.26-29. These parables were evidently given to correct the mistaken ideas concerning the kingdom of God that prevailed even among the disciples, to show them the reason for its slow growth, and to encourage them by prophesying its certain expansion. The notes of time, verses 36 and 53, would seem to indicate that these parables were all spoken consecutively on that busy day, verse 1. See paragraph 14, page 30 in the Introduction. Luke, however, gives the parables of the mustard seed and of the leaven as part of a synagogue discourse, and Matthew may have here grouped parables spoken at various times, in accordance with his desire for a topical arrangement.

The parable of the sower served two purposes at the time Jesus uttered it: it was both a defense and an explanation of the situation as regards the kingdom of heaven—here that personal, invisible kingdom within the hearts of men where Jesus the Christ is King—of which He so often spoke. It taught the disciples that, though the kingdom was slow in appearing—though the religious authorities opposed the King, though even His kindred thought Him insane (as the events of that day showed, Mt. 12.22-50 and Mk. 3.21), and though His real followers were still few in number—they need not be discouraged: much of the seed sown failed to yield fruit, but that which did, yielded manyfold. As a defense, the parable is rightly called the parable of the sower, for Jesus Himself is here the Sower. As an explanation of the situation, a better title would be the parable of the soils. The reason that the yield of grain was not greater was, not in the seed sown, but in the soils that received it: the reason the kingdom did not make greater progress was that so few hearts were prepared to receive the word of God.

Assign paragraphs 78 and 79 of the Geographical Manual of Palestine.

THE APPROACH TO THE LESSON

For Younger Pupils. "Suppose that close to my farm lives a bad neighbor who keeps fierce hounds in his house, worrying my sheep exceedingly, and also killing some. What, then, would you have me do? Should I kill the hounds to be free of this worry? Truly my neighbor would say unto me, 'Thou hast killed my hounds, yet their value is greater than the value of your sheep. Pay thou me!' Is it not better that I should take the hounds, and going into my neighbor's house, say, 'These are thine; now pay me for the harm they have done my flock?'"

What is the only answer to this question? This is a supposed case that might actually happen in a country where sheep are kept, and as a story it is very simple and easy to understand. But it is more than a story; we call it a parable for it was told for a purpose and has a meaning besides being just a story of something that might happen. It was spoken at four o'clock in the morning to a group of very excited men who had been talking all night and had not been able to agree as to what they should do. They were at the home of President Krüger in South Africa, and the parable was spoken by General Joubert. They had caught Jameson and other Englishmen who were their enemies, and most of them were determined to put these men to death as soon as day dawned. General Joubert had told them that if they killed the Englishmen the English nation would make them suffer, but the angry men would not listen to him. Then at last he told them this parable, and he added his meaning in these words: "We have caught the pack. Is it not better to send them to the British government with demands for satisfaction, lest the British send more hounds to worry us anew?" The angry men who would not listen to his advice before, now saw that it was wise advice and followed it.

Who can tell me what a parable is? Jesus often used parables to teach a lesson. What is the one which we study to-day? Let us first hear the story, and then let us explain its meaning.

For Older Pupils.

> "The world is full of glorious likenesses:
> The poet's power is to sort these out,
> And to make music from the common strings,
> With which the world is strung."

In our study of the Acts last year, we did not find Paul showing this poet's power of making music from nature's common strings. His figures of speech are drawn from the market-place, the military life, the athletic games. Jesus is the poet who draws His illustrations from the familiar, everyday life, sowing and reaping and fishing, from the common things of nature, green fields and birds and lilies, wind and storm and rain. In His parables the glorious likenesses are self-evident, but the divine music, in minor as well as major keys, is awesome in its deep meaning. He who grasps and lives up to the truth of the seven parables spoken by the seaside is a verile member of the kingdom of heaven.

LESSON TOPICS AND ILLUSTRATIONS

I Hardened Hearts

Three Kinds of Soil and of Hearers. The history of the seed lies in three little words: in—down—up. It must get in, or it can not get ripe. The failure of the first was, that it did not get in; it fell by the wayside and the fowls of the air devoured it. The second got in, but did not get down—it fell where there was no deepness of earth; it lived until the sun was up. The other fell among thorns. It got in, and it got down, but it did not get up; the weeds sprang up and choked it. It lived a long time but in the end it came to nothing. *Mark Guy Pearse.*

Hearts unintentionally hardened. The seed that fell on the hard-trodden path merely lay on the surface till the birds came and devoured it. It never got into the soil so that it could take root. The hardness of the soil was brought about unintentionally by the constant passing of footsteps. So there are hearts that have become so hardened that the good seed of the word of God

can not enter and bear fruit, and yet their owners did not purposely will this result. A student who supported himself by working as a farm hand in summer time, constantly hurt his hands and made them bleed during the first week or so of work, but after that they became calloused, and by the end of the vacation they were hard and tough. Hearts that are tender at first, become calloused by hearing and failing to heed the words of God; emotions that are excited without leading to action make the heart harder than it was before.

In Jonathan Edward's time a revival of religion was termed "an attention to religion"—such a revival is always needed. It is a terribly solemn thought that our very familiarity with the word of God may cause us to hear and not attend. To quote Dr. Marcus Dods' words in "The Parables of our Lord": "The word has sometimes been heard but that is all. It has not even entered the understanding. It has been heard as men listen to what is said in a foreign language. The mind is not interested; it is roused to no inquiry, provoked to no contradiction. You have sometimes occasion to suggest a different course of action to a friend; and, in order to do so, you mention a fact which should be sufficient to alter his purpose, but you find he has not apprehended its significance, has not seen its bearing—it has not fructified in his mind as you expected, and you say to yourself: "He does not take it in". So says our Lord: there are hearers who do not take in what is said, they do not see the bearings of the word they hear; their understanding is impervious, impenetrable."

William M. Taylor quotes from Tennyson's "Northern Farmer" who said about the parson's sermon—

"And I always came to his church, before my Sally were dead,
And heard him a-bumming away like a buzzard-clock over my head;
And I never knew what he meant, but I thought he had something to say,
And I thought he said what he ought to have said, and I came away"—

and adds: "The hearer should stir up his attention when he enters the place of worship, by pausing a little to ask himself why he is there, and to lift up his heart in prayer to God, for the open ear to hear, and the open heart to receive the message which his Lord has, in His providence, prepared for him."

Hearts intentionally hardened. Deliberate purpose of heart or intentional sin

"Hardens all within
And petrifies the feelings."

A Mohammedan was in the habit of coming to a missionary's home two or three times a week to compare the Bible and the Koran. Suddenly he stopped coming, and his friend sought him out and asked the reason. "The last time I was with you," he explained, "I felt that if I came again I should be convinced of the truth of Christianity and would have to become a Christian, so I resolved not to come till my heart was steeled to your proofs." He kept his resolve, and the seed could not get in.

One whose heart had become hardened through sin is thus described by Dr. Watkinson, in "Lessons of Prosperity": "I saw a string of prisoners on their way to the county jail. One of the prisoners was a young girl on her way for the first time to prison; the tears were in her eyes; she seemed overcome with shame and sorrow; there might be no doubt about her guilt, there could be none about her shamefacedness and grief. But another prisoner, an old woman, showed no sign of shame or sorrow; she laughed heartily, smoked her pipe, danced a little jig, told the bystanders that she was going to her hotel, told how many times she had already been there, and so ran on with no end of jokes and oaths and laughter. The hoary sinner had once been the child at the other end of the chain, striving to hide her face and her tears, but habitual sin had done its work, and the withered criminal could no longer blush."

II Superficial Hearts

Sown in Rocky Places. The seed that fell on the rocky ground got into the soil, but because it soon reached the rocky bed below it could not go far enough to strike out a strong root. He that is sown upon the rocky places is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or

persecution ariseth because of the word, straightway he stumbleth.

A fire will sometimes start in the underbrush of a forest, and when it is over the trees will be found standing as erect as ever. But soon they begin to fall. The fire has injured the roots. So the man stumbles and falls; he has not root in himself, he had not what is called "staying strength," his enthusiasm for the word was lightly kindled and soon extinguished. As Dr. Maclaren says: "It is a case of 'lightly come, lightly go': quick-sprouting herbs are soon-dying herbs: a shallow pond is up in waves under a breeze which raises no sea on the Atlantic, and it is calm again in a few minutes: readily-stirred emotion is transient." The impulse of this class of people whom Jesus calls the seed sown upon rocky places was good, but impulse does not prove character. Impulse must be accepted by reason, conscience, and will, and wrought into principles of conduct. Genuine hearing of the word that begins with serious thought, deep feeling, and earnest purpose will develop a sincere Christian character that endures to the end.

A Lesson from Bunyan. Early in the Pilgrim's Progress, Pliable is seen setting out for heaven in company with Christian. They hasten together over the forlorn fields which border the City of Destruction; Christian impeded by the burden on his back, Pliable stepping out more lightly. They converse of the prospect which, so they are assured, awaits them if they reach the far end of the narrow way; the golden gate, the white robes, the angelic company, the face of the King. Then on a sudden, heedless of the ground, they both stumble into the Slough of Despond, and struggle miserably in the mire. Both at length climb out on to dry land; but on opposite sides. Christian lands on the further bank, and plods on towards the wicket gate. Pliable scrambles out, wet and drenched with his back to heaven and his face to the City of Destruction, and leaves Christian, with an angry farewell "to possess the brave country alone for him."

Pliable had no root in himself. He endured for a while. Christian had root. Christian was convinced of sin. For him, his perseverance was a matter of life or death. Pliable showed no sign of real disturbance of soul. He was pleasurably attracted by the prospect of a radiant future, and he liked, in respect of human sympathy, to be in company with one who was setting out in great earnest towards it. But he had no root in himself. His own conscience had never been awakened. *Archdeacon Moule.*

Spasmodic Christians. The spasmodic saint must not rank himself with the true saints of God. The difference between them is simply infinite. It is a curious experience when at sea you behold for the first time the flying fish. They suddenly spring out of the depths, skim the waves, cut the air, and you would not be surprised to see them take to the heavens. In a few moments, however, their power of flight is exhausted, and they flop into the depths whence they emerged. It is wonderful, certainly, yet it is a mild form of flying. How different with the genuine bird of the air—the lark singing at heaven's gate, the eagle soaring towards the sun, the swallow winging its flight half across the world! Flying fish and mounting birds belong to different worlds, although they may resemble each other for a moment. So the distinction is practically infinite between the ineffectual struggles of the spasmodic penitent and the consecrated life that perseveres through sunshine and storm, through months and years, soaring on eagle's wings, running without being weary, and walking without fainting. *W. L. Watkinson,* in *The Duty of Imperial Thinking.*

III Preoccupied Hearts

Unfruitful. When Napoleon had the Duke of Enghien (Duc D'Enghien) arrested and shot, on the pretext that he was in a conspiracy against himself, all Paris was aroused. The people believed the Duke innocent, and so great was the popular indignation that Napoleon's throne seemed to tremble under him. A revolution was imminent, and would probably have taken place, had not Napoleon arranged a ballette in a new theatre. It was the most magnificent spectacle that Paris had seen. The death of the Duke was wholly forgotten, and nothing was spoken of save this wonderful spectacle.

Like these Parisians are the third class of people characterized in our parable

as those sown among the thorns. Thorns grew up, shut out the light and exhausted the nourishment needed by the roots of the wheat, so that the wheat was "choked": the care of the world and the deceitfulness of riches choke the word, even as the wonderful spectacle so filled the thoughts of the people of Paris that their righteous indignation was forgotten.

The soil where the thorns grew was as deep and rich as that which yielded a hundredfold, or sixty or thirty—its possibilities for fruitfulness were as good, had it not been for the rival growth. Ye cannot serve God and mammon.

The Thorns grew up. In the Strand, London, there is a plot of ground which for two thousand years, at least, has been covered with buildings. Recently the last buildings have been torn down, and the ground has been allowed to lie idle for three or four years, and here the light and air have caused to spring up wild plants whose seeds must have lain buried all these centuries. In every human heart there lie buried seeds of evil, thorns of unrighteousness, that only await the favorable time and opportunity to spring into life through deeds. They exist in the hearts of those fruitful ones sown upon the good ground, but their growth has been checked.

"It is not just as we take it,
This mystical world of ours;
Life's field will yield as we make it
A harvest of thorns or of flowers."

Choked by the Care of the World and the Deceitfulness of Riches. The Christian is a man in the world. The difference between him and a man of the world must be in the different ways in which they hold their worldly things. How easily, with what a sense of mastery, you hold what all the time you know you can do without. The beggar, the ruined man, the poor woman, with just one piece of money left, with no chance to get another if that is lost, clutches that piece of money tight, and, casting suspicious looks on every side, hurries along the street. The rich man, with his balance in the banks, holds his one coin lightly, and without anxiety parts with it with an easy grace for luxury or charity. That is the difference between the religious and the irreligious use of the world. The Christian works by your side in business or society, but do not think that business is to him the absorbing anxiety, or society the feverish race, that it is to you. He has not staked his everything upon their game. He can afford to lose, and yet go away calm and with the infiniteness of his life untouched. *Phillips Brooks,* in *Sermons.*

SENTENCE SERMONS

There is no cure for ossification of the heart. *F. W. Robertson.*

To-day grows the harvest of heaven. *Longfellow.*

Wise words in dull ears are but lifeless lore. *Goethe.*

Apply every known system of horticulture and hearticulture for the largest fold of result. *Bishop Warren.*

We are made insensible to the gospel by the effect of innocent and necessary things, unless we take care to plow up the path along which they travel, and to keep our spirits susceptible by a distinct effort. *Alexander Maclaren.*

In the soil of the heart is found all the nutriment of spiritual life, and all the nutriment of the weeds and poisons which destroy that life. *F. W. Robertson.*

I will take the stony heart out of their flesh, and will give them a heart of flesh. Ezek. 11.19.

They hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. Ezek. 33.31.

Break up your fallow ground, and sow not among thorns. Jer. 4.3.

By their fruits ye shall know them. Mt. 7.16.

The Word must be sown in the heart like seed;
Men's hands must tend it, their lives defend it,
Till it burst into flower as a deathless Deed.
John Boyle O'Reilly.

THE LESSON'S MEANINGS FOR US

We may know the parable by heart, but unless we know and heed its spiritual interpretation we do not understand it in the sense that Christ uses the word understand.

The same seed yields no wheat, little wheat, or much wheat, according to the character of the soil. What is its yield with you?

Before our life can get depth into it, it must get God into it. God is the only power that deepens lives. A life with no intention of God in it *must* be shallow. *Phillips Brooks.*

Dr. Babcock listened once with a friend to the music of a string quartet with indescribable pleasure, but his friend said that it was all "one long squeak" to him. Just as much difference is there among the hearers of the word of God in their ability to appreciate and profit from the hearing. We can have hearing ears and receptive hearts if we will.

THE LESSON BRIEFLY TOLD

One day so great a crowd gathered around Jesus on the shore of the Sea of Galilee that He entered a fishing boat and spoke to them from there, teaching them many things in parables. In the parable of the Sower He described a sower sowing seed: some seed fell upon the hard-trodden wayside and was left lying there till devoured by birds; some fell upon rocky ground where the soil was so shallow that the root could not develop and the plant soon withered; some fell upon earth already sown with thorns which choked the plants as they grew; and some fell upon soil so good that it yielded thirty, sixty, and even a hundredfold.

Why do you speak to the crowd in parables? His disciples questioned. It is given to you to understand the mysteries of the kingdom of heaven, He explained, for you possess the capacity for understanding them; it is denied to them, for they lack that capacity. Therefore I speak to them in parables, because they do not understand. (A parable, Matthew Henry tells us, like the pillar of cloud and fire, turns a dark side towards Egyptians which confounds them, but a bright side towards Israelites, which comforts them.) The people fulfil the prophecy of Isaiah; they understand not because they do not wish to understand; they are not healed because they do not wish healing—but blessed are your eyes for they see and your ears for they hear.

Then Jesus explained to His disciples His parable. Like the four kinds of soil are four kinds of hearers of the word of God: those whose hearts are so hardened that they are indifferent to the message; those who gladly give the word a hearing, but whose interest is short-lived; those who hold forth the promise of bearing fruit, but allow the thorns of other interests to choke their Christian life; and those who endure to the end, and bring forth much fruit.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The duty of sowing the seed everywhere, even in unpromising soil. See "Sowing in Stony Places in China," *Missionary Review,* Feb., '09.

2. There can be no essential improvement of the "Submerged tenth" unless there is an essential improvement in their environment. See the "Problems of Overcrowding" and "The Cures for Overcrowding," in *Outlook* for March 21, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What was the lesson Jesus taught by His Parable of the barren fig tree? (Lk. 13.6-9.) 2. On what special occasion did James and John show a lack of forbearance? (Lk. 9.51-56.) 3. What had John the Baptist taught would happen to the sons of the evil one? (Lesson I, first quarter.) 4. How does Jesus' teaching differ from John's? 5. What are the lessons of the parable? 6. Tell the teaching about the Judgment in the 25th chapter of Matthew. 7. Commit to memory Gal. 6.7 and 2 Cor. 5.10.

LESSON XIII—JUNE 26

PARABLE OF THE TARES

Golden Text

Then shall the righteous shine forth as the sun in the kingdom of their Father. Mt. 13.43.

LESSON TEXT Mt. 13.24-30, 36-43 COMMIT verses 37,38.

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom: and the tares are sons of the evil *one*; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

WORDS AND PHRASES EXPLAINED

24-30. See Mk. 4.26-29.—*Them.* The multitude on the shore, Mt. 13.2,3.

25. *Tares.* Darnel, RVm. A weed which resembles wheat in the early stage of growth.

27. *The servants of the householder.* Jesus omits them in His interpretation; they have, then, no especial meaning for us.

29. *Haply.* Perhaps.—*Ye root up the wheat with them.* The roots of wheat and tares would become intertwined.

36. *The house.* Mt. 13.1.—*Explain unto us the parable.* Compare Mt. 15.15,16.

37. *The Son of man.* See Jn. 12.34; Lk. 22.69,70. The phrase is used only by Jesus Himself, and by Stephen in Acts 7.56.

39. *The end of the world.* The consummation of the age, RVm.

41. *Shall send forth his angels.* See Mt. 24.31.

42. *Into a furnace of fire.* "An image (derived from death by fire, Dan. 3.6) of the horrors attending the punishment of the wicked" (*Schaeffer*).—*There shall be the weeping and the gnashing of teeth.* "Jesus departs from the image of consuming the tares, to introduce another thought of horror, and heighten the terrible picture. The use of various images for future punishment should prevent a crude literalism" (*Broadus*).

43. *Then shall the righteous shine forth as the sun in the kingdom.* Dan. 12.3.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

25. *His enemy came and sowed tares.* There is a story of an abbot who coveted a piece of ground. The owner consented to leave it to the abbot for one crop only. The abbot sowed acorns, a crop which took three hundred years to ripen. Satan begs for one crop only, and then sows seeds whose harvest will fill all the life to the end. We do not know what we are doing when we start a wrong thing. *J. R. Miller.*

30. *In the time of the harvest I will say to the reapers.*

> To Him be the glory forever!—We bear
> To the Lord of the Harvest the wheat with the tare,
> What we lack in our work may He find in our will,
> And winnow in mercy the good from the ill. *Whittier.*

39. *The devil.* I once heard a Methodist local preacher say, "The devil is a squatter," and then proceed to explain that "A squatter is a man who settles on land he has no right to, and works it for his own advantage." With that definition I am perfectly in agreement. It expresses the whole truth concerning the devil. *G. Campbell Morgan,* in *The Parables of the Kingdom.*

40. *The end of the world.* The day of judgment as a particular point in the future was the pictorial way in which the Jews conceived the defeat and punishment which God was to inflict upon the evil men and evil forces. There is no truth truer than that contained in this picture. But the entire experience of humanity shows that punishment is present as well as future, in actual social life as well as beyond the grave. Neither element should be under-emphasized, but God's hand should be seen in both. During the past few months the American people have been seeing one sort of judgment day in the exposure and punishment, both by law and by relentless public opinion, of venality and corruption and dishonesty. God works in humanity, still, making the wrath of man to praise him.

There is need to-day, in addition to the recognition of the punitive working of God through society, to recognize also the consequence of evil in terms of immortality. Because we see that the description of future punishment is often figurative, we by no means make the punishment itself figurative. That is as real as humanity. Any preaching will lose power which belittles or overlooks the fact that man is immortal, and that the great laws of God are just as operative in the world of immortality as in the world of mortality. The Christian must remember that he stands for this element of the divine government quite as truly as for the other truth that misery is the inevitable future outcome of sin in present society. *Shailer Mathews,* in *The Biblical World.*

42. *Shall cast them into the furnace of fire.*

> Hear, then, this lesson; hear and heed;
> I say that chaff shall perish; say
> Man's soul is like unto a seed
> To grow unto the Judgment Day.
> It grows and grows if he will have it grow;
> It perishes if he must have it so. *Joaquin Miller.*

LIGHT FROM ORIENTAL LIFE

25. *While men slept his enemy came and sowed tares among the wheat.* Trench, in his work on the Parables, states how common such a work of revenge is in oriental lands, and then adds that it has been known nearer home. He instances the case of an evicted tenant in Ireland who sowed wild oats in the field he was leaving, which it was almost impossible to get rid of, because they ripened and seeded themselves before the crops did with which they were mingled.

26. *Then appeared the tares also.* At first the tares and wheat can not be distinguished, but later the "tall, light head of small, dark grain contrasts with the mighty, golden ear of the good seed."

30. *Until the harvest.* The Germans call tares *Schwindelkorn,* dizzy grain, because if ground into flour and eaten as bread they cause a dizzy sickness that

is worse than the worst seasickness. "Flour of mixed wheat and tares cannot be given even to animals," says W. H. Thompson in "Parables and Their Home." "Hence all the baskets of wheat are carried from the threshing floor to the flat roofs of the houses, where they are emptied out on mats, and the tedious separation of grain from grain is carried on, sometimes for days, until the wheat is finally rid of this unhappy admixture. On one occasion, after an early start from a village in Mount Hermon, I felt a dizzy headache coming on which made me uncertain on my horse. My two Arab companions soon complained of the same trouble, till one of them said that he knew by experience what the matter was. 'The women of the village where we got bread this morning were too lazy to get all the *zowan* (tares) out of the wheat. May their days be shortened.'"

Zowan, or Tares

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

After the explanation of the parable of the sower, which was probably given to the disciples only as they sat with Him in the fishing-boat on the Sea of Galilee at Capernaum, Jesus turned again to the waiting multitude on the shore and spoke to them the parable of the tares. Perhaps the parables of the growing grain (Mk. 4.26-29), of the mustard seed, and of the leaven (Mt. 13.31-35) followed at this time, and then Jesus left the multitude and went to the house where He was wont to stay while in Capernaum. There His disciples found Him and asked for an explanation of the parable of the tares. Assign paragraphs 80-84 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. In the bare room of a small house there is a group of men sitting in oriental fashion on the rug, their long mantles wrapped closely about them and their turbans on their heads. It is Jesus surrounded by His disciples, who are listening intently and treasuring in their memories every word that Jesus utters. Jesus is explaining to them the parable of the tares which He had spoken from the boat to the crowd on the shore, just as He had explained the parable of the sower. He had compared the kingdom of heaven to a man sowing good seed in his field. What did his enemy do during the night? What was the result when the grain appeared? What did the servants say to the householder? What did they wish to do? Why would not the householder permit this? In the time of harvest, what will be done?

What is a parable? In His explanation Jesus places side by side the words of the story and their meaning. By the side of the "sower of the seed" He places the Son of Man, Himself. What does He place by the side of "the field"? Of the "good seed"? Of the "tares"? Of the "enemy"? Of the "harvest"? Of the "reapers"? Of the events at harvest time?

For Older Pupils. What had John the Baptist expected that the Messiah would at once do in regard to the unrighteous? (Mt. 3.10-12.) The disciples seem to have had the same expectation in regard to the destruction of the wicked. The parable of the tares explained to them why their expectation was not to be realized. What is the parable? What is the explanation? What are some of the lessons taught by this parable? When the disciples learned that their Master is to fulfil the office of Judge of the World, must they not have gained a new and awe-inspiring thought about Him? When they learned that the enemy which sowed the tares is the devil, must they not have better understood why, though Jesus was sowing the wheat, His work was progressing slowly? When they learned that forbearance is to be exercised toward the children of the wicked one, the tares, must they not have understood why Jesus, that very morning, had allowed Himself to be insulted, and though He

had the power instantly to destroy His enemies, had merely given them a solemn warning? When they learned the fate of the wicked, must not each one of them have asked himself solemnly, "Am I myself wheat or tares?"

LESSON THOUGHTS AND ILLUSTRATIONS

I In God's Own Time

The Lesson. The tares are not to be uprooted as soon as they make their appearance; they are to be allowed to grow till the harvest. In God's own time the tares and wheat will be separated and the evil and the good shall go to the place for which each has been preparing. This has not been man's way. Again and again down the ages the righteous have passed judgment on the unrighteous and have set themselves up to execute judgment, as would the servants of the husbandman if they had been allowed their way, as would Peter and John when they asked, "Wilt thou that we bid fire to come down from heaven and consume them," the Samaritans? The kingdom of heaven does not grow by force. Jesus allowed Judas to remain one of the twelve long after He knew he was disloyal. The little child who said she had been helping God, for she saw a flower going to blossom and she "blossomed it," did what men would do who have not the patience of the Lord of the harvest. His fan was in His hand, as John the Baptist had foretold, but He did not wield it during His earthly ministry. We must learn His patience, patience with others' shortcomings and with our own, if we are to be pleasing unto God. Overturn a man's wrongdoing, counseled Lincoln, but do not overturn him unless it must be done in overturning the wrong.

The Harvest is not Ripe.

I saw a vision. "Strike!" spake some great voice
To my sad soul, and Passion muttered "Yea;"
And so I raised my arm to clear the way
Of sinful things, but futile was the choice.
For then a milder voice began to chide,
And bade me lower the hand which God had made
To succor, not to scourge,—not harm, but aid
And build up that which had been cast aside.
Then rose the wrath within, and plead anon:
"O truth! O destiny! O everything
That stands for justice! nay, I cannot keep
My will inert where reason bids me on."
Came word: "The harvest is not ripe to reap;
In time shall come the reaping of the King."

F. E. B., in *Sunday School Times.*

The Effect of Radical Measures for Uprooting Evil. For many years the sugar-planters of Jamaica suffered greatly from the depredations of rats. Such havoc did these rodents make on the sugar estates that the loss was about thirty per cent. of the entire crop. At last a planter brought, in 1872, nine mongooses from India, and liberated them on his estate. This creature preys upon the eggs and young of most animals. They increased rapidly, and soon effected the destruction of the sugar-cane rat; then other food supplies for the mongoos were necessary. Twenty years later, the results were these: ground-building birds, such as quails, guinea-fowl, and doves, were nearly or wholly exterminated. Snakes had been annihilated, and lizards were rare. This meant that the insect-eating animals were nearly destroyed, and hence there has been a marked increase in the insects,—always considered great pests by the islanders. The grass-tick has so increased that the industry of cattle-and-sheep-raising has been practically destroyed. And so, in applying so-called rational remedies to the evils of the day, let us be careful not to introduce the mongoos. There is the constant danger, in seeking to gather the tares, of injuring the growing wheat. *William T. Dorward,* in *Sunday School Times.*

II Wheat or Tares

What are you sowing? Suppose I meet a man who is sowing seed, and

say: "Hello, stranger, what are you sowing?" "Seed." "What kind of seed?" "I don't know." "Don't you know whether it is good or bad?" "No, I can't tell, but it is seed, that is all I want to know, and I am sowing it." You would say that he was a first-class lunatic, wouldn't you? But he wouldn't be half so mad as the man who goes on sowing for time and eternity, and never asks himself what he is sowing or what the harvest will be. *D. L. Moody.*

What to do with the Wheat and the Tares in Our Own Characters. Mr. Kay Robinson, the naturalist, describes a competition witnessed by him in the fields. Owing to a peculiarity of weather the poppies had managed to get a start of an inch or so in the matter of height over the wheat and barley, and the obnoxious flowers were just beginning to burst into bloom that would have converted the stunted grain into lakes of scarlet, when down came the rain; in a single day and night the wheat shot up above the poppies, and for the rest of the season the poisonous things were overwhelmed in a wavy sea of prosperous green and yellow gold. A similar competition is going on between our good and bad qualities; it is a rivalry between the wheat and the tares as to which shall get on top and smother the other. What is the true course to adopt whilst this struggle proceeds? Let us concentrate ourselves on the grain. We overcome the evil in the good. We shall not master our personal defects by dwelling upon them, tormenting ourselves on account of them, dealing directly with them, or by attempting singly to uproot them. To overcome this or that failing, think of it as little as possible, and as much as you can about the corresponding virtue; weaken the bad side by strengthening the good. The situation is saved not by attacking the poppy, but by refreshing the wheat. Frankly recognize whatever grace has done for you, and by fostering it drive out the evil. Cherish the good thought, forward the generous impulse, follow out the upward-seeking desire; starve the roots of bitterness, smother them, choke them, drive them out by flowers of grace, fruits of light, and plants of God's right-hand planting. *W. L. Watkinson,* in *The Supreme Conquest.*

One or the Other. The teaching of Jesus plainly is that all may be classified either as wheat or tares, as sheep or goats, as for or against Him. We cannot be both wheat and tares. Our individual acts may be so characterized, for some are good and some are evil, but the character that we develop is either one or the other, the spirit that animates our acts, the ruling purpose that governs our lives, is either true or false. And the character that we are forming decides our destiny. In the words of Horace Bushnell: "How great and appalling a matter it is, when rightly viewed, to live! To be a *person,* gifted with the liberty of choice, a power to do and be, and become responsible in terms of eternity for what he becomes, this can be thought of rationally only as a truth most appalling. And yet there is a most inviting grandeur in the thought. Nothing after that in life is mean or low. Be a person, face the judgment, consent to it, and have it as a blessed mark of your high calling to be ready."

The Judge is the Saviour. Some years ago a gentleman driving a spirited team of horses lost control of the team. As they dashed through the streets a distinguished judge sprang out, caught the bridle-rein and at the risk of his own life saved the man who was driving. By a singular coincidence this same man was on trial for his life some little time after, before the judge who rescued him. When the trial was over and the lawyers had made their plea, then the judge addressed him, saying, "Have you anything to say why sentence should not be pronounced upon you?" And the prisoner trembling arose and said, "Your Honor, don't you know me?" and when told that he must speak on and not address the judge, he again said, "But, your Honor, don't you know I am the man you saved, have mercy." And the judge replied, "I do remember you, but then I was your saviour and to-day I am your judge and must pass sentence." And if you have sinned against the Saviour of men that day you must face Him in judgment. *J. Wilbur Chapman,* in *Another Mile.*

The Judgment. Of the punishment meted out to the wicked, Jesus speaks in figurative terms, they shall be cast into a furnace of fire, even as the tares are gathered up to be burned, and there shall be the weeping and gnashing of teeth. In Mt. 26.45, Jesus says of the wicked, These shall go away into eternal punishment. What does He mean? It is one of the things which are hid from us in this life. Of this we may be certain, Jesus teaches that the righteous will

be rewarded and the wicked punished. The "how" we may not know; the fact we may be sure of.

The famous painting of the Last Judgment by Michael Angelo is familiar to us all. There stands the angry Christ, one hand pointing to the spear wound in His side, and the other uplifted to drive away the wretches grovelling at His feet, while the cross, the scourge, the crown of thorns upborne by angels, and the martyrs who have suffered are portrayed as present to sustain His desire for vengeance! Other angels are fighting the lost and driving them towards the pit, into which others are being dragged by demons. It is a horrible thought that the artist has put on canvas. Christ is no angry Judge, taking delight in wreaking vengeance on those who have opposed Him.

What the Scriptures and especially Christ mean when the Judgment is spoken of Dr. C. F. Aked tells in these words adapted from a chapter in "The Courage of the Coward: "The first idea is that of a *Righteous Sentence.* When the Hebrew poet saw wrong triumphant and right overthrown, he yet looked for a time when a righteous sentence should be pronounced upon this earth. The second idea includes that of *Retribution and Reward*—the righteous execution of the righteous sentence which the just Judge has pronounced. And that sentence is pronounced here and now. Future judgment is present judgment carried on. Now is sounding deep down in each man's consciousness, though he hears it not, the appalling 'Depart, ye accursed', the glorious, 'Come, ye blessed;' and the fateful law that character tends to permanence declares once again that those are going away into eternal punishment, but these into life eternal. Judgment begins here, goes reaching on, travels with us, abides for ever. It is true of life here; it lives through death; it is true of this same life continued beyond the grave. Flee from the wrath to come. Though the ghastly horrors of an Augustinian slaughter-house are remembered only with a sigh of thankfulness for escape from a notion which dishonors God, yet He is not mocked; whatsoever a man sows, that shall he also reap."

III The Field is the World

The Great Claim. In explaining the parable of the tares, Jesus Christ claims the whole world for Himself. His kingdom is to spread throughout the earth. When the tares are separated from the wheat at last they are gathered "out of His kingdom," for the entire field has then become the kingdom of Christ. Standing on that little fishing boat, an obscure Galilean, of no means, of no reputation outside that little country along the eastern shore of the Mediterranean, with only a few devoted disciples and a fickle following among the crowd, could claim the whole world as His! His Kingdom was to embrace Jew and Gentile, Greek and barbarian, Roman and slave. How His first followers carried out the Great Commission He gave them as He parted from them on Mount Olivet after the resurrection—Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and to the uttermost part of the earth—our study of the Acts last year showed. They knew that the field is the world. What are we doing in this year of 1910 to sow the seed for the Son of man? The sons of the kingdom are the trustees of the seed, they are accountable to the Lord of the harvest.

What has been done. The world has become a unit; men live closer together and are united in brotherhood by the ties of the iron rail, the greyhound fleets, and the cables that bridge oceans and continents. In the words of Joseph Cook, "The nineteenth century has made the whole world a neighborhood; the twentieth century will make the whole world a brotherhood." It is daybreak everywhere. We are told that Japan, to-day, is at heart more Christian than the Roman Empire was when the Emperor Constantine first set up the banner of the Cross over his legions. The influence of Christianity has gone much deeper and touches a much wider circle than the reports of the missionary societies would indicate. China with its four hundred millions is not awakening, but is awake. Commercially, socially, politically, and spiritually, this giant empire is struggling to free itself from the grave-clothes of the past. Milne, one of the pioneer missionaries in China, prophesied that possibly after one hundred years there might be a thousand Christians in China; and his was a heroic faith if one thinks of the gates of brass and the walls of iron that

then guarded the empire. The time for this prophecy has not yet expired, and we find to-day (1908) nearly two hundred thousand native Christians in China.

Korea, instead of being "The Land of the Morning Calm," is the land of such a social, moral and spiritual upheaval as the world has never seen. This will be the first land of the East to be Christianized if the Church fulfils in any measure the present call of opportunity from this dead-ripe harvest field. In North Korea, where fifteen years ago there was no Christian, there are now one thousand churches and preaching places.

India, divided by caste lines and by two hundred languages or dialects, by mountains and rivers, by religious prejudice and age-long hatreds, has become conscious of national unity and is striving after autonomy. With a national missionary society, a national congress, and a jealousy for national greatness and independence over against British rule, who can foretell the forces that will soon be set loose in this important mission field?

In every part of the African mission field there is a crisis of unprecedented opportunity. Is the Church ready for the coming spiritual conflict? Condensed from an editorial in *The Homiletic Review.*

What has not been done in America. In every city in America there are multitudes who do not enter churches to hear the gospel. In New York City alone fully one and one-half millions of people are unaffiliated with any church whatever! *Who cares?*

In the United States in 1906 there were thirty-two million communicants. Of these about twelve million were Roman Catholics, and about twenty million were attached to other denominations. What is to become of the millions in America who have not received Jesus Christ as their Lord and Master, and who are in the bondage of unbelief and sin? *Who cares?*

Christ never bade His church build great structures of brick and stone and invite the people to gather therein to hear the gospel. These beautiful structures are needed conveniences for those who are already Christian disciples, but so long as millions of people will not gather within them to hear the gospel, the Christian church must arouse itself and take the gospel to the people. Hundreds on hundreds of thousands in New York, millions on millions in the United States, ignore the gospel or misunderstand it. *Who cares?*

Who really cares? Our heavenly Father cares, for He gave His only begotten Son to the end that all men might be saved. Our Lord and Saviour cares, for He gave Himself a ransom for the sins of the whole world. There are some pastors who seem to care. In nearly all the churches there are individual Christian men and women who prayerfully and diligently seek to be winners of souls. But it is our deliberate opinion that the vast majority of those of us who are in the Christian churches in America to-day are so occupied with the things of self, so destitute of the essential Christian quality of aggressiveness, so blind to the awful havoc sin is working in the lives of our fellowmen, that it may rightly be said of us, *"You do not care."* Condensed from a leaflet of the *National Bible Institute.*

SENTENCE SERMONS

The world is my parish. *Wesley.*

Either reform the world, or bear with it. *Marcus Aurelius.*

The harvest of the future is but the golden ripening of to-day's sowing. *H. W. Mabie.*

It is the angel-sickle which is the key to many of the enigmas of human time. *George Dana Boardman.*

The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown. *Whittier.*

That which will not be cleansed with the grain will be consumed with the stubble. *F. W. Cope.*

We should call a man who could sit on a barrel of gunpowder smoking a pipe, a rather unbalanced sort of man; so is the man who lives in this world thoughtless of the next. *George R. Hewitt.*

The Lord knoweth how...to keep the unrighteous under punishment unto the day of judgment. 2 Pet. 2.9.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Gal. 6.7.

THE LESSON'S MEANINGS FOR US

The good seed are the sons of the kingdom; the tares are the sons of the evil one; whose sons are we?

Tares can not be distinguished from wheat at first. What we think are tares the Lord of the harvest may know are wheat.

Do we believe that there will be a harvest time? Do we believe that whatsoever we sow that shall we also reap? Do we nevertheless live as though there were no harvest time coming?

The miracle that is not possible in the vegetable kingdom is possible in the spiritual kingdom: tares may not become wheat, but sons of the evil one may become sons of the kingdom.

He that soweth the good seed is the Son of man, but when He ascended He commissioned His disciples to carry on His work in the field which is the world. Are we doing our part?

The righteous shall shine forth as the sun in the kingdom of their Father. Let us fasten our thoughts on that glorious promise.

THE LESSON BRIEFLY TOLD

The second of the parables of the Kingdom spoken by Jesus to the multitude on the shore of the Sea of Galilee is that of the tares. The kingdom of heaven, He said, is like a man who sowed good seed in the field, but while he and his men slept an enemy sowed tares among the wheat. When the wheat brought forth fruit then appeared the tares. These the servants of the householder wished to uproot, but their master forbade, for the wheat might be torn up with the tares. Both were to grow together till the harvest, when the reapers would bind the tares in bundles for burning and store the wheat in his barns.

An explanation of this parable was asked for by the disciples after they had withdrawn from the multitude and were met together with their Teacher in a house at Capernaum. The Sower of the seed is the Son of man, Jesus answered; the field is the world; the good seed are the sons of the kingdom; the tares are the sons of the evil one; the enemy is the devil; the harvest the end of the world; the reapers are the angels. As the tares are gathered and burned, so shall the sons of the evil one be punished for their wickedness, but the sons of the kingdom shall be rewarded in the kingdom of their Father. Hear and heed this warning and promise.

SUBJECT FOR BIBLE CLASS DISCUSSION

The claims Jesus made in the parables of the tares. See "Jesus on His own Vocation," *Contemporary Review,* May, '07.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. How many parables are given by Matthew in the 13th chapter? 2. What are they called? (Parables of the Kingdom.) 3. What additional parable does Mark give in connection with the parables by the seaside? (Mk. 4.26-29.) 4. What is man's part in the sowing? What is God's part? 5. What is the meaning of the parable of the mustard seed? 6. How do the parables of the mustard seed and of the leaven differ in meaning? 7. How many pecks in three measures of meal? (See the margin of your Bible.) 8. What is the meaning of the parable of the hidden treasure? 9. How do the parables of the hidden treasure and of the pearl different in meaning? 10. The parables of the tares and of the net? 11. Which of the parables by the lake teach the mixed character of human society? 12. Which, the sure growth of the Kingdom of God? 13. Which, the supreme worth of the Kingdom? 14. Why did Jesus speak in parables?

THIRD QUARTER

LESSON I—JULY 3

PICTURES OF THE KINGDOM

Golden Text

The Kingdom of God is not eating and drinking; but righteousness and peace and joy in the Holy Spirit. Romans 14.17.

LESSON TEXT Mt. 13.31-33, 44-52 COMMIT verse 44

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field; 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls; 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from amang the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

Oriental Mustard

WORDS AND PHRASES EXPLAINED

31,32. See Mk. 4.30-32; Lk. 13.18,19.—*Is less than all seeds...greater than all herbs.* These words were spoken with the freedom of popular speech. The mustard seed was proverbially used as an illustration of the smallest things, and Jesus so uses it here, though it is not the smallest seed known (the seed of the lycopodium, one of the fern-worts, is smaller), nor does it become the largest of herbs. It was probably the smallest seed cultivated by the Jews in their gardens.—*Becometh a tree.* "The mustards are annuals, reproduced with extraordinary rapidity. In fat soil they often attain a height of ten or twelve feet, and have branches which attract the passing birds, which alight upon them to devour their seeds" (*Hasting's Dictionary*). "The figure of a great tree in the Scriptures is ever one of great power. It is so used of the King of Assyria, of Pharaoh, and of Nebuchadnezzar" (*Morgan*).—*The birds of*

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TEACHING BY THE SEASHORE

the heaven. See the two explanations given on page 264.

33. See Lk. 13.20,21.—*Leaven.* See the two interpretations given on page 266. The word *leaven* is derived from the French *levare, to raise;* it means anything that causes fermentation, especially a portion of fermenting dough.—*Three measures.* The word in the Greek denotes the Hebrew *seah,* a measure containing a peck and a half, RVm. See Gen. 18.6.—*Meal.* Flour.

44. *A treasure hidden in the field.* See "Light from Oriental Life."—*And hid.* Re-buried it.

45. *Goodly pearls.* Pearls were rarer then than now. This parable and that of the hidden treasure evidently have the same meaning, with the difference that in the former the prize is found as a surprise, in the latter only after diligent seeking. "It was especially natural for a Jewish teacher to give two illustrations of the same truth, since the more elevated Hebrew style tends always to parallelisms" (*Broadus*).

47. *A net.* Drag-net, RVm.—*Of every kind.* Good and bad, verse 48.

48. *The bad.* The worthless

49. *The end of the world.* The consummation of the age, RVm.—49,50. See verses 41 and 42. The parable of the net forms a pair with that of the tares. Possibly it was narrated last by Matthew in order to close the series with the picture of the judgment.

52. *Therefore.* Since you have understood, as you say, you will therefore have no trouble in understand this.—*Every scribe who hath been made a disciple in the kingdom of heaven.* The Jewish scribes taught only things old, the Law and the Prophets; the Christian scribe (Christ's disciples) added to this the teaching of things new, which they had learned from their Rabbi, Christ. See below.—*Bringeth forth.* The Greek word ἐκβάλλει means *hurls forth,* eagerly.—*Treasure.* Storehouse.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

32. *When it is grown.* Cast forth thy act, thy word, into the ever-living, ever-working universe; it is a seed grain that cannot die; unnoticed to-day, it will be found flourishing as a banyan grove, perhaps, alas! as a hemlock forest—after a thousand years. *Carlyle.*

47. *The kingdom of heaven is like unto a net.* There is obviously considerable resemblance between this parable of the net and the parable of the tares. But the one is not a mere repetition of the other under a different figure. Every parable is intended to illustrate one truth.

Now the one truth which is especially enforced in the parable of the tares is that it is dangerous in the extreme to attempt in this present time to separate the evil from the good in the Church. Whereas the one truth to which the parable of the net gives prominence, is that this separation will be effected by and by in its own suitable time. No doubt this future separation appears in the parable of the tares also, but in that parable it is introduced for the sake of lending emphasis to the warning against attempting a separation now; in this parable of the net it is introduced with no such purpose.

Let the net be drawn; then, as a matter of course, the separation will be made. The value of the take which cannot yet be estimated, will be ascertained by and by, the whole results of the work of Christ in the world will then but not sooner be known. *Marcus Dods,* in *The Parables of Our Lord.*

52. *Every scribe who hath been made a disciple to the kingdom of heaven.* The kingdom of heaven is here personified. It is viewed as the teacher, and, just as young men who desired to be scribes resorted to the Scribal College, the Home of Midrash, and sat at the feet of the Rabbis, so the Christian Scribe must go to school in the Kingdom of Heaven and receive its instruction. And, since Jesus is the Lord of the Kingdom of Heaven, this means that he must sit at Jesus' feet (compare Lk. 10.39). Jesus is the teacher. Thus "a scribe that hath been made the kingdom of Heaven's disciple" signifies a religious teacher who has sat at Jesus' feet, learned His method, and caught His spirit. *David Smith* in *Expository Times.*

52. *Who bringeth forth out of his treasure things new and old.* The occasion of this saying was a fresh departure which Jesus had made. He had begun to

teach by parables. It was a new method with Jesus, but it was by no means original. It had been much employed by the ancient prophets, and the rabbis were very fond of it. This would rather commend it to Jesus, who was ever wont, if haply He might reach the hearts of His contemporaries, to adapt Himself to their ways, linking new things to the old and making the old stepping-stones to the new; but it would surprise His disciples. His teaching had hitherto been absolutely unique, amazing all who heard it, and impressing them with a sense of its authority (cf. Mt. 7.28-29). It was "a new teaching" (Mk. 1.27), utterly unlike that of the scribes; and, when He adopted the common method, it would seem to the disciples that He was descending to the level of the scribes and becoming a teacher of the common order. And there was this danger in the new departure, that the familiarity of the method might conceal the originality of the message. Jesus knew what His disciples were thinking, and He inquired: "Have ye taken in all these things?" "Yes," they replied, their glibness betraying how imperfectly they had comprehended what they had heard. "On this account," He said, "every scribe that hath been made a disciple of the Kingdom of Heaven is like a householder who bringeth forth from his store things new and things old." *David Smith,* in *The Expository Times.*

LIGHT FROM ORIENTAL LIFE

33. *Leaven.* The careful oriental housewife always saves a portion of the sour dough (the German word for leaven is *sauerteig,* sour dough) from each baking, to use in the next, for she does not have our convenient cakes of yeast.

33. *Three measures of meal.* It cannot be doubted that the three measures of meal amounted to more than our English bushel in quantity. To us this would appear as more than what a large family would use at one baking; but the conditions of ordinary Palestine life do not render it at all unusual. Accustomed as we are to a great variety of food, including an abundance of meat, we use bread more as an accompaniment to, than as the chief article of, a meal. But in our Saviour's time, as well as now, the main food of the people was fermented milk, cheese, olives and oil, figs, raisins, and bread. It will be seen by this that bread is literally the staff of life with them, to which all else is subsidiary, and therefore that the statement of the parable simply conforms to the familiar facts of the household economy in that land. *W. H. Thomson,* in *The Parables by the Lake.*

44. *A treasure hid in the field.* We have the history of the search for Captain Kidd's treasure, the heap of Spanish gold said to have been buried in the eighteenth century somewhere between points one thousand miles apart on the Atlantic coast—to assure us that men in all ages have believed in the possibility of finding a buried treasure. Wm. H. Thomson says that Palestine is undoubtedly full of such buried treasure. To quote his words: "Scarcely a year passed of my residence there in which I did not hear of such discoveries. Once I bought several silver coins of the Seleucidæ of Antioch from a considerable collection of them which some children found shining in a mole-hill near a village of Upper Galilee, and on another occasion, not a hundred yards from our house in Sidon, a soldier found an earthen jar full of old Turkish gold coins which were struck by the early sultans. The reason for these frequent discoveries is not far to seek. For more than forty centuries it has been a common practice with the inhabitants of that country to bury their silver and their gold whenever a war or an oppressor threatened them with the loss of all they had; and when we consider how often in the history of that land cities and towns have been captured, and the inhabitants either all massacred or sold as slaves, it is no wonder that the secret of such hidden treasures in multitudes of instances perished with those who buried them."

In Asia Minor there are many ancient stones containing inscriptions that have been carefully copied by learned men for their historical value, but the people of the land firmly believe that these inscriptions tell where treasure is buried and that it is for this knowledge that such stones are sought.

46. *One pearl of great price.* Pliny tells us that Cleopatra's two famous pearls were valued each at about four hundred thousand dollars of our money, and the purchasing power of money was then ten or fifteen times as great as now.

It was like finding a diamond worth millions. The Mishna has a story of a man who gave his whole fortune for one pearl. *John A. Broadus.*

47. *A net that was cast into the sea.* At Tiberias there are very few fishing boats, I suppose not more than half a dozen, and the most of the fishing is conducted in a primitive way. The fisherman having taken off his ordinary clothes, and being merely girded with waist-band, advances cautiously into the water from the shore, until with his practiced eye he detects a swarn of fish within aim of his net. This net is circular, of fine meshes, and is weighted all around with little bits of lead or stone; from a center there arises a slender cord. With great skill the fisherman throws out the net over the shoal, the weighted edges quickly sink around the fish, and the man gathers together and raises the open end from the bottom. *E. W. G. Masterman,* in *The Biblical World.*

48. *The bad they cast away.* At early dawn a fleet of boats may be seen close to a long line of huge floating corks, extending far out upon the glassy surface of the sea. The vast net, in fact, is dropped down ere the stars fade, and as the day wears on one end is brought to land by some of the boats, while the other is slowly swung around in a great sweep by the united tow of the others, and not till the close of a hard day's toil do the two ends approach each other, and the fishermen turn to and pull it up on shore. Then comes the exciting time for seeing whether the catch will repay the heavy labor of the day. On one occasion I heard a more than usual outbreak of fisherman's imprecations. The reason for this particular chorus of oaths I soon saw in a strange, dark-looking mass, evidently of fishes, rolling over and over in the net's meshes as it was yet heaving in the breaking waves. It proved to be a large shoal of sting-rays, a fish which is a flat, leathery, ungainly-looking creature, resembling our flounder, but armed with a long tapering tail ending in a sharp barbed spine, which is a dangerous weapon both of offense and defense. When these are numerous, other fishes are apt to be scarce in the catch, and so the baskets were but half filled, while the discarded rays were left upon the sand.

At no time is their catch good throughout, for the Mediterranean teems with a wonderful variety of life, including "each kind of badness," as every fisherman there will feelingly tell you. *W. H. Thomson,* in *The Parables by the Lake.*

52. *Who bringeth forth out of his treasure things new and old.* The scribes and rabbis of Christ's day were singularly lacking in imagination. Hence they could bring forth out of their treasure lore things old, but nothing new, fresh, stimulating. "Rabbi Jehudah said," "Beth Hillel decreed," "Another objection is made: It is written," and so on, through weary disquisitions and endless verbal quibblings of ancient teachers. Jesus, on the contrary, was rich in imagination, without which no teacher can bring forth things new. *Edward B. Pollard,* in *Biblical World.*

Palestine was packed with scribes who were custodians of the past, champions of tradition, defenders of the "jot and tittle" of the law, men whose eyes were in the back of their heads, and who knew only the former days. But Jesus intimates that there might arise an order of scribes who would be interpreters of human life and destiny, and not blind leaders of the blind; expounders, not of the letter that killeth, but of the spirit that giveth life; revealers, neither of a Past which yielded no light to the Present, nor of a Present which received no illumination from the Past, but of a divine idea and purpose which bound Past, Present and Future into one creative day of the eternal God. *Frederick E. Dewhurst,* in *Things New and Old.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

See the Historical Background, page 246. The first parable, that of the sower, shows the different reception of the word by its hearers; the second, that of the tares, shows the intermingling of the good and the bad in human society; both emphasize the number of those who reject the Kingdom of Heaven, and they might tend to dishearten the disciples. The next two parables, those of the mustard seed and of the leaven, show the vital, transforming force inherent in the Kingdom that shall work its ultimate expansion; they would tend to encourage the disciples. The third pair of parables, those of the hidden treasure and of the pearl of great price, show the supreme value of the Kingdom, and must have been an incentive to the disciples to "covet earnestly the best gifts."

The parable of the drag net is a corallary of that of the tares, and emphasizes the fact of judgment with reward or punishment, and must have been to the disciples a solemn warning. Assign paragraphs 85-87 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. In Gloucester, England, there is a small room in a narrow street, "Sooty Alley," where a century and a quarter ago (1782) the first Sunday-school ever held had its meeting. Robert Raikes had gone into the suburb of the city in search of a gardener. The latter was not home, and while waiting at the house for him, Robert Raikes saw a troop of children screaming and fighting on the street. He asked the gardener's wife how it happened that the children were so neglected. "O, sir, you should be here on Sundays," she exclaimed, "the noise is then so great that you can't read your Bible." "Can nothing be done for them?" questioned the great-hearted man, and then he decided to pay the gardener's wife for teaching these children on Sunday. Thus the first Sunday-school was started. The people made sport of Raikes, calling him and his school "Bobby Wild Goose and his ragged regiment." In other places neglected children were gathered into a school on Sundays, following the example of Raikes, and a Society for the Founding of Sunday-schools was organized, and at the death of Raikes his "ragged regiment" had grown to a body of three hundred thousand members. And what an army it is now! Twenty-six million strong, enlisted from all over the world. Robert Raikes little thought when he had a dozen children in Gloucester taught on Sunday in order to keep them off the streets that he was planting a tree whose branches should cover the children of all lands. From that small beginning our vast Sunday-school system has grown. We have a parable spoken by Jesus by the Sea of Galilee which teaches that "Great oaks from little acorns grow." What is its story?

For Older Pupils. "What do you see, my child?" Ammi, an Indian sage, asked his son as he showed him the two halves of a seed. "I see a seed, father," the lad replied. "But what do you see in the seed?" "A small speck." "Ah, where you see nothing I see a great tree," was the statement of the sage. To the disciples of Jesus the Kingdom that their Master was founding on the earth looked like a small speck, but to the Great Teacher Himself it appeared as a great tree whose branches should cover all lands and races. By what parable did He show His great faith in the growth of the Kingdom?

LESSON TOPICS AND ILLUSTRATIONS

I Missionary Topic Growth of the Kingdom

The Meaning of the Parable of the Mustard Seed. The Rev. G. Campbell Morgan and a few other scholars say that the growth of the mustard seed into a tree is an unusual, abnormal growth, that birds lodging in the branches of trees soil the trees, and that the parable means that it is possible for the Kingdom of God to have an unnatural growth and for the visible kingdom, the church, to become a place for harboring evil. But Jesus is not concerned about the exact height of the mustard when grown, He is using a proverbial expression and drawing the lesson, from a well-known object, that from a very small beginning great results may come. And as in His explanation of the parable of the tares Jesus gave no interpretation of the servants of the householder, so in this parable we need not interpret the birds of the heaven that lodge in the branches of the tree; they are evidently mentioned only to add to the thought of the great growth from the small beginning. One should not seek meanings for all parts of a parable, for a parable is like a round ball resting on a flat surface—where the two touch and only there the impact is perfect, and so the likeness between the object, the kingdom of heaven, and the thing to which it is likened, the mustard seed in its beginning and growth, is perfect in this parable, but the other parts are not meant to touch or agree. The parable of the mustard seed taught the disciples that the kingdom of heaven, in its outward, visible realm as a congregation of believers in Jesus the Christ,

had a beginning so small that it was comparable to a tiny mustard seed, but it was destined to have a marvelous growth. It also taught them that the Kingdom of heaven as good seed in the individual hearts starts in a small way and keeps on growing, and the character becomes more and more Christ-like.

The Growth of the Invisible Kingdom. What a splendid river the Thames is! how broad, and deep, and strong! It carries thousands of ships on its bosom. When you see that river you would hardly think that it has a very small beginning, but it has. I have seen the place where it begins, and I have jumped over it. There isn't half as much water flowing there as runs down your street when a pipe has burst. How then does it become so great? By just going along and doing its best, and keeping on its way; for, as it goes, other little rills of water join it, then others, then a stream, then another, till at last it swells and broadens and becomes the mighty river that it is.

That is the way people grow wise. And that is the way to grow up as God wants us. Nobody becomes good all at once; salvation, that is, God's good Spirit in the heart, always begins in a very small way. *J. Reid Howatt,* in *The Churchette.*

The Promise of the Parable fulfilled. The Kingdom of Heaven had a very small beginning on earth. The Kingdom came to earth in the person of the infant Christ. He died on the cross, despised and rejected of men. All hope seemed buried with Him. But He arose from the dead, ascended into heaven, and sent the Comforter into the hearts of His disciples, who went forth to carry out His Great Commission of teaching the gospel to every creature. The Kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field: when it is grown it becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

The little grain of mustard seed sent forth its two tender, almost invisible leaves and developed into twelve branches. The number of Christ's followers became five hundred; a short time afterward five thousand were baptized, and then Christianity spread throughout Palestine, Asia Minor, Greece, Rome. It grew to five hundred thousand in the first century, fifteen millions in the fifth. At the present time, of the sixteen hundred million people in the world more than five hundred million are counted Christians, and even those who are not themselves Christians acknowledge that in a Christian land there is greater safety and peace than elsewhere. The time is coming when there shall be but one fold and one Shepherd.

The Vitality of the Seed. A pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol. Nor was the influence of Christianity confined to the period or to the limits of the Roman Empire. After a Revolution of thirteen or fourteen centuries, that religion is still professed by the nations of Europe, the most distinguished portion of the humankind in arts and learning as well as in arms. By the industry and zeal of the Europeans, it has been widely diffused to the distant shores of Asia and Africa, and by means of their colonies it has been firmly established from Canada to Chili in a world unknown to the ancients. *Gibbon's History of the Decline and Fall of Rome.*

The Great Optimist. This is the parable of promise. Jesus was the greatest Optimist the world has ever seen. He never once doubted His mission, and never once doubted that His mission would succeed, however discouraging the events of His life and death might seem to others. His words were spoken, not written. He evidently took not the slightest trouble to see that they were preserved in written form, He knew that they were spirit and they were life (Jn. 6.63), that they could not die. He was despised and rejected of men, but He knew the time would come when He would draw all men unto Him. The Kingdom was but as a grain of mustard seed, but He looked confidently forward to the time when His little band of faithful followers would become the missionary heroes of all the ages. He believed in the great to-morrow. He was ever the Prophet of Hope.

Great Results from Small Beginnings. A young girl in Wales saved her earnings for several years in order to buy a Bible, and then she walked twenty-five miles to purchase it. She found the little supply of Bibles at Bala

exhausted. Thomas Charles wrote to friends in London, telling them of the incident, and asking to have a Bible Society established. The deed of this Welsh maiden was the seed out of which grew the great British and Foreign Bible Society which sends the Scriptures to every part of the world.

An old man arose one night a few years ago to address a meeting, and he began with these words: "Thirty-seven years ago I stood upon a broken chair in the Mile-end-road without a friend and without a penny, to preach Jesus Christ, and all the drums and all the banners and all the bonnets of the Salvation Army were under one hat, and I wore it." To-day who can number that army or tell what it is accomplishing, and who does not honor General Booth?

On a rock in Mission Park, at Williamstown, Massachusetts, there is this inscription: "The field is the world; the birthplace of foreign missions." Here was the famous "haystack" by which met five young men of Williams College in the year 1808 to form the first foreign Missionary society of the United States. How wonderfully has that seed grown!

The Kingdom of Heaven is an ever-growing Kingdom. Twenty-five years ago there was not a mission school in Central Africa, there was not one native Christian, wild drunken dances were held, the old and helpless slaves were given to wild beasts, twin children were buried alive in the sand, warfare and raids were the chief occupation. Now all this is changed. There are more than twenty thousand scholars in the mission schools, and the desolated plains are filled with a peaceable and pastoral people.

In 1842 there were six converts to Christianity in China; to-day there are more than two hundred and fifty thousand. By order of three of the Chinese Viceroys, not themselves Christians, the Christian Scriptures are introduced in all the schools and colleges of their great provinces. The late Empress sent a generous gift to a Christian hospital and several viceroys have built hospitals where the foreign physicians are laboring. The Christian schools are growing rapidly. Everywhere the truth of the prophetic parable of the mustard seed is being verified.

II A Transforming Power

The Meaning of the Parable of the Leaven. Like the parable of the mustard seed, there are two interpretations of this parable, and a valuable lesson may be learned from either. Because leaven is elsewhere a symbol of evil in the Scriptures, it must be here argue many, and the parable teaches that evil enters the Kingdom and works corruption. Beware of the leaven of the Pharisees and Sadducees, said Jesus, Mt. 16.6. Purge out therefore the old leaven, said Paul, 1 Cor. 5.6-8.

The leaven is here a symbol of good, say others with whom we agree; the parable means that the influence of Christ will effect the whole man and the whole world even as a bit of leaven or yeast does the whole mass of dough in which it is mixed.

The breadmaker mixed the leaven in her mass of dough until every particle of it was changed. Know ye not that a little leaven leaveneth the whole lump? wrote Paul to the Corinthians. Each particle of leaven affects those particles next to it, these the next, and so on until the whole mass has been permeated with the fermenting power, and the heavy lumps of dough have become changed into light loaves of bread ready for baking. Christianity is a power like that leaven. Working slowly and quietly it transforms every part of man's moral nature, every capacity of his, till the entire man—spirit and soul and body—is transformed. And the leaven will not cease its working till the whole world is leavened by it.

The Kind of Transformation which Christianity works. At a crowded meeting held in a large New York church the superintendent of the Rescue Mission, a tall, fine-looking man, was asked to speak. He told of the growth of the Mission and of the work it tried to do, and then he closed with these words: "I was asked to-day as I came into this church, 'Have you ever seen a bad man become a good man?' Yes, my friends, I have. Sixteen years ago a man was leaning against a beer-barrel in a saloon in New York. His coat was in tatters. His shoes would hardly hold together. He had not a cent in his pocket or a friend in the world. He had broken his mother's heart, he had deserted his

wife. No door was open to him—not even that of the hospital, for he was not sick; not that of the morgue, for he was not dead.

Some one in the saloon said to him, 'You'd better go up to Forty-third Street. There's a mission up there that you might work for a night's lodging.' The man went, and reeled into the mission, half-drunk. Before he went out again, twenty-four hours later, he had got hold of a hand that helped him to his feet. He had heard words of hope—of Him who came to seek not the righteous, but sinners. He had taken new heart, and begun a new upward climb. All that was sixteen years ago. Some of you know that man to-day. All of you have heard him speak."

Then as the superintendent sat down the great audience realized that they had been listening to the life story of that superintendent himself, Samuel H. Hadley.

As Dr. Maltbie D. Babcock finely said, "The lives of St. Augustine, of John Newton, of Jerry McAuley, prove that the God of transmutation, who taught us to bring brilliant dyes, healing remedies, exquisite perfumes, from waste coal tar, can transform the character that is put in His hands and made a repudiated past thrillingly vital in the sympathy and pity, fidelity and love, of a beautiful and fruitful future."

The Heavenly Alchemist. You remember that in one of our lessons last year we had that scene at Thessalonica where the hostile Jews set the city in an uproar, and failing to find Paul and Silas, dragged forth Jason before the rulers of the city, accusing him of having received into his home those "that have turned the world upside down." Paul and Silas were thoroughly imbued with the leaven of Christ's teachings, therefore they could "turn the world upside down," as even their enemies declared. Christ is the source of the power. With Whittier we believe that

> The world sits at the feet of Christ,
> Unknowing, blind, and unconsoled;
> It yet shall touch His garment's fold,
> And feel the heavenly Alchemist
> Transform its very dust to gold.

The Problem of the Church. The Kingdom of Heaven is not a spontaneous generation; it does not spring up indigenously in any human heart. The Kingdom of Heaven is a celestial exotic, and must be planted at some definite point before it can start on its career of growth and propagation. And the great mission of the church is to take the leaven of the Kingdom and hide it in the three measures of the world's heart. This, in fact, is the grave problem which now more than ever is taxing the ingenuity of the sons of the Kingdom. Here, on the one hand, is the meal, namely, a world lying in wickedness; and here, on the other hand, is the leaven, namely, the Gospel of the Kingdom of God. And the great practical problem of the Church is this: How shall she multiply centers of Christian influence, that is, centers of leavening process? *George D. Boardman,* in *The Kingdom.*

III Unconditional Surrender

The Meaning of the Parables of the Treasure and of the Pearl. Some modern scholars (notably Dr. G. Campbell Morgan) see in the parables of the hidden treasure and the pearl of great price only Christ's consciousness of the cross; man has nothing to sell that will purchase for him the field or the pearl, they say; it is Christ who is the buyer, who sold all to purchase the field of the world and the pearl of the spirit of man. The selling is, indeed, the important point in each parable, and Christ is the Great Buyer, but all are buyers, and it seems more natural to look backward to His life rather than forward to His cross for His great example. Christ had already "sold all that He had," He had given up everything, sacrificed "all the kingdoms of the world and the glory of them" for the field of the world, and although man has nothing with which he can purchase the blessings of the Kingdom of Heaven, yet he may have to sacrifice much in order to avail himself of the freely offered blessings, and he should be willing to give "all that he has," if need be, to obtain them. It is the lesson Christ taught in His words to the rich young man. For him it was necessary to sacrifice his wealth—for others something else may stand in the way

of their inheriting eternal life. If Christ had spoken this parable to that rich ruler he might have said: Yes, I want that pearl very much, I have been earnestly seeking it, it has been the dream of my life to possess it, but the sum you name, all that I have, would beggar me, I can not make so great a sacrifice.

The unexpressed exhortation of the parables is that of words in the Sermon on the Mount: Lay not up for yourselves treasures upon the earth...but lay up for yourselves treasures in heaven,...seek ye first his kingdom and his righteousness. Without sacrifice there can be no mining of the hidden treasure or gaining of the extraordinary pearl: and he who makes the sacrifice counts the blessings of the Kingdom of Heaven of greater worth than all he has given up. He has surrendered to Christ and His service unconditionally, has kept back nothing that will hinder his being accepted as a member of His Kingdom.

The Pearl of Great Price. As the captain of a pearl-fishing boat in the Indian Ocean was opening the last take of shells for the day he found a large pearl, but its slimy covering caused it to slip from his fingers and roll from the deck of the boat into the ocean. At once he hurled overboard a sounding lead and buoyed it to mark the spot, and sending for an experienced diver offered him one hundred dollars if he could recover the pearl. This the diver succeeded in doing. When the skin was removed the pearl was seen to be a gem of perfect shape and color, and its sale brought the captain eight thousand dollars. The reward offered the diver was small in comparison with the value of the pearl. A true valuation of the pearl of great price would lead one to gladly deny himself, take up his cross, and follow Christ.

The Better and the Best. Already the merchant man has gathered together many pearls of great value, but his eyes are watchful for more. One day he discovers a pearl of exceeding preciousness. What shall he do? Buy it. But it is of great price! Let him then sell some of the pearls he has, and so acquire this one of superlative splendor. True, the pearls he has are valuable, and not to be despised; but they must be sacrificed to gain this pearl of pre-eminent excellence. The good must be sacrificed for the sake of the better.

One pearl which is greatly valued among men is the pearl of popularity. Yes, popularity is a pearl, and not to be despised. The esteem of men is not to be regarded as a thing of no worth. The Scriptures do not counsel us to despise it. We are urged to watch against a false emphasis, and not seek the praise of men more than the praise of God. But if popularity be a pearl, there is a pearl of far greater price, and to gain it we must be prepared, if necessary, to sacrifice the pearl of smaller worth. We must be ready to let go the pearl of popularity for the pearl of truth. The esteem of men must be appraised as of infinitely inferior value to the preciousness of the good-will of the holy God. Let us all be wise merchantmen, eager traders, ever ready to sell all that we have, when we discover pearls of transcendant worth. *J. H. Jowett,* in *The Folly of Unbelief.*

Seek and ye shall find.

Are there not, Festus, are there not, dear Michel,
Two points in the adventure of the diver,
One—when, a beggar, he prepares to plunge,
One—when, a prince, he rises with his pearl?
Festus, I plunge! *Browning.*

SENTENCE SERMONS

God's word is a seed from which a fruit grows called—Life! *Gaspari.*

Most things are parables if we only know how to read them. *Margaret Deland.*

It is but little we can do, but we lodge a protest in the heart against a vile system, and time may ripen it. *Livingstone.*

In the mind of a child the omnipotent God may be nursing a spiritual revolution—"when it is grown." *Samuel Horton.*

Spurious gems our hopes entice,
While we scorn the pearl of price;
And preferring servants' pay,
Cast the children's bread away. *Cowper.*

What is searched for is to be got at, while that which is unregarded escapes. *Sophocles.*

He that seeketh, findeth. Mt. 7.8.

Do you expect that religion is so cheap that without giving time you can find close fellowship with God? You cannot; this pearl is worth everything. *Andrew Murray.*

THE LESSON'S MEANINGS FOR US

Have ye understood all these things? questioned the Great Teacher, and His disciples glibly answered, Yea. But again and again afterwards we see that they had not understood. Do we, too, think we understand, and yet fail to grasp the meaning of Christ's teachings? Some of His words are so simple that a child can understand them, and others so deep that none may fathom them. Let us never weary in trying to learn the meaning of Christ's messages to us.

To implant in heathen lives the spirit of Christ that shall transform them is the duty of this age.

Have we any of the merchant's eagerness to seek and find the pearl of great price? Let us enthrone Christ in our hearts at whatever cost of surrender of our own wills, and thus make ours the supreme treasure.

THE LESSON BRIEFLY TOLD

A man sowed a mustard seed in his garden, and this very small seed grew into a tall tree, in whose branches the birds could come and lodge. Like that grain of mustard seed is the Kingdom of Heaven.

A woman mixed a bit of leaven with three measures of meal till it was all leavened. Like that leaven is the Kingdom of Heaven.

These two parables spoke Jesus in connection with the parables of the sower and of the tares, to the multitude by the Sea of Galilee, and after explaining the parable of the tares to the disciples in the house at Capernaum He gave them three other parables about the Kingdom. A man found a treasure hidden in a field, and after rehiding it he joyfully sold all he had so that he might purchase that field. A merchant went in search of valuable pearls and found one of such great value that he sold all he had to possess it. Like that man who sold all he had for the treasure field and the merchant who did the same for the precious pearl must be the one who would have the treasure or the pearl of great price, the Kingdom of Heaven. A net was cast into the sea, and when it was opened on the beach the good fish caught therein were saved, but the bad and useless were thrown away. So shall it be with the good and the wicked: at the judgment they shall be separated by the angels, and terrible will be the punishment of the wicked.

"Have you understood all that I have been saying?" questioned Jesus, and His disciples answered "Yes." "Every teacher of the law like you who has learned about the Kingdom of Heaven," then said Jesus, "is like a householder who treasures and uses things both new and old."

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The need of leavening with Christianity the business, social and political life. See the "Swing toward Righteousness," in *World's Work,* March, '08; the "Moral and Business Gains," in *World's Work,* July, '08.
2. The progressiveness of Jesus' revelation. Compare Mt. 4.17 and 16.21.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

Assign whatever written work you wish to have brought to class.

REVIEW

Golden Text

The words that I speak unto you, they are spirit and they are life. John 6.63.

A REVIEW OF CHAPTERS IX TO XV OF MATTHEW'S GOSPEL

Lesson I. A ruler of the Jews came to Jesus and begged Him to come and restore his daughter to life. On the way an afflicted woman touched His garment; Jesus turned in the crowd and said to her: "Daughter, be of good cheer; thy faith hath made thee whole." On reaching the ruler's house, Jesus found flute players and others making a tumult, as was the custom in the house of mourning, and they laughed in scorn when He told them the damsel was not dead, but sleeping. Jesus took the maiden by the hand and she arose. When Jesus gave sight to two blind men and cured a dumb demoniac, the multitudes marvelled, saying, It was never so seen in all Israel.

Lesson II. As Jesus went about teaching and preaching and healing, His heart was moved with pity for the multitudes. The harvest of souls was plenteous, but the laborers were few, He said, and calling to Him His twelve disciples —Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James the son of Alphæus and Thaddæus, Simon and Judas—He sent them forth to proclaim that the kingdom of heaven was at hand, to heal the sick, raise the dead, cleanse the lepers, cast out demons. Freely ye received, He told them, therefore freely give. He bade them make no extra provisions for their journey, for as laborers they were worthy of their hire. After cautioning them against evil men, forewarning them that they would be persecuted, and speaking words of encouragement, He told them about the cost of service and its rewards.

Lesson III. John the Baptist from his prison sent messengers to Jesus inquiring whether He were the Christ. In answer, Jesus bade them tell John the testimony of His wonderful miracles which they had witnessed. Jesus extolled John to the multitudes, and then said, that great as John was, the humblest in the kingdom of heaven was greater than he. The folly of those who found fault with John because he was an ascetic and with Himself because He ate with publicans and sinners, Jesus showed by comparing them to children who would play neither at mock marriages nor funerals.

Lesson IV. Woe unto thee, Chorazin! woe unto thee, Bethsaida! exclaimed Jesus, and added that had the people of Tyre and Sidon witnessed the mighty works seen by the people of these cities, they would have repented long ago, and that it would be more tolerable for Sodom in the day of judgment than for Capernaum. "I think Thee, O Father," then said Jesus, "that thou didst hide these things from the wise and prudent and revealed them unto babes." "Come unto me, all ye that labor and are heavy laden, and I will give you rest," was His tender invitation to all, "for my yoke is easy, and my burden is light."

Lesson V. When the Pharisees objected to the disciples' plucking and eating corn on the Sabbath, Jesus reminded them of the time when David ate the shew-bread in the tabernacle, which only the priests could lawfully eat, and of the fact that the priests profane the Sabbath by their labor in the temple. A greater than the temple is here, He then told them; the Son of man is Lord of the Sabbath.

Is it lawful to heal on the Sabbath? asked the Pharisees as they saw Jesus in the synagogue and before Him a man with a withered hand. Would you not rescue a sheep that had fallen into a pit on the Sabbath, and is not a man of more value than a sheep? He questioned in return; wherefore it is lawful to do good on the Sabbath. Then He restored whole the man's withered hand and the angry Pharisees went out to consider how they might put Him to death.

Lesson VII. Can this be the son of David? questioned the amazed people when they saw Jesus heal a blind and dumb demoniac, but the Pharisees said that He cast out demons by the prince of demons. This charge Jesus answered by telling them that if Satan cast out Satan such dissension within his kingdom would cause it to fall, and by reminding them that if He cast out demons by Beelzebub they would have to say that their exorcists did the same. He could not be plundering Satan's house unless He had first mastered Satan. Then He made a counter-charge. His accusers were past repentance, they had blasphemed the Holy Spirit, a sin which is unforgivable.

Jesus rebuked the craving of the scribes and Pharisees for a sign, telling them that there should be no sign given them save that of Jonah the prophet. They were worse than the heathen, for the men of Nineveh had repented at the preaching of Jonah, and a Greater than Jonah had preached to them; and the Queen of Sheba had made a long journey to hear the wisdom of Solomon, while they had not listened to the wisdom of a Greater than Solomon.

Lesson VIII. Herod the tetrarch thought that Jesus was John the Baptist arisen from the dead, when the fame of Jesus' works reached him. Herod was haunted by his murder of John. Herodias had induced him to imprison John, because John had said it was not lawful for him to have her as his wife. Then at a birthday feast her daughter Salome had danced and so pleased Herod that he promised to give her whatever she wished. Urged on by her mother, she asked for the head of the Baptist, and Herod carried out his oath and ordered John beheaded in his prison.

Lesson IX. When Jesus heard of the murder of John the Baptist, He withdrew with His disciples to the quieter region on the eastern side of the Sea of Galilee. The multitudes followed. At evening the disciples wished to send them away to get something to eat, but Jesus told them this was not necessary, and with the five loaves and two fishes he fed them all. (At another time after curing many afflicted, He was again moved with compassion and fed them, about four thousand, with seven loaves and a few small fishes.)

Lesson X. To escape the crowds on the eastern shore of the lake, Jesus sent His disciples back to Capernaum by boat, and went Himself up the mountain to pray. During the night a violent wind arose, and the boat was in distress. The disciples then saw Jesus walking on the water toward them, and cried out in fear, thinking they saw a ghost. Jesus' words, It is I, be not afraid, reasurred them. Peter flung himself overboard and started to walk to Jesus, but would have sunk had not Jesus saved him. The wind ceased as they entered the boat and the men in the boat exclaimed, Of a truth Thou art the Son of God.

Lesson XI. In the neighborhood of Tyre and Sidon a Canaanitish woman begged Jesus to cure her daughter. Jesus replied that He was sent to the house of Israel. Lord, help me, she persisted. It is not fitting to take the children's bread and cast it to the dogs, said Jesus, making use of a familiar proverb. Yea, Lord, for even the dogs eat the crumbs which fall from their master's table, she wisely answered; and Jesus granted her wish, for great was her faith.

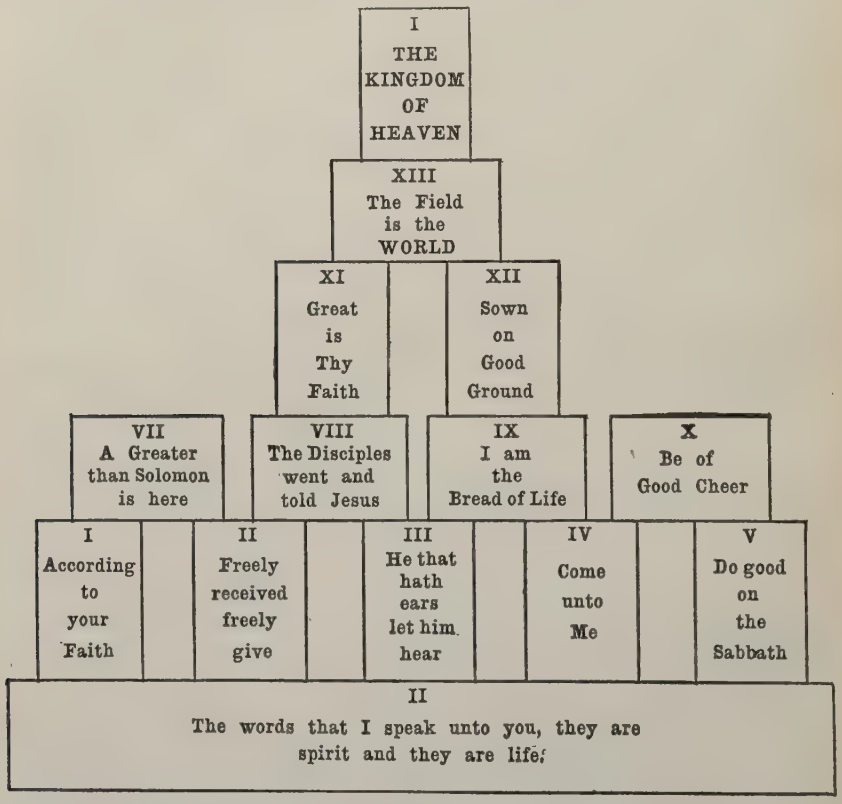
Lesson XII. From a boat by the shore of the Sea of Galilee Jesus taught the people in parables. A sower sowed his seed; some of it fell by the hard trodden wayside and the birds devoured it; some fell upon rocky places where the roots could not strike down into deep earth, and the plants which sprang up were soon withered by the sun; some fell where thorns choked them; and others fell upon good ground and yielded abundant fruit. To the disciples Jesus explained this parable. Those who hear the word of the kingdom and do not understand it are like the seed sown by the wayside. Those who hear the word and receive it with joy, but do not hold out long in the new life, are like the seed sown upon the rocky ground. Like the seed sown among thorns are they who hear the word but are unfruitful because of the cares of the world and the deceitfulness of riches. While like the seed sown upon good ground are they who hear and understand the word and yield abundant fruit.

Lesson XIII. In another parable Jesus compared the kingdom of heaven to a man who sowed good seed in his field, but his enemy came at night and sowed tares among the wheat. When the servants saw the tares they wished to uproot them, but their master said both must grow together till the harvest, when the tares would be burned and the wheat gathered. This parable also Jesus explained to His disciples. The Son of man is the sower of the good seed; the field

is the world; the good seed are the sons of the kingdom; the tares are the sons of the evil one; the enemy is the sower of the tares; the harvest is the end of the world, when the righteous shall be rewarded and the wicked punished.

Lesson I, 3d Quarter. Jesus spoke five other parables about the kingdom of heaven. It is like a grain of mustard seed, that very small seed which grows into a tall bush on which the birds can rest. It is like a bit of leaven which hid in three measures of meal leavens it all. It is like a treasure found in a field, to buy which a man will sell all that he has. It is like a pearl of great price for which a merchant will sell all his other pearls. It is like a net cast into the sea, which yields both good and bad fish; the good fish are kept and the bad cast away.

REVIEW OUTLINES FOR THE BLACKBOARD



Thirteen Words for Thirteen Lessons.

I. Raised.	V. Accused.	X. Rescued.
II. Commissioned.	VII. Charged.	XI. Rewarded.
III. Questioned.	VIII. Harvested.	XII. Taught.
IV. Invited.	IX. Fed.	XIII. Warned.

(Third Quarter) I. Instructed

Thirteen Sentences for Thirteen Lessons.

I. Those who live in the Lord can never see each other for the last time.
II. It is more blessed to give than to receive.

III. What Christ does is the best answer to the question as to who He is. *Maclaren.*
IV. The way of duty is the way of rest. *Henry.*
V. The Sabbath is a privilege, not a prohibition. *Abbott.*
VII. Some things you reject merely by neglecting. *Black.*
VIII. Conscience is God's whisper in man's soul. *Hillis.*
IX. Trust God for great things. *Bushnell.*
X. Sail with God the seas. *Emerson.*
XI. Christ is rejoiced to see our faith persistent. *Luther.*
XII. To-day grows the harvest of heaven. *Longfellow.*
XIII. In the field of destiny we reap as we have sown. *Whittier.*
I. What is searched for is to be got at. *Sophocles.*

A WRITTEN REVIEW FOR YOUNG PUPILS

I. A ... came to Jesus and begged Him to restore his ... to ... On the way to the ... home, a woman ... Jesus' garment, for she thought the touch would make her well. Be of good ..., Jesus said to her; thy ... hath made thee ... In the ... house Jesus put out the ... that had gathered and taking the ... daughter by the ..., raised her up. Two ... men and a ... demoniac were cured by Jesus, and the people ... at His power.

II. The names of the twelve ... are: ... and ...; James and ...; ... and Bartholomew; Thomas and ...; James the son of Alphæus and Thaddæus; Simon and ... These ... Jesus sent forth to preach and ... the sick. Freely ye ..., ... give, said Jesus.

III. Messengers of John the ... came to ask Jesus if He were the ... Go and tell ... the things which ye ... and ..., replied Jesus. The ... receive their sight, and the ... walk, the ... are cleansed, and the ... hear, and the ... are raised up, and the ... have the good tidings preached to them.

IV. Jesus reproved the cities of Galilee where most of His ... had been wrought, Chorazin, Bethsaida, and ... because they had not repented. He urged all that labored and were ... laden to ... to Him. Take my yoke upon you, and ... of me, He said; for I am ... and ... in heart. My yoke is ... and my ... is light.

V. The ... complained because the disciples ate ears of grain on the ... Jesus taught them that He was ... the Lord of the Sabbath and whatever He permitted was ... In the synagogue He ... a man with a withered ..., and told the Pharisees that it was lawful to do ... on the ...

VII. The Scribes and Pharisees asked Jesus to show them a sign but He ... They had had many signs, but yet they ... not. The ... of Sheba had taken a long ... to hear the ... of Solomon, but they had listened to the wisdom of One who is ... than Solomon.

VIII. Herod had put ... the ... in prison, but he had not ... him because he ... the people. At his ... feast the ... of Herodias danced and so pleased ... that he promised to give her ... she wished. She asked for the ... of ... the ... and Herod had him beheaded. Afterwards when he heard about Jesus he thought that He was ... whom he had killed, for his ... troubled him.

IX. When Jesus was with His ... on the eastern side of the Sea of ... a great ... came there to hear Him. The ... wished to send them away to get something ... when ... came, but Jesus told them to give them to eat. We have only ... loaves and two ... they said. Jesus took them and ... them, and brake and gave to the disciples and they fed the ... After all had eaten they ... of the broken pieces ... baskets full.

X. Once at night the ... saw Jesus ... on the water and they were ... It is I, be not, ..., Jesus called to them ... tried to walk to Jesus but he became frightened and he began to ... He cried out, Lord ... me. O thou of little ..., wherefore didst thou doubt? asked Jesus as He put forth His ... and took hold of him. When they entered the boat the wind ...

XI. A Canaanitish ... begged Jesus to cure her ... Jesus answered ... a word. The disciples wished to have Him send her away because she ... after them. Jesus said that He was sent to the ... sheep of the house of ... The Gentile woman continued to beg Him to help her. When Jesus said it was not right to take the bread from the ... and give to the dogs she replied that

even the ... eat the ... from their master's ... Great is thy ... then said Jesus; be it done unto thee even as thou wilt, and her ... was ... from that hour.

VII. A ... went forth to sow. Some of the seed fell by the ... and the ... ate it; some fell on ... ground and the plants soon ...; some fell among ... and were choked, and others fell on ... ground and yielded fruit, some ... some ... and some ... This was the ... which Jesus spoke by the seaside and His ... asked Him to explain its meaning. Some people have hearts so ... Jesus explained, that they are like the seed sown by the ... Some people are so shallow that though they hear the ... of God, they soon forget about it, like the plants that ... away because they had no depth of earth. With some people their other interests destroy their ... in the word of God, just as the ... choked the seed. But there are other people who hear the word of God and like the seed sown on ... ground yield abundant ...

XIII. By the ... of the ... Jesus taught that there were good and ... people in the world, but that at the end of the world they would be ..., the good would be rewarded and the bad ...

I. Jesus spoke many other ... The Kingdom of Heaven is like a ... grain of ... seed, He said, which grows till it is a ... tree. Or like a bit of ... which will leaven three measures of ... Or it may be compared to a ... hidden in the field or a ... of great price, so valuable that one will sell all that he has to gain ... of it.

QUESTIONS FOR A WRITTEN REVIEW

For Younger Pupils. See note page 149.

1. What is a miracle?
2. Of what miraculous cures have you learned this quarter?
3. In what wonderful way did Jesus once feed five thousand?
4. What other miracles have we heard about this quarter?
5. What is a parable?
6. In what chapter of Matthew are the parables of the Kingdom found?
7. Why did Jesus compare the kingdom of heaven to mustard seed?
8. To leaven?
9. To the pearl of great price?
10. Name the twelve apostles.
11. Which of the apostles were brothers?
12. Which were fishermen?
13. Which was a tax collector?
14. Why did Herod think that Jesus was John the Baptist?
15. How did John the Baptist meet his death?
16. In what way was John the Baptist great?
17. What did Jesus say it was lawful to do on the Sabbath?
18. What man and what woman in the quarter's lessons showed great faith?
19. What man was rebuked for his lack of faith?
20. What cities were rebuked for their lack of faith?

For Older Pupils.

1. What is a parable?
2. What is a miracle?
3. What miracles are recorded in this quarter's lessons?
4. In what chapter of Matthew's Gospel are the parables of the Kingdom found?
5. Name these seven parables.
6. Tell one of them and explain its meaning.
7. Which of them teach the slow but certain growth of the kingdom?
8. Which of them teach the supreme value of the kingdom?
9. What claims did Jesus make for Himself in this quarter's lessons?
10. What two arguments did Jesus use with the Pharisees for breaking their Jewish Sabbath laws?
11. How did He meet their charge that He drove out demons by the prince of demons?
12. How did He meet their demand for a sign?
13. What was the effect of the Galilean ministry on the people?

14. On the rulers?
15. On the disciples?
16. Name the twelve apostles.
17. What is the farthest northern journey that Jesus ever made?
18. The farthest eastern journey?
19. Southern? Western?
20. Locate the places mentioned in this quarter.

A REVIEW OF MEMORIZED PASSAGES

Complete these sentences and tell on what occasion each was uttered:—

1. He that is not with me
2. Come unto me
3. Freely ye have
4. Then shall the righteous
5. How much then is a man of more
6. Take my yoke
7. Whosoever shall give to drink unto
8. He that reciveth a prophet
9. According to your faith
10. The harvest indeed is
11. Blessed is he whosoever shall find
12. I thank thee, O Father, that thou didst
13. All things have been delivered
14. O thou of little faith

SUBJECTS FOR WRITTEN WORK TO BE BROUGHT TO CLASS

For Younger Pupils.

1. An account of the miracle which you think the greatest of all Christ's miracles. Tell why you think it the greatest.
2. A parable told and explained.
3. An account of the lesson you like the best.

For Older Pupils.

1. The life of John the Baptist.
2. Contrast John the Baptist and Herod.
3. Christ's teaching about the Sabbath.
4. Christ's Parables.
5. The growth of the disciples' knowledge of Jesus the Christ.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Why did Jesus ask the disciples who other men thought Him to be? 2. Where and how did John the Baptist die? (Lesson VIII, second quarter.) 3. Who had thought that Jesus was John the Baptist? (Lesson VIII, second quarter.) 4. What is said in 2 Kings 2.1-12 about the departure of Elijah? 5. What did the people mean when they said that Jesus was one of those three men, verse 14? 6. What was Peter's answer to Jesus' second question as recorded in Mark and Luke? (Mk. 8.29; Lk. 9.20.) 7. On what other occasions was Peter the spokesman for all the disciples? (Jn. 6.67-70; Mt. 15.15,16; 19.25-28; Lk. 12.41; Mk. 11.20-22; Mt. 26.40.) 8. What does the word *Christ* mean? 9. Why should we confess Christ to-day? 10. What reasons might have led the disciples to disbelieve that Jesus is the Christ? 11. What reasons had they for believing Him the Christ? 12. What does Mt. 10.32 say is the gain of confessing Christ? 13. When had Jesus given Simon the name of Peter? (Jn. 1.42.) 14. What was Peter's motive for his words of verse 22? 15. Why were his words wrong? 16. When before had Jesus said, Get thee behind me, Satan? (Lesson II, first quarter.)

LESSON III—JULY 17

PETER'S CONFESSION

Golden Text

Thou art the Christ, the Son of the living God. Mt. 16.16.

LESSON TEXT Mt. 16.13-28 COMMIT verse 26

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? 14 And they said, Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. 15 He saith unto them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.

21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. 28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

WORDS AND PHRASES EXPLAINED

13-28. See Mk. 8.27-9.1; Lk. 9.18-27.

13. *That the son of man is?* Many ancient authorities read *that I the Son of man am,* RVm.

14. *John the Baptist.* Mt. 14.2.—*Elijah.* Mk. 6.16; Mal. 4.5,6.

15. *Who say ye that I am? Ye* in the Greek is emphatic.

16. *Simon Peter answered.* As often, Peter is the spokesman for the other disciples.—*Thou art the Christ. Thou* is expressed in the Greek, and therefore emphatic.—*The Christ.* The Messiah, the Anointed.—*The Son of the living God.* The living God is an Old Testament expression; compare Hos. 1.10.

17. *Simon Bar-Jonah. Bar-Jonah* means *son of John;* compare our names Harrison, Robinson, Peterson.—*Flesh and blood.* "Common in the Talmud and Midrashim as an expression for humanity as contrasted with God" (*Allen.*)—*My Father.* "The training and teaching of Jesus had been the means of the experience in which God revealed the truth which Peter had confessed" (*Garvie*).

18. *I also say unto thee that thou art Peter.* Thou hast said, I am the Christ;

I now say to thee that thou art Peter.—*Thou art Peter, and upon this rock I will build my church.* There is a play upon words here in the Greek. Thou art πέτρος (Petros, Peter, rock), and upon this πέτρᾳ (petra, rock) I will build my church. The name of Peter, Jesus had given to Simon long before, Jn. 1.42. Whether *this rock* means *Peter,* or *Peter's confession* is much disputed. Allen, in the International Critical Commentary, says: "The πετρα, rock, is equivalent to the object of *revealed* in verse 17. Flesh and blood did not reveal *it, i. e.* the Messiahship and divine Sonship of Christ. Upon this rock of revealed truth I will build my church." Because of the authority vested in Peter in the words of verse 19, it seems more probable that Jesus is here, too, speaking of Peter and of those for whom Peter spoke. Jesus is here the founder of "His church"; in the metaphor of 1 Pet. 2.4-8 Jesus is the foundation, and in that of Eph. 2.20 He is the keystone, of the new edifice. Peter primarily here, but also his brethren (Ye also, as living stones, 1 Pet. 2.5) and all who have his faith and zeal, are foundation stones of the Kingdom of Heaven. The claims of the Papacy rest, not only on this verse, but also on the contention that Peter became the first Bishop of Rome and that his authority was transmitted to succeeding popes.—*My church.* The word is used in the Gospels only here and in Mt. 18.17, and means an assembly of His followers.—*The gates of Hades.* The Powers of the Place of Death, *Twentieth Century New Testament.* Compare the expression the "Sublime Porte"—the Exalted Gateway—used for the Turkish court. Our word *hell,* derived from the Anglo-Saxon word *helan,* to hide, originally meant the invisible world, the abode of the dead. It gradually acquired its present meaning of the abode of the wicked, and corresponds to the Hebrew *Gehenna.* There being no English word corresponding to the Hebrew *Sheol,* the Latin word *Hades* has been used by the Revisers.—*Shall not prevail against it.* "Shall not swallow up the Church. All earthly things go down through those dread gates, but Christ's Church for which He gave Himself, will never cease to exist" (*Broadus*).

19. *The keys of the kingdom of Heaven.* Compare Is. 22.22; Rev. 1.18; 3.7. To give the keys to one signified to give him authority.—*Whatsoever . . . heaven. To bind* was a Jewish legal phrase for *to declare forbidden,* to *prohibit,* and *to loose,* a phrase for *to declare permissible, to permit.* This promise was afterwards made to all the disciples, Mt. 18.18; Jn. 20.23. "He receives the power of laying down the law of Christian conduct. Whosoever, like Peter, grasps firmly the cardinal truths of Christ's nature, and all which flows therefrom, will have his insight so cleared that his judgments on what is permitted or forbidden to a Christian man will correspond with the decisions of Heaven" (*Maclaren*).

20. *Tell no man that he was the Christ.* Their own erroneous views of what the Christ would do could only make trouble if told to the multitudes.

21-28. See Mk. 8.31-9.1; Lk. 9.22-27.

21. *From that time.* He had before this referred to His coming death—Mt. 9.15; Jn. 2.18-22; 3.14,—but now He spoke plainly about it.—*To show unto his disciples.* The remainder of Jesus' time on earth is henceforth chiefly spent in instructing His disciples.—*He must.* "He *must* die because He *would* save" (*Maclaren*).—*The elders and chief priests and scribes.* The Sanhedrin.

22. *Peter took him.* Took Him aside to speak with Him.—*Be it far from thee, Lord.* Or, God have mercy on thee, RVm. "Equivalent to the English 'God forbid!'"—*This shall never be unto thee.* "Peter now fully understood that the Son of man is the Christ, but he did not yet understand that the Christ is the Son of man" (*Bruce*).

23. *Get thee behind me, Satan.* See Mt. 4.10. Peter was playing the tempter's part.—*Thou mindest not the things of God.* Thou dost not think God's thoughts.

24. *If any man would come after me, let him . . . take up his cross.* Not only must his Master endure the cross but Peter himself, if he would be His true follower, must be ready to suffer death, too.

25. The word *life* and the pronoun *it* referring to life, are used in a twofold sense here. The sentence means, Whosoever would save his natural life shall lose his spiritual life; and whosoever shall lose his natural life for My sake shall find his spiritual life.

26. *Life.* Spiritual life.—*What shall a man give in exchange for his life?* "Having laid down his life, in the highest sense, as the price for the world, what has he as a counter price (that is the exact meaning of the Greek word)

with which to buy the life back again?" (*Schaff*). "The world does not suffice" (*Bengel*).

27. *The Son of man shall come in the glory of his Father.* "This is believed to be the first distinct intimation of the second coming. The glory He had with His Father before the world was, Jn. 17.5, He had voluntarily left to come on His present lowly mission, Phil. 2.6,7, but He would return to share it again, and in that glory He would hereafter come" (*Broadus*).

28. *Taste of death.* "The image is that of a bitter cup, Mt. 20.22; 26.39, which all men must sooner or later taste of, and is very common in Jewish writings" (*Broadus*).—*Till they see the Son of man coming in his kingdom.* This has been variously interpreted: as the coming of Christ at the last Judgment; as a reference to the Transfiguration, to Pentecost, to the fall of Jerusalem. See Dr. Maclaren's interpretation below.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

13. *The Son of man.* Was the phrase *the Son of Man* an accepted designation of the Messiah? In other words, when our Lord spoke of Himself so, was He to the minds of His hearers or to His own mind describing Himself in Messianic language? The question has been much discussed. As far as Christ's hearers were concerned, the best scholarship now gives a negative answer. In spite of the Daniel passage and the use of the phrase in popular Jewish writings such as the Book of Enoch, this name did not associate itself in the popular mind with the idea of the Messiah. The best proof of that is that our Lord used this name for Himself freely from the very beginning, while His Messiahship was only gradually disclosed even to His own disciples. He could not have asked, "Who do men say that I, the Son of Man, am?"—waiting eagerly for their answer "The Christ"—had the Son of Man and the Christ already been synonymous in people's minds.

To call Himself the Son of Man so pointedly and so frequently meant this at least—that He was really and truly a man. In many of the places where the name occurs in the Old Testament this is all the meaning of it—a member of the human race; and it means that, at least, as applied to the Lord of all after His Incarnation. *J. M. E. Ross,* in *The Self-Portraiture of Jesus.*

14. *John the Baptist, Elijah, Jeremiah.* I am impressed with the severity of the popular judgment of Christ. Some thought He was John the Baptist, and others Elijah, and others Jeremiah! And these were all severe men, and yet Jesus recalled them by His own life and teaching. Is it possible that my conception of the Lord may be too soft and too effeminate? Has my Lord no sword? Has He only smiles and caresses, or has He anger, and a whip of small cords? Is He only the Comforter, or is He also the Judge? *J. H. Jowett,* in *The Quiet Hour.*

21. *From that time began Jesus.* This verse covers an indefinite time, during which Jesus gradually taught His sufferings. Ordinarily we exaggerate the suddenness, and therefore the depth, of Peter's fall, by supposing that it took place immediately after his confession. *Alexander Maclaren,* in *The Gospel of Matthew.*

The Evangelists, indeed, write it down in plain language, as fully taught them by later experience, that He was to be rejected by the rulers of Israel, slain, and to rise again the third day. And there can be as little doubt that Christ's language (as afterwards they looked back upon it) must have clearly implied all this, as that at the time they did not fully understand it. Otherwise, they could not afterwards have been in such doubt about His death and resurrection. He was so constantly in the habit of using symbolic language, and had only lately reproved them for taking that about "the leaven" in a literal, which He had meant in a figurative sense, that it was but natural they should have regarded in the same light announcements which, in their strict literality, would seem to them well-night incredible. They could well understand His rejection by the scribes—a sort of figurative death, or violent suppression of His claims and doctrines, and then, after briefest period, their resurrection, as it were, but not these terrible details in their full literalness. *Alfred Edersheim.*

28. *Till they see the Son of man coming in his kingdom.* That event must be one sufficiently far off from the moment of speaking to allow of the death of the

greater number of His hearers, and sufficiently near to allow of the survival of some; it is apparently distinguished from His coming in the glory of the Father" and yet it is of such a nature as to afford convincing proof of the establishment of His Kingdom on earth, and to be, in some sort, a sign of that final act of judgment; all these requirements meet only in the destruction of Jerusalem and of the national life of the chosen people. That was a crash of which we faintly realize the tremendous significance. It swept away the last remnant of the hope that Israel was to be the kingdom of the Messiah; and from out of the dust and chaos of that fall the Christian church emerged, manifestly destined for world-wide extension. *Alexander Maclaren,* in *The Gospel of Matthew.*

Coin of Vespasian Commemorating the Capture of Jerusalem

LIGHT FROM ORIENTAL LIFE

19. *The keys of the kingdom of heaven.* The key was the symbol of power or authority. A scribe was given a key on entering upon his duties to indicate that to him was entrusted the power of opening or interpreting the law. When a change of government came to a city the keys of its gates were given up to the new rulers in token of their authority. Eastern keys are long, clumsy, affairs, often carried by being slung from the shoulders.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

For the history since Jesus and His followers were in the neighborhood of Tyre and Sidon, Lesson XI of last quarter, see paragraph 18 of "The Life of Christ in the Introduction.

It is now the summer of A. D. 29, six months before the crucifixion. The climax of Jesus' ministry has been reached; the aim of all His training of His chosen disciples is shown in His question of our lesson, Who say ye that I am?

Cæsarea Philippi was near Dan, the northern limit of Palestine, near the foot of Mount Hermon. Assign paragraphs 167,168, 88-91 of the Geographical Manual.

Ancient Keys

Keys Carried on the Shoulder

THE APPROACH TO THE LESSON

For Younger Pupils. One afternoon in a London park a man who did not believe in God had been talking to a crowd of workmen and telling them there was no God, no Christ, when a Christian asked permission to answer what he had said. At the close of the Christian's talk, the workmen gave "three cheers for Jesus Christ." That was their way of saying that they believed in Jesus, believed that He is the Christ. The real Christ had been presented to them by the Christian, and they gave their opinion in regard to Him. For two years the real Christ had been present with the disciples; these were the men whom He had been teaching and training to carry on His work after He should leave them; had they learned their lessons aright, did they know who was their Teacher? The time had come for them to confess what they thought of Him. In the region of the Sea of Galilee the crowds prevented their having a quiet talk together. They had left that neighborhood and gone far northward to the region of what city? Point it out on the map. How long a journey was it?

For Older Pupils. What the Pharisees thought of Jesus we know. Their hatred of Him was intense, and they were already plotting His death. In their last plotting they said: If we let Him thus alone, all men will believe on Him: and the Romans will come and take away both our place and our nation. Their jealousy of Jesus would not let them see Him with unclouded eyes. What the people thought of Jesus we know, too. They had followed Him for the loaves and the fishes; they could not grasp the thought of Jesus as the Bread of Life, and they murmured concerning Him and they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth He now say, I am come down from heaven? But what did the disciples think of Him? Has the time come when they have grasped the great truth of His divinity, the truth on which the growth of the Kingdom depends? Have the months of living and working with Him dispelled their preconceived notions of what the Messiah's career would be? He had been sowing the seed in the good soil of their minds, and now the time was ripe for Him to gather the first fruits of the harvest; would it yield thirty or sixty or a hundredfold?

LESSON THOUGHTS AND ILLUSTRATIONS

I What think ye of Christ?

A Confession never changed. At the time when all Europe was afire with enthusiasm for Napoleon and his wonderful exploits, Beethoven dedicated his Symphony No. 3 to him. Months passed, and Napoleon stepped down in disgrace from the pedestal on which the people had enthroned him, and then Beethoven destroyed his dedication exclaiming, "So this one, too, is nothing more than an ordinary man!" Peter and James and John and the rest began to follow Jesus as His disciples in the belief that He was no ordinary man. They lived with Him, shared His daily life and daily thoughts, and the wonder of that life grew upon them. Never did they exclaim, "So this one, too, is nothing more than an ordinary man!" His life among them from day to day only deepened the conviction that never man spake as this Man, that He, their Great Teacher, is divine. And long afterward John wrote: "And the Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

How Peter gained his Knowledge of Christ.

> "What think ye of Christ," friend? When all's done and said,
> Like you this Christianity or not?
> It may be false, but will you wish it true?
> Has it your vote to be so if it can?
> If you desire faith—then you've faith enough:
> What else seeks God—nay, what else seek ourselves?

questions Browning. That was the faith with which Peter began his Christian life. First he was but an acquaintance of Christ. Then he became His friend and disciple, and his thought must have been that he wished Christ's teachings true, they had his vote to be so if they could, he would follow Christ and see. And during the time of his discipleship he gradually came into a knowledge of the truth, till at last he could answer his Master's question with his great avowal, Thou art the Christ, the Son of the living God. Earlier than this, Christ did not test him; he was content to wait till His pupil had mastered his lessons. So it is with you. If you can say that Christ's teachings have your vote to be so if they can, if you have put yourselves to school with Christ to learn who He is and what His teachings are, then Christ will make upon you the impression that He did upon His disciples, and sooner or later you will be able to declare with Peter that He is the Christ.

When General Lew Wallace had reached mature life he was noted for his indifference to religious matters. He had never even read the Bible, and he resolved to read it in earnest that he might find out its truth or falsity for himself. The result of his reading was "Ben-Hur." "I was in quest of knowledge," he tells us, "but I had no faith to sustain, no creed to bolster up. The result was that the whole field of religious and Biblical history opened up before me; and my vision not being clouded by previously formed opinions, I was

enabled to survey it without the aid of lenses. I know I was thorough and persistent. I know I was conscientious in my search for the truth. I weighed, I analyzed, I counted and compared. The evolution from conjecture into knowledge, through opinion and belief, was gradual but irresistible; and at length I stood firmly and defiantly on the solid rock. Whether 'Ben Hur' has ever influenced the mind of a single reader or not, I am sure its conception and preparation have convinced its author of the divinity of the lowly Nazarene who walked and talked with God."

Dr. Torrey asks honest doubters to sign this covenant: "I promise to examine carefully the evidence that the Bible is God's book and Jesus Christ is God's Son and man's Saviour; and if I find reason to believe that this book is true and He is man's Saviour, I will accept Him and confess Him before men and undertake to follow Him." If you can not say that you believe Jesus is the Christ, will you not sign this?

The Tutor's Two Lessons. Will Rogers had been a bright student in college, and was teaching a year or two to get money with which to go abroad and take his Ph.D. There were in the college about a dozen young men, largely sophomores, who gathered together to discuss the "emancipation of the human mind from the dogmas of past ages," and to glory in their own intellectual greatness. To these young men it seemed a strange thing that Tutor Rogers should be the brilliant scholar he was, the well-read man in all modern sciences, and yet a sincere and outspoken Christian.

One day they asked him about it, and suggested that he might be interested in attending a meeting of their club. He promptly accepted the invitation, and they proceeded with unwonted vigor in their ready denials of faith in God, Christ and the Bible. "Fellows," said Rogers, at length, "if you are determined not to believe these things, why don't you get the best arguments there are? Those you advance are the cheap oratorical quibles of the lecture platform. There are much better arguments against the Bible than you have advanced. Hold on, and I'll give you some." Then they listened in amazement as he quoted from ancient writers, beginning with Celsus and Porphyry; from philosophers, such as Schopenhauer, whose names they hardly knew; from scientists, Huxley and Tyndall. He towed them into the deep waters of thought, and plunged them into whirlpools of doubt deeper than they had known; and then he said "Good night!" and offered to come again.

The club sat silent for five minutes after he had gone. Then one member asked, "Can Tute Rogers know all this and still be a Christian? What arguments do you suppose he knows on the other side? " The next day they waited on him again, and asked, "Will you come again, and tell us the answers to those arguments?" "Certainly," said Rogers, "if you wish me to do so."

It was a quiet and thoughtful group of young men with whom he met next time, and Rogers began with a few earnest words on the need of open and honest minds to discern the truth. Then he told them the reasons for his faith. It would make a long story if the whole were told, but the sum of it is this: The club continued its organization, but with a new spirit and purpose, and with Tutor Rogers as its leader. Before the year ended, the membership had considerably increased, and the original members, instead of shallow and argumentative skeptics, had become earnest Christians. *Youth's Companion.*

II Self-surrender

No man can serve Two Masters. Peter had found the pearl of great price, but he had not learned that he must sell all that he had to purchase it, he had not yet discovered what its possession would cost him. Jesus plainly told him there at Cæsarea Philippi. All must sacrifice for the sake of the Kingdom: Jesus the Christ in the supreme degree, for He must go to Jerusalem and suffer many things and be killed and the third day be raised up; but all in lesser degree, for he that would come after Him must deny himself, and take up his cross and follow Him. Every follower of Christ must deny himself, surrender his own selfish wishes, sacrifice his own will to the divine where they are not one. The Greek verb here used means to *deny utterly*, to wholly lose sight of self. The choice must be made between Christ and self, one cannot serve two masters. One cannot be both Christ-centered and self-centered.

Let him deny himself and take up his Cross. To deny self is to treat it as Peter treated Christ, and say: "I don't know the man." A cross is obviously the crossing of a smaller piece of wood, which represents our own choice and way, by a longer piece, which stands for the Divine. Generally, in each life, there is one relationship or demand where the collision between these two becomes the most marked and painful. There, always and everywhere, the Ego, or I, has to be subordinated to and crossed by the Almighty's purpose. That is *the* Cross, which lies at our feet. We did not make it; we have to stoop and take it up. Of course we may avoid it; but if we do we miss the one opportunity of being raised or lifted to higher things, and of being a living blessing to others. *F. B. Meyer.*

A Valiant Cross-Bearer. A young girl employed in teaching in Ohio, felt that it was her duty to take up foreign missionary work. She placed herself in the hands of a missionary board, who sent her to Cawnpore in India. After six years' service there her health suddenly and unaccountably failed. She was compelled to return home. The physicians whom she consulted were baffled by her disease, which was unknown to them. One day it occurred to her that the symptoms were those she had perceived in leprous patients in India. She isolated herself from her family, but without telling them her terrible suspicion. When almost convinced that she was right, she took two of the members of the Board of Missions into her confidence. They advised her to consult specialists. She did so: and they told her that she was a leper, and held out no hope of cure. Still keeping her secret, still turning a cheerful face to her friends, she announced her intention of returning at once to India. She started without the delay of a day. Her family were amazed at her sudden and inexplicable resolve, at her haste, and more than all at her cold avoidance of them. She would not kiss those who were dearest to her, nor touch their hands at parting. In India she knew that she could make the remnant of her life useful to other lepers. She reached India, and went immediately to a settlement of lepers under the care of one of the Scotch churches. There were nearly six hundred of these people within twenty miles, all going steadily toward death by a way full of nameless horrors.

The cross that was laid upon this disciple was indeed heavy, but she took it up bravely, setting aside all personal and selfish considerations, and turned her face to follow Christ. *Expository Times.*

False Ideas of Cross Bearing.

> For Thou delightest not in sacrifice; else would I give it:
> Thou hast not pleasure in burnt-offering.
> The sacrifices of God are a broken spirit:
> A broken and a contrite heart, O God, thou wilt not despise.

In these words the Psalmist tells the truth about self-denial. God has no delight in the self-imposed cross: He is pleased with the contrite heart that is loyal to Him rather than to self.

There was a famous Spanish saint who was called John of the cross, for he took delight in flogging himself and in every form of suffering, he prayed that a day might never pass in which he did not suffer something, and he bade his followers covet only that which was painful. There was Simeon, the founder of the Stylites or "pillar saints," who lived thirty years standing on the top of a column sixty feet high and four feet thick, protected from falling by a railing, but unprotected from the weather. This was not what Jesus meant when he told His follower to deny Himself and take up his cross. He must not make his own cross. There is no merit in suffering for its own sake.

Simon the Cyrenian bore the cross of Christ to Golgotha, not because he willed to bear it but because he was compelled to bear it. So the troubles which we call crosses, ill health, poverty, home care, irksome duties, whatever they may be—may be borne because they must be, and there is no merit in that. "In all the difficulties and crosses of my life," said Seneca, "I do not comply out of necessity; I comply with them from my own choice." There must be consent to the cross bearing, there must be the taking up of a duty or a suffering because it is God's will, and there must be the bearing of it willingly and gladly. "Suffer if you must," says Phillips Brooks; "do not quarrel with the Lord's appointments

for you. Only try, if you are to suffer, to do it splendidly. That's the only way to take up a pleasure or a pain."

True Ideas of Denying Self. The denial of self is not the death of self; it is the leading of the best self into larger life. It is not the dwarfing of the life; it is its development into usefulness.

He best denies himself who best develops himself with the purpose of serving his fellows. What Jesus meant was that if any man would be one of His he must cease to make him own selfish pleasures, ambitions, and passions the end of his living; he must make the most of himself that he might have the more to give to the service of mankind; he must make the one motive and end of his life the benefit and help of every other man. That kind of life means a change of centre. Instead of regarding the universe as revolving about itself it sees that self as but part of the great machinery of life, planned and operating for the good of all.

You have only to look at the great Teacher to know what self-denial and cross bearing really mean, and you have only to follow Him to fully carry out their principles. To Him they meant the life of doing good, of seeking the sorrowing, befriending the forsaken, helping the helpless. They who follow Him lead the world. They who seek to minister instead of being ministered to are the world's masters.

The cross of discipleship will be to some statesmanship, to others science, to others the daily service of a home or the work in the shop; it is the kindly word, the cheering look, the lift by the way; it is whatever is done in unselfish desire to make life better, to bring men nearer to one another and to the Father of all. *Henry F. Cope*, in *Levels of Living*.

Let him take up his Cross daily. In the Gospel of Luke the word *daily* is added to John's words about cross-bearing, and very significant is its truth that there must be a daily loyalty to Christ, a daily taking up of one's duty. To take up the cross of Christ consists not in one great, supreme effort, but in countless little daily practices. How many there are who are capable of great acts of self-denial which seldom come, but who fail in the daily little acts that are always needed! As an English groom expresses it, "It ayn't the jumping 'urdles that 'urts the 'osses 'oofs; it's the 'ammer, 'ammer, 'ammer, on the 'ard 'ighway." The constant hammering on life's highway tests the Christian's vitality more than the rare occasions when some great task looms before him.

III Profit and Loss

Whosoever would save his Life shall lose it. Balzac has given us an allegory in three books called "The Magic Skin," that forcibly illustrates the question of Jesus, What shall a man give in exchange for his life? The story opens with a young Paris student, Raphael by name, who loses his last gold piece in a gambling den, and walks away thinking only of death, thinking how the Prefect of the Seine will give the boatman a five-franc piece for finding his body. Night, after all, is a better time in which to die, he decides, and he enters an antiquarian shop. There he is attracted to a skin on which is written in Arabic:

"Dost thou desire me? Take me.
God will grant thee thy wishes,
But at every wish of thine I shrink
And with me thy days."

Raphael signs a compact and departs with the piece of leather. His first wish is to indulge in some wild orgy. He seeks a place of revelry, and the next day he sees with a start that the magic skin has already shriveled a little.

He falls in love with a young woman whom he can gain only through possessing great wealth. "To the devil with death!" he exclaims at last, brandishing the magic skin, "I choose to live, and to be rich, to win Fedora. Never will she be won till I am rich. I wish for two hundred thousand francs a year!" Soon afterwards he learns that his uncle has died and left him six million francs. He spreads out his magic skin on the table and measures it, and it is much smaller.

He tries to destroy the fatal leather. It is untouched by chemical reagents, comes out of a white-hot furnace unsinged, is thrown into the bottom of a

deep well, but is drawn up in the bucket. He measures it anew and it is now only six inches square. He then strives to live without wishing, but his evil nature has gained too strong a hold on him, his will power is gone. Excess has unnerved him. The magic talisman is hung upon the wall, and as he watches it shrink and shrink, his own life ebbs away, physicians avail not, and at last the end comes to him and at the same time the remnant of leather vanishes into nothingness.

The old proverb says, "It is not worth while to kill yourself to keep yourself." Do you not recognize in the "magic skin" the attempt to gain the whole world at the expense of one's true life? How small the profit, how immeasably great the loss!

Whosoever shall lose his Life for My Sake shall find it. Christ would have us give up a lesser good for a greater. With Him "self-repression was always a step to a truer self-expression," the giving up of self, the losing of life, was only for the sake of gaining Him, the finding of the highest life. To live for self is to die; to die to self is to live. What one gives up is of small moment compared with what one gains. The lame man did not regret flinging away his useful crutches when he received from Christ the ability to walk. It has been well said of the statue of Moses by Michael Angelo that when the sculptor had finished it, it was, in a sense, only a fragment of the block out of which he had hewn it, yet with the visible wastage there was a spiritual inflow, and the statue ended by being immeasurably greater than the block. And so it is true that the character and life we gain in God's making are immeasurably greater than all we lose in the process. Religion, in one sense, is a life of self-denial, but self-denial does not belong to religion as characteristic of it, say Henry Ward Beecher, it belongs to human life, the lower nature must always be denied when we are trying to rise to a higher sphere. And in the joy of receiving so much from our Maker, in the delight of being "rich toward God," we find that the loss is infinitesimal, the profit, infinite.

SENTENCE SERMONS

No cross no crown. *William Penn.*

Christ was such a Man that He could not have been a mere man. *Robert E. Speer.*

The only key to the right life is self-renunciation. *Carlyle.*

No man who knows Christ may escape a decision regarding Him. *George Adam Smith.*

Increasing knowledge of Jesus requires increasing imitation of Jesus. *Robert E. Speer.*

It is possible for men to have good thoughts of Christ and yet not right ones, a high opinion of Him and yet not high enough. *Matthew Henry.*

When I look back upon my personal experience, I can give you this assurance, that the center and heart and kernel of all human life is found solely in the position which one takes toward His Lord and Saviour. *Emperor William of Germany.*

I say the acknowledgment of God in Christ
Accepted by thy reason, solves for thee
All questions in the earth and out of it,
And has so far advanced thee to be wise *Browning.*

Blessed are your eyes, for they see. Mt. 13.16.

He that doth not take his cross, and follow after me, is not worthy of me. Mt. 10.38.

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. 1 Jn. 4.15.

Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2.11.

THE LESSON'S MEANINGS FOR US

These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. Jn. 20.31.

There are those who see in Christ a great historic character, the ideal man of the human race; there are those who regard Him as only a dreamy, impractical

man; there are those who have no definite conviction whatever in regard to Him, who have never answered for themselves the question, Who say ye that I am? This is the great question which no one can avoid answering, and upon the answer depends whether he has life in His name.

We, as well as Peter, have the keys of the kingdom of heaven. I am the door, said Jesus, by me if any man enter in, he shall be saved. We may all help to open that door for some one who does not know the way into the kingdom.

The education of the disciples in faith in the Christ needed to be continued after their great confession.

Being a follower of Christ means putting Christ above all other good.

Surrendering self is hard, but the true Christian must be able to say One is my Master, even the Christ.

THE LESSON BRIEFLY TOLD

Who do men say that the Son of man is? questioned Jesus of His disciples when they had left Herod's domain and gone to the neighborhood of Cæsarea Philippi. John the Baptist, Elijah, Jeremiah, or one of the prophets, they answered. But who say *ye* that I am? then asked Jesus, and Peter spoke for them all, Thou art the Christ, the Son of the living God. Sure and true rang the answer, and warm and strong was Jesus' commendation. Blessed art thou, said He, for God has revealed to thee this truth. Thou art the rock on which I will build my church, and it shall not be destroyed, and to thee I will give authority to declare what is right and what is wrong. But tell no one that I am the Christ.

Now that the disciples were firmly grounded in this faith, Jesus began gradually to tell them that He must go to Jerusalem and be killed and on the third day be raised from the dead. Peter could not endure the thought of harm coming to his Master, and presumptuously he rebuked Him exclaiming, Be it far from thee, Lord: this shall never be unto Thee. Verily, Peter had need of his Lord's severe condemnation, for he was a stumbling-block to Him, he was offering such a temptation as the Lord had mastered in the wilderness; Get thee behind me, Satan, said Jesus to him as he had to the tempter then, your thoughts are men's thoughts, not God's.

The first great truth, Jesus is the Messiah, the disciples had learned. The second great truth, the Messiah must suffer, they have been told. Now they hear a third great truth, the followers of the Messiah must suffer and sacrifice, too, they must deny self, take up their cross and follow in His footsteps, for only thus can they gain eternal life. For what profit can it be to a man to gain the whole world and lose his immortal life, or what shall he give in exchange for that life? For the Son of man shall come again and shall reward every man according to his deeds. Verily, Jesus then added, some of you shall be living when the Son of man shall come in His kingdom.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. What do all Christians of whatever creed believe in regard to Jesus? See "Certainties in Religion" in the *Outlook* for Oct. 12, '07.

2. A temptation put in one's way by a friend a greater stumbling-block than one laid by others.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read the account of the Transfiguration in Mark and Luke. (Mk. 9.2-8; Lk. 9.28-36.) 2. For what purpose did Jesus go up the mountain? (Mk. 9.28.) 3. On what other occasions were Peter, James and John the only disciples with Jesus? (Mk. 5.37; Mt. 26.36.) 4. Where did Moses die? (Deut. 34.5.) 5. How did Elijah go to heaven? (2 Kings 2.11.) 6. What was the topic of the conversation with Moses and Elijah? (Lk. 28.31.) 7. What earlier voice from heaven is recalled by verse 5. (Lesson II, first quarter.) 8. What did the Transfiguration prove to the disciples? 9. What did it do for Jesus? 10. What did Peter record long afterwards about this vision? (2 Pet. 1.16-18.) 11. Read the account of the curing of the epileptic in Mark and Luke. (Mk. 2.14-28; Lk. 4.37-42.) 12. Give the dialogue between Jesus and the father of the afflicted lad, as recorded by Mark. (Mk. 9.20-25.)

LESSON IV—JULY 24

THE TRANSFIGURATION

Golden Text

This is my beloved Son, in whom I am well pleased; hear ye him. Mt. 17.5.

LESSON TEXT Mt. 17.1-18, 14-20 COMMIT verses 1, 2

1. And after six days, Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart; 2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. 18 And Jesus rebuked him; and the demon went out of him; and the boy was cured from that hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith: for verily I say unto you, If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

WORDS AND PHRASES EXPLAINED

1-8. See Mk. 9.2-8; Lk. 9.28-36.

1. *After six days.* Luke says eight days; Matthew reckons only the intervening days, Luke counts also the day on which Peter's great confession was made, our last Sunday's lesson, and the day of the Transfiguration, our lesson for to-day.—*Peter and James and John.* The favored three who were the only witnesses at the raising of the daughter of Jairus, Mk. 5.37, and were the ones nearest Jesus in Gethsemane, Mk. 14.33.—*Apart.* Away for the other disciples.

2. *Transfigured.* The fashion of his countenance was altered, Lk. 9.29.—*His garments became white as the light.* His garments became glistering white, so as no fuller on earth can whiten them, Mk. 9.3. "It was not a splendor that fell on Him from without, and lighted Him up; the glory came from within, it corresponded to something going on in His mind" (*Davidson*).

3. *Moses and Elijah.* Moses, the representative of the law; Elijah, the representative of the prophets.—*Talking with him.* Who appeared in glory, and spake of His decease which He was about to accomplish at Jerusalem, Lk. 9.31.

4. *Answered.* He replied not to a question but to the situation as He saw it. For He knew not what to answer; for they became sore afraid, Mk. 9.6. Not knowing what he said, Lk. 9.33.—*Tabernacles.* Booths, RVm. See "Light from Oriental Life."

5. Compare Mt. 3.17; Jn. 12.28; and Peter's testimony in 2 Pet. 1.17.

THE TRANSFIGURATION *Raphael*

Below the disciples with the dumb lad.

14-20. See the parallel accounts in Mk. 9.14-18 and Lk. 9.37-42.

14. *The multitude.* When they came to the disciples, they saw a great multitude about them, and scribes questioning with them, Mk. 9.14.

15. Compare Mk. 9.18.—*He is epileptic.* He is lunatick (from the Latin *luna,* moon), AV. Lunatic is the literal translation of the Greek word σεληνιάζεται (σελήνη, moon). It was supposed that epilepsy was affected by changes of the moon, and the symptoms given are those of epilepsy.

16. *To thy disciples.* The nine left below when Jesus ascended the Mount with the three.

17. *Faithless and perverse generation.* See Deut. 32.5,20. Jesus seems to include in this rebuke the nine disciples, the father, the scribes (Mk. 9.14) and the entire multitude, all of whom in varying degree were lacking in faith. See the dialogue given by Mk. 9.21-24.

18. *The demon went out of him.* Matthew has not before mentioned the demon, but Mk. 19.17 reports the father as saying, Teacher I brought unto thee my son, who hath a dumb spirit.

19. *Apart.* In private. When he was come into the house, Mark says.

20. *If . . . remove.* This is a strong figure of speech, not intended to be taken literally. The rabbis were called "uprooters of mountains" because they removed difficulties of interpretation of the law. Compare Jesus' words in Mt. 21.21.—*Faith as a grain of mustard seed.* Very small faith; see Mt. 13.31.—*This mountain.* Probably pointing to the mountain where He had been transfigured.—*Nothing shall be impossible unto you.* See Mk. 9.23.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

2. *He was transfigured before them.* He was filled with the answer of God to the perfection of His life—an answer that came, not as a glory from without, but as the perfect blossoming of that which He had always enfolded in His human nature. Reverently take a flower as an illustration of the process, watching it in its progress from seedling to perfect blossoming—the blossom rested in the seed in potentiality and possibility. Take a seed and hold it in the hand, strange little seed, without beauty, the very embodiment of weakness. But within that husk in which the human eye detects no line of beauty or grace, no gleam or flash of glory, there lie the gorgeous colors and magnificent flower itself. From that seed, through processes of law, plant and bud proceed, until at last the perfect blossom is formed.

God's humanity has blossomed once in the course of the ages, and that transfigured Man upon the holy mount, flashing in the splendor of a light like the sun, glistering with the glory of a whiteness like that of the snow, and flaming with the magnificent beauty of the lightning which flashes its radiance upon the darkness, that was God's perfect Man. That was the realization of the thought that was in the mind of God when He said, "Let Us make man in Our image." *G. Campbell Morgan,* in *The Crises of the Christ.*

5. *Hear ye him.* Whether it was a wholly objective reality, or a wholly subjective experience, or a combination of both, its significance is the same. The visions came to convince the disciples of the truth of Jesus' announcement, and to hearten them in the face of it. Among other things it taught them: (1) Messiaship and martyrdom are not out of line with the teachings of the law and prophets; they are linked in the divine plan. (2) The character of the messianic kingdom is above all things spiritual. (3) Jesus is indeed the Messiah; they have not been mistaken. This is attested by the conversation of Moses and Elijah, and also, and more significantly, by the divine voice. (4) Judaism is not overthrown, but glorified in Jesus. (5) I owe submission to the teachings of but one, and that one is Jesus: "Hear ye him." *W. P. Behan,* in *The Biblical World.*

20. *Because of your little faith.* "You don't expect to have conversions every time you preach, do you?" Spurgeon asked a young minister who had come to him seeking knowledge in regard to successful soul-winning. "O no, of course not," the young man answered. "Then you won't," was the enlightening retort.

LIGHT FROM ORIENTAL LIFE

4. *I will make here three tabernacles.* He proposed to do what any Galilean peasant would do to-day, if arrested by nightfall on a bleak and exposed hillside. He would at once, rather than travel in the night, look out for brushwood and rushes, and quickly weave a few loose, rough hurdles, to form a screen from the wind. *H. B. Tristram.*

When passing through the village of Banias (the modern Cæsarea Philippi), I saw a curious sight. On the roof of every house there was a kind of booth made of leaves and branches woven together, and supported on long poles, like the canopy of a four-post bed. It was made mostly of oleander bushes—the willow of Scripture—whose leaves do not when they wither fall off the twigs. During the summer months the heat inside the squalid mud-houses is unbearable; and the inhabitants take refuge in the airier dwellings on the roof; and the thick screen of foliage above their heads protects them from the heavy dews at night. It was of such booths or tabernacles that Peter was thinking. *Hugh Macmillan,* in *Expository Times.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The faith of the disciples in Jesus as the Christ had been severely tried by His announcement that He must suffer and be killed, as told in our last lesson. They had the belief then current, that the Messiah would be an earthly king of the Jews, and they received the amazing revelation that He must be defeated and killed. The Transfiguration with its revelation of glory and power was needed to dispel their gloom and despondency occasioned by the prophecy of His suffering and death.

In the great Confession of Peter the opinions of men in regard to Jesus were given: in the Transfiguration we have the knowledge of God shown in the glory, the visit of Moses and Elijah and the voice from Heaven. As the baptism with its voice was the prelude to the ministry, so the transfiguration with its voice was the prelude to the cross.

The Mount of Transfiguration, as Holtzmann well says, does not concern geography. Mount Tabor is the traditional mount, but all are agreed that the slope of one of the three peaks of Mount Hermon, which towers above Cæsarea Philippi nine thousand feet above the sea level, must have been the scene of the transfiguration. The time was a week after the Great Confession of Peter and since Luke says that the descent from the mount took place "the next day" it may have been night. Assign paragraphs 59, 168, 92-95 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Do you know some one who is very beautiful? In what respects is the face of the one you are thinking of beautiful? Do you know some one whose features are plain if not homely, and yet who is good to look at? What is it makes that one's face look good in your eyes? Goodness looking out of a face makes that face beautiful to one who has eyes to see. There is a beauty of face which comes from perfection of features and delicacy of coloring, and there is another which comes from goodness of heart. Which do you think will last the longer?

"Beautiful thoughts make a beautiful soul
And a beautiful soul makes a beautiful face."

The artists of the Middle ages were wont to paint a halo of glory around the head of Christ crowned with thorns, and they were not far wrong, for the glory of His beautiful thoughts and life must always have been shining through so that He was beautiful to look at, but one day three of His disciples saw His face glorified in a marvelous manner.

For Older Pupils. In "The Choir Invisible," James Lane Allen says that when Jessica's youth had gone, her face in the following years began to "reflect the freshness of Easter lilies. For prayer will in time make the human counte-

nance its own divinest altar; years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form matches the unheard harmonies of the mind." Prayer had made the human countenance of Jesus the Christ its own divinest altar. What does Luke say was the purpose of Christ's going up into the mountain? What does he say Christ was doing when His countenance was altered?

LESSON THOUGHTS AND ILLUSTRATIONS

I Transfigured Faces

Transfigurations come only to those who commune with God. After Moses had been with God on the Mount, his face so shone that men could not look upon him till the brightness began to fade away. After Stephen, the first Christian martyr, had been talking in behalf of his Master's cause, he looked up steadfastly into Heaven and saw the glory of God, and those that beheld him bore witness that they saw his face as it had been the face of an angel.

In a far greater degree was the fashion of Christ's countenance altered, when His face shone as the sun on that wonderful occasion which we call the Transfiguration. Then for a moment His inner glory was made manifest "when the glory of His divinity that was hidden by the veil of His humanity was kindled and burst through." And it was while He was praying that He was transfigured and became glorious with the splendor of God.

While there can be no parallel in human experience to this of Christ's on the mountain height, because no man is sinless, yet exalted have been the experiences of those who have prayed earnestly in some crisis.

Let your Light shine. God has given you one face and you make yourselves another, Shakespeare rightly tells us. You remember how the man Earnest, in Hawthorne's beautiful allegory, daily gazed on the Great Stone Face, admiring its dignity, serenity and benevolence, until he came, all unconsciously to himself, to possess the same qualities. He become so transformed that at last he was revealed to his neighbors as the long-promised one who should be like the Great Stone Face. This allegory teaches a great truth. We grow like that on which we think and meditate;—we grow like that which we earnestly wish to become. And if we wish to grow like Christ we must keep much in the company of Christ.

You know that during the Boxer troubles in China it was said that the native Christians could not have escaped if they had tried because their faces betrayed to their heathen neighbors that they had been with Christ. A merchant of India once asked a Christian what kind of ointment he used to make his face so shining. "I don't use any," was the answer. "O, but you must," continued the Hindu, "you Christians all use such an ointment. I saw it at Agra, I saw it at Ahmadabad and Surat, and also at Bombay." The Christian laughed and his face shone still more as he said: "I will disclose to you the cause; it is the inner joy of the heart."

Fountain of Life, in Thee alone is Light!
Shine through our being, cleansing us of sin,
Till we grow lucid with Thy presence bright,
The peace of God within. (*Lucy Larcom.*)

Because God has shined in our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4.6), we should let this light shine out that others may see and be led to seek the same light. Let us make ours this wish of Anna Burnham Bryant:—

If I covet one high grace,
It is this—upon my face
Just to show an inner light
To illumine others' night.

Give me such a look—so high—
That the saddest passer-by,
On a sudden glad, shall say,
Somewhere shines the sun to-day!

Spiritual Radiance. A Philadelphia professor finds that even the human body is so radiant that by the light emanating from his hand a photograph of other objects can be taken. Spiritual radiance is equally demonstrable. In northern India, among the high foot hills of the Himalayas on the Thibetan border, lives and labors a woman whose picture taken in a group of her Bhotiyas shows a face which might illumine a province, and she is only one of many such. For the mission field has been fruitful of lives which, amid loneliness and peril, hardship and horror, have been "all-radiant with the glory and the calm of having looked upon the face of God." At a pastoral installation a young actor listened intently to several ministers who spoke in succession. With one of them whom he had never seen before he was so impressed and captivated that he whispered to his mother: "Mother, watch that man; you'll see a halo form around his head in a minute or two." The world is to be saved by the presence and power of those who cause in their fellowmen the expectant apprehension of an imminent halo—true saints who are not thinking of halos nor troubled with self-consciousness, whose own excellence does not weight upon their minds and whose goodness is not the sort which is looking for a mirror, saying anxiously within itself: "I wonder if my halo is on straight." *William V. Kelly,* in *The Ripening Experience of Life.*

II After Exaltation, Service

The Glory of God and the Need of Man. Peter thought it good to be on the mountain, and wished to build booths there for the celestial visitors that they might tarry awhile with them. Similar has been the wish of a multitude of of Christian disciples from that time to this.

"My willing soul would stay
In such a frame as this,
And sit and sing myself away
To everlasting bliss."

But down on the plain there was a father waiting for help for his epileptic son. It was good for the disciples to see the wonderful vision on the height and have their faith strengthened in Jesus as the beloved Son of God, and then it was good for them to go down with their Master to see His divine pity working a cure for the wretched lad at the base of the mountain. Directly from sharing in the Father's glory Jesus went to His work of compassion for the need of man.

Raphael has portrayed the truth in a single picture. His wonderful canvas shows the mountain height with its celestial visitors and radiant Christ, and at the base the scene to which the Christ descended, an excited thong around the apostles who are vainly striving to heal the afflicted lad brought to them by his father. "The source of Jesus' power is above, but His use of power is below. A slow ascent of duty to the horizon of God, a quick glance, a long breath, a far-away look, and then the descent of faith to the plains of human need—such is the picture of the life of Jesus."

Follow in Christ's Footsteps. We do not serve God best by enjoying visions and raptures. We serve Him best by serving man. The joy of the mountain height is given to strengthen us for the lowliest duty. The mountain height is needed for faith and enthusiasm, but the greater part of life's journey must be along the plain below where our duties await us.

This truth came to Eugene Casalis in a dream while he was on his way from England to the Cape of Good Hope as a missionary. He saw in his dream a man standing by his berth whom he recognized at once as the prophet Daniel. The prophet took him in his arms and carried him to Heaven. They stopped at the door of a marvelous palace. He listened for a moment to wonderful songs, such as no human voices could render, and then he exclaimed delightedly: "That is the abode of my Redeemer! I will go and worship Him, joining in the songs of praise in His honor throughout all eternity!" "Not yet," answered the prophet, and quickly carried him back to earth again. There he saw a little straw-thatched hut and recognized his own self in the man within. Near the hut was a chapel in which several hundred negroes were waiting; and not far away were several school buildings where troops of black children were practicing songs of praise to God. Then said the prophet to his charge, pointing to the

negroes, "There first. Then I will come for you again, for there is a place prepared for you in the palace of your Redeemer on condition that you are loyal in your service for Him here on earth."

The Lesson learned at Oberammergau. "What most impressed you at Oberammergau?" was asked of a returned tourist recently.

"It was Anna Flünger, who took the part of Mary, the mother of Jesus. The only remarkable thing about it was that she was just as simple and unaffected as we might have expected any young woman of the village to be, though hers was the part which the young women of Oberammergau count worthy a life's ambition, and the greatest honor that can come to one of them in ten years, and but once to one.

"Saturday night she served us at table, and Sunday morning she served our simple breakfast, all as if unconscious that in an hour she would be the heroine of that sublime drama. I could not help wondering how many American girls would have done so, even on so much smaller an occasion as their graduation."

"And did it seem inappropriate?" asked his friend.

"Not at all. Indeed, that was the most interesting thing about it. It was more than interesting, it was a sort of revelation of the spirit of Christian service. Would not Mary, the mother of Jesus, have done the same? I could not help thinking that she would, and in much the same way, and then I could not help thinking that Christ Himself was among us as One that serveth." *Youth's Companion.*

III Nothing Shall be Impossible to you

Faith as a Grain of Mustard Seed. When Jesus and the three disciples came down from the mountain, the multitudes ran to Him, and the father of the epileptic lad told Him about the sufferings of his son and the failure of the nine disciples to cure him. This was the father's petition, as recorded by Mark: If thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! It was not a question whether or not Jesus could cure, the question was whether or not the father had faith. All things are possible to him that believeth, continued Jesus, and straightway the father cried out and said, I believe; help thou mine unbelief. Jesus did not tell the man to go away until his faith was greater, but He responded to that faith which was as a grain of mustard seed, and cured his son.

Fidelity to Incomplete Faith. The foundations of a safe religious and Christian belief are constitutionally laid in the heart of every man, implanted by an act of divine endowment, and the difficulties of faith are due primarily, if not altogether, to the habit of taking our feet off from the ground that we feel to be firm, and instead of taking constant counsel with as much of truth as we are assured of, neglecting our convictions and making a confidant only of our doubts and misgivings. The man in our story was able to believe more—and evidently desired to believe more,—because he kept his mind in faithful and vital touch with the little that he was already profoundly assured of.

If you have a bud on your rose-bush that you wish to have blossom, the last device you would think of resorting to would be to detach the bud from the stalk and toss it into the air. And yet that is precisely what hosts of young men and women are doing to-day who are questioning,—which is perfectly proper,—but who are nipping the fiber of connection that would unite what they do doubt with what they do not doubt, and so, of course, their doubts never become faith, cannot become faith. Buds of doubt do not blossom and become conviction when separated from the live stalk of assurance any more than rose-buds become blossoms when cut from the living stalk of the bush.

It is the habit of dwelling constantly on what may seem to us mysterious and uncertain in regard to the meaning and character of Christ, than on those features of Him that are easy to understand and that we are able cordially to assent to, that is preventing people all around us from coming thoroughly and restfully under the power of Christ. We may not be able to form a distinct conception of His import in all His wide relations both to God and man, but there is a degree of belief in Him that every one has who has any acquaintance at all with the record of the life He lived. You believe in Christ's holiness. Stand by that and let there be fostered in your heart the spirit of holiness. You

believe in Christ's love; let there be fostered in your heart the spirit of pure affection, animating you in all your dealings. This is an acceptance of Christ, and is enough for a beginning, and is as much as the first disciples were equal to at the outset. Condensed from a chapter in *A Little Lower than the Angels*, by *Charles H. Parkhurst.*

Ye shall say unto This Mountain. In the Sermon on the Mount Jesus had said, Ask, and it shall be given you ... for every one that asketh receiveth ... If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him? We know that Jesus did not mean that we could ask God for riches or fame or influence and forthwith have all these good things. We know that our asking must be in accordance with His will, that He gives us, not what we think are good things, but what He knows are good things for us to have. And the same truth holds in the words of Jesus when He says that with a very little faith we can bid the mountain be removed and it shall remove, and that nothing shall be impossible unto us. The little faith unites us with God, we become co-workers with Him, and to God all things are possible that are in accordance with His will and nature. It does not mean that every whim of ours shall be carried out. It means that with God's help we shall accomplish the seemingly impossible when that seemingly impossible is in the line of His will.

"Have faith in God; what can there be
For Him too hard to do for thee?"

Nothing is too hard for Him to do, but some things we wish would, if granted us, be too hard for us to bear.

SENTENCE SERMONS

The glory of God is the analogue of holiness in man. *Farrar.*

Faith is the cornerstone and key of the Christian life. *Luther.*

Remember that in this world, every mountain top of privilege is girdled by the vales of lowly duty. *Henry van Dyke.*

It is a terrible thing to have seen the vision and to be so wrapped up in its contemplation as not to hear the knocking of needy hands upon our doors. *Philips Brooks.*

The moment a man has in him an abiding sense of Christ, the hope of glory, he is permeated, and the light shines through him. *George A. Gordon.*

God's "afters" are worth the waiting for: however dark the "now" is, there will be light enough in God's "after" to explain the darkness. *G. Campbell Morgan.*

Soon passed that scene of grandeur;
But steadfast, changeless, sure,
Our blest transfiguration
Is promised to endure;
The manifested glory
Of our great Lord to see
Shall change us to His likeness
As He is, we shall be. *George Rawson.*

Holy thoughts in the heart have a transfiguring influence on the life. *J. R. Miller.*

All things are possible to him who believes; they are less difficult to him who hopes; they are more easy to him who loves, and still more easy to him who perseveres in the practice of these three virtues. *Brother Lawrence.*

Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is. 1 Jn. 3.2.

Blessed are they that have not seen, and yet have believed. Jn. 20.29.

THE LESSON'S MEANINGS FOR US

Some one remarked in the presence of Walter Scott that he greatly regretted never having seen Byron. You can gain no idea of the beauty of his face from

the prints, said Scott; the luster is there, but it is not lighted up. Is your soul's luster unlighted because not kindled by the indwelling Spirit?

The Christian life must have times of prayer and meditation on the Mount and also of service for others on the plain.

Luke tells us that Peter and they that were with him were heavy with sleep, and it was only when they were fully awake that they saw the transfigured Christ. There are many sleepy disciples to-day who need to be aroused in order to see the Christ in His glory.

This is my beloved Son; hear ye Him. We may not have the vision on the Mount, but we may always have the voice of the beloved Son; do we hear and heed?

The secret of our power is the faith with which we grasp God's power.

THE LESSON BRIEFLY TOLD

A week after the Great Confession Jesus went up into a high mountain with Peter, James and John, and was transfigured before them; His face shone as the sun, His garments became white as the light. When the disciples saw Moses and Elijah talking with Him, Peter exclaimed, "Lord, it is good for us to be here," and he proposed building there three tabernacles, one for Jesus and one for Moses and one for Elijah. But while Peter was speaking a bright cloud overshadowed them, and a voice was heard out of the cloud saying: "This is my beloved son, in whom I am well pleased; hear ye him." Terror seized the disciples, and they fell on their faces till Jesus came and touched them, bidding them arise and fear not. They lifted up their eyes and saw no one there save Jesus. The brief scene was granted for the strengthening of the disciples' faith, and for Jesus assurance of His Father's approval.

As they descended from the mountain Jesus bade them tell no one what they had seen till after He had arisen from the dead. Jesus did not wish them to speak of having seen Elijah, and yet this would have been to men a proof of His divinity, for the scribes said that Elijah must come before the Christ, as the disciples reminded Jesus. Elijah is already come, said Jesus, and they knew him not, and as he suffered, so shall the Son of man suffer. Then the disciples knew that He spoke of John the Baptist.

At the base of the mountain they found a crowd awaiting them. A father had brought his epileptic son to the other disciples, but they had been unable to cure him. After Jesus had cured the lad, the disciples asked Him privately why they had failed in their effort. The fault was in them, they had lacked faith, Jesus told them; faith is the secret of power; a very little faith will accomplish great things.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The lack of faith the chief reason that the world has not been won for Christ.
2. Great experiences mean great responsibility.
3. Loneliness of the saints. See *Harper's Weekly* for Feb. 27, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What words of Jesus in the 18th chapter probably led Peter to ask his question? (18.15-17.) 2. What did Jesus mean by His answer? 3. What was the value in our money of the ten thousand talents and the one hundred shillings, verses 24,28? (See the footnotes of the RV.) 4. The punishment meted out to the unforgiving is in accordance with what petition of the Lord's prayer? (Mt. 6.12.) 5. What does this parable teach? 6. What Beatitude does the parable recall? (Mt. 5.7.) 7. What words in the Lord's prayer? (Mt. 6.12.) 8. How did Jesus emphasize this thought at the close of the Lord's Prayer? (Mt. 6.14,15.) 9. What has Jesus already taught the disciples about forgiveness in lesson VI of the first quarter? 10. What does Paul say about forgiveness in Eph. 4.32 and Col. 3.13? 11. How does the parable show our debt to God as compared with others' debts to us?

LESSON V—JULY 31

A LESSON ON FORGIVENESS

Golden Text

If you forgive men their trespasses, your heavenly Father will also forgive you. Mt. 6.14.

LESSON TEXT Mt. 18.21-35 COMMIT verses 21,22

21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him, until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceedingly sorrow, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

WORDS AND PHRASES EXPLAINED

21. *How oft shall . . ..I forgive him?* See verse 15, which occasioned Peter's question.—*Until seven times?* See Lk. 17.4. The rabbis said three times (see "Light from Oriental Life,") and, as Chrysostom says, "Peter supposed he was saying something great."

22. *Until seventy times seven.* Or, seventy times and seven, RVm. This number in either case, stands for an indefinite number, meaning that there should be no limit to the number of times one forgives his brother.

23. *Therefore.* Since the repetitions of forgiveness are limitless, therefore the kingdom of heaven resembles the following parable.—*Who would make a reckoning with his servants.* Herodotus and Zenophon called great officers of state "slaves" (bondservants, RVm), as the Greek word δούλων literally means. The parable pictures a great oriental monarch whose high officials—viceroys or satraps—would have to render to him an account of the immense revenues that passed through their hands.

24. *Ten thousand talents.* This talent was probably worth about £200, or $1,000, RVm.

25. *Forasmuch.* Since.—*Commanded him to be sold.* According to the law of Moses, a man could be sold for a debt or a theft, Ex. 22.3; Lev. 25.39; 2 Kings 4.1.—*And his wife and children.* See "Light from Oriental Life."

26. *Worshipped him.* Prostrated himself before him.

28. *A hundred shillings.* The word for shilling in the Greek denotes a coin

worth about eight pence half-penny, or nearly seventeen cents, RVm. "These offences are to those (verse 24), as a drop of water to the boundless ocean" (Chrysostom).—*Took him by the throat.* See "Light from Oriental Life."

29. *Fell down.* Before him in homage.—*Besought.* The Greek imperfect tense denotes continued beseeching.

31. *His fellow-servants.* Other officials of the king.

33. *Forgive us our debts, as we also have forgiven our debtors,* Mt. 6.12.

34. *Wroth.* Angry.—*Tormentors.* See "Light from Oriental Life." This part of the parable does not teach that God is moved by the spirit of revenge, but that the man had sinned away his own pardon.

35. Compare Mt. 16.14,15.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

22. *Until seventy times seven.* Seven was with the Jews the number of perfection. When time has run through seven days, it begins again; the circle is complete. So that no expression could more forcibly convey the impression of endless, ever-renewed, eternal iteration than "seventy times seven." *Marcus Dods,* in *The Parables of our Lord.*

26. *I will pay thee all.* From time to time we read in our newspapers of honorable men discharging with interest, debts they had incurred years before. Can we do something like that with this debt we owe God? Can we work it off in the days and years that are to come? Work as hard as you can, when the day is done, what will you have to say? Just this, "We have only done what we ought." Only what we ought—there is no margin, nothing over, which you can apply to the reduction of the old debt. It would be as easy to bale the ocean dry as to hope by your own efforts to pay this debt.

God will cancel the debt! As far as the East is from the West so far will He remove our transgressions from us. Listen to His invitation and His gracious promise, "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be white as snow, though they be red like crimson, they shall be as wool." *J. D. Jones.*

30. *Went and cast him into prison.* He will not do much towards recouping himself of his loan by flinging the poor debtor into prison, but if he cannot get his ducats he will gloat over his "pound of flesh." Could a man have done that? Ah! the things that would be monstrous in our relations to one another are common in our relations to God. Every day we see, and, alas! do, the very same thing in our measure and degree. Do you never treasure up somebody's slights? Do you never put away in a pigeon-hole for safe-keeping, endorsed with the doer's name on the back of it, the record of some trivial offence against you? It is but as a penny against a talent, for the worst that any of us can do to another is nothing compared with what many of us have been doing all our lives toward God. I dare say that many of us will go out from this place, and the next man that we meet that "rubs us the wrong way," or does us any harm, we shall score down his act against him with as implacable and unmerciful an unforgivingness as that of this servant in the parable. The essence of this man's crime was that having been forgiven, he did not forgive. *Alexander Maclaren,* in *Expositions of Scripture.*

33. *Shouldest not thou also have had mercy even as I had mercy?*

O man, forgive thy mortal foe,
Nor ever strike him blow for blow;
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven:
For all the blessed souls in heaven
Are both forgivers and forgiven. *Tennyson.*

LIGHT FROM ORIENTAL LIFE

21. *Until seven times?* When a man sins against another, they forgive him

once, they forgive him a second time, they forgive him a third time, but the fourth time they do not forgive him. *The Talmud of Babylon.*

25. *His lord commanded him to be sold.* It was a creditor's legal right to have a debtor sold for a slave and to receive the purchase money.

26. *Fell down and worshipped him.* This humble attitude was prompted by great and peculiar distress; but still it would not have been assumed, unless the custom of the times had given it sanction in the practice of those who wanted to show extreme respect to their superiors. It seems to have been common to show different degrees of respect to different persons, according to their rank and importance, by bending the body in a greater or less measure. Simply to bow down the head, was an expression of mere common civility; to curve the body low down, signified a considerable degree of reverence; to throw it entirely down, with the face upon the ground, was an act of the greatest homage. *Nevin, Biblical Antiquities.*

28. *Took him by the throat.* The Roman law allowed a creditor to seize his debtor and drag him before the judge, and Roman writers repeatedly speak of a man's twisting the neck of his debtor till the blood flowed from mouth and nostrils. *John A. Broadus.*

34. *Delivered him to the tormentors.* In early times there were certain legal tortures: a chain weighing fifteen pounds; a pittance of food barely sufficient to sustain life; which the Roman creditor might apply to the debtor for bringing him to terms. In the East, too, where no depth of apparent poverty excludes the suspicion that there may be somewhere a hidden store where it is almost a point of honor not to pay but on hardest compulsion, the torture would be often used to wring something from the sufferings of the creditor himself, or from the compassion of his friends. In all those cases the jailer would be naturally the "tormentor" as well. *Trench.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

During their stay in Galilee, the length of which we do not know, Jesus repeated the prophecy of His death. When they reached Capernaum, the men who collected the half-shekel for the temple came and asked Peter for his Teacher's tax. Jesus questioned Peter as to whether kings received tribute from sons or strangers. From strangers, said Peter. Therefore the sons are free, said Jesus; the Son of God owed no tax for God's temple. But lest our refusal to pay should cause trouble, Jesus continued, go and cast a hook into the sea, and in the mouth of the first fish caught you will find a shekel for your tax and mine.

Possibly the nine disciples had been envious of the special favor shown the three on the Mount of Transfiguration, and that was the cause of the dispute among themselves as to which of them should be greatest in the Kingdom of Heaven. Putting a little child in their midst, Jesus gave them a lesson on humility. In my kingdom the humblest is the highest, He taught them, and urged them to beware of becoming a stumbling-block to one of the little ones, or to themselves. By the parable of the shepherd with the ninety-nine sheep that were safe and the one that had gone astray, he taught them the worth to God of the individual soul that is lost. Then He showed them their duty in regard to offenders, counselling them first to tell the man his fault, then to rebuke him in the presence of two or three others, and then, if he still gave no heed to their words, to tell his offence to the church. "Where two or three are gathered together in my name," Jesus added, "there am I in the midst of them." This counsel about a brother's trespass led Peter to ask his question about forgiveness. Like the parables of the Hidden Treasure and the Pearl of Great Price, the parable of the Unmerciful Servant concerns the question of "Grace and its conditions."

Assign paragraphs 96-99 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Did any one ever do you a wrong? Who will tell us about some wrongful thing that was done to him? What did you do about it? Is it natural to want to "pay back?" Is it right? In the Lord's Prayer how do we pray for forgiveness? Do we want always to have God forgive us in the

way that we have forgiven others? Do we need to be forgiven often? As a poor criminal in Scotland was being led to the place of execution to suffer the penalty of death for his crime, he kept crying out, "God is a great Forgiver. God is a great Forgiver." We know that God is ever ready to forgive us, but we know, too, that Christ has given us many solemn warnings that we must have a forgiving spirit towards others before we can ask Him to forgive us.

Peter once came to Jesus and asked Him how often he ought to forgive another.

For Older Pupils. There is a striking scene in Saxony's history. Otto I, called "Otto the Lion," Emperor of the Holy Roman Empire, surrounded by his court, was reverently celebrating the sacrament at midnight in the cathedral at Quedlinburg. He had just returned from a victory over the forces of his own brother Henry, who three times had raised an insurrection against him. The sacrificial mass was being given and every knee was bowed, when the doors were suddenly flung open and in rushed a man clad in penitential robe who flung himself at the emperor's feet. "O brother," he cried, "My brother, forgive me!" The emperor looked at him in scorn and said coldly, "Twice have I forgiven you; and I will not again. The decree has gone forth, and you shall die." Still was it as death in that royal circle till the abbott turned the pages of the Book of books, which he held in his hands, and read: "And Peter said to Him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Bursting into tears the emperor embraced his brother, and cries of joy broke the dread stillness.

LESSON THOUGHTS AND ILLUSTRATIONS

I Until Seventy times Seven

Mercy is more than Legality. Victor Hugo boldly states the Divine truth: "When I have given to each man the share that belongs to him, what remains then? It still remains to hand over the share that does not belong to him." There is in life a wide place for devotion, sympathy, self-sacrifice. When we have given to our neighbors the share that belongs to them—the necessary, the legal, the just—we must give them the share that does not belong to them—patience, forgiveness, compassion, love. *W. L. Watkinson.*

A Modern Parallel. The enormous debt of the unmerciful servant which the king freely forgave was paralleled by that of a notorious leader of a band of robbers in Ceylon. He had been the terror of all travellers who crossed the mountains, but at last he was caught and sold as a slave. He often changed owners, for no one could do anything with him. A missionary heard of him, treated him kindly, and told him of God's great love. For a long time the man scorned the missionary's words, but one evening he came of his own accord to the missionary's home and sat there in silence. Then he suddenly asked, "Is the love of your God great enough to forgive a man who has murdered some one?" His friend assured him that it was. "But is His love great enough to forgive a murdered of two people?" he questioned. "Yes." After another time of silence he questioned again; "But what about a murderer of five men?" "God's love is great enough to forgive even a murderer of five." "And can God forgive a man who has murdered ten?" he persisted. "Even such a sinner God can forgive, because Christ has died for sinners." The robber seemed anxious to say more, but unable to bring himself to speak the words. A long silence followed. Then he summoned courage and said: "Just one more question. Is the love of your God so great that He could forgive the sins of a murderer of thirty?" "There is no limit to God's love, and the greatest sinner in the world who repents will be forgiven," the missionary answered. "Is that true, can it be true? I am the murderer of thirty people, will God forgive even me?" "If you repent and believe in Christ, then God has forgiven you even if you are a murderer of thirty." The man leaped to his feet and rushed out shouting as though he were crazy. His love and gratitude to God who had forgiven so much knew no bounds, and after receiving instruction in the word of God he went back to the mountains and labored among the brigands there. He was the means of leading two thousand to the same forgiving God. One of the songs now sung

by the native converts of Ceylon begins: Through the love of God the murderer of thirty was forgiven.

Forbearance Rewarded. A class of ragged children was gathered in a Sunday-school in Scotland, to each of whom the superintendent gave a new suit of clothes. The worst one of them all came only twice. His teacher hunted him up and invited him back. He came, and as his new suit was disreputable the superintendent gave him another. Again he disappeared after a few weeks. The teacher thought his case hopeless. No, said the superintendent, find him again, and I will give him a third suit if he will promise to come regularly. Bob was found and promised. He kept his promise and became one of the most zealous scholars. He joined the church, studied for the ministry and became the great missionary to China, whom you all know about, Robert Morrison.

When Peter needed Limitless Love. The hour was not far off when Peter himself was to commit the very sins for which customary love has no pardon. He was to be guilty of those offences which just and good men say they cannot forgive—meanness, cowardice, perfidy, denial. That bitter hour revealed the true nature of love to Peter. He knew that in spite of his sin against Christ, he still loved Him, and since love was unalterable in him, he expected an unalterable love in Christ. It was the seventy times seven forgiveness that he needed then, and how sweet to recollect in that hour that Christ had taught a love that knew no limit. "Lovest thou Me?" was the word his Master uttered when they met in the quiet morning light beside the sea. "Thou knowest all things, Thou knowest that I love Thee," was the swift reply. Storm disturbs the sea, but the central tides run on. Peter found with equal astonishment and gratitude that not even perfidy was able to separate him from the love of Christ, for that love was unalterable as the morning star which hung above the lake, and cleansing as the soft waves that lapped its shore. Condensed from a chapter in *The Empire of Love,* by *W. J. Dawson.*

A Good "Forgettery." A nobleman of Sweden possesses a book in which three statesmen have written their views about forgiving and forgetting. Guizot at the age of eighty wrote: During my long life I have learned two wise lessons: one is, to forgive much; the other is, to forget nothing. Beneath these words another noted Frenchman, Thiers, wrote: I have found that a little forgetfulness does not injure the sincerity of the forgiveness. And then the German statesman Bismarck added his word: During my life I have learned to forget much and also my own need of forgiveness.

DeLeon, a distinguished theologian, poet and teacher of Spain, was accused by the Inquisition of translating a part of the Scriptures into Spanish and of criticising the translation of the Vulgate. For this he was imprisoned in a dark dungeon. On his release at the end of five years he was restored to his professorship. The eager crowd that came to his first lecture was amazed to hear him begin, "Yesterday we were teaching," etc. He was great enough to forget the intervening years of misery.

Well says Dr. Lyman Abbott in the Outlook: The praises of memory have been often sung. But to be able to forget what should be forgotten is as advantageous as to be able to remember what should be remembered. We praise a good forgettery. Forget your enemies. Forget the wrongs that have been done you: the insults that have been offered you; the injuries you have suffered. Or remember them only to seek out some reason for helping him who wronged you. You have vowed that he shall never have an opportunity to insult you again. Right. One way is to avoid him. The other way is to make him your friend.

II The Greatest Debt

All need Forgiveness. Many have criticized this parable because the servant is represented as owing his lord so great a sum, ten million dollars. Whether or not that was possible in the East in Christ's time matters little. The sole purpose of stating the amount owed was to show the greatness of the servant's own forgiven debt in contrast with the smallness of the debt he would not forgive his fellow servant. The equation reads thus: the debt due the master is to the debt due the servant as ten million dollars is to seventeen dollars. Debts in the parable stand for sins. We are all God's debtors, for we have all sinned, both in

disobeying His laws and in failing to live up to His standard of right living. Jesus Christ was the only One who never needed to ask His heavenly Father's forgiveness for sin: He alone never committed a sin and never fell short of God's standard, but was always the beloved son in whom God is well pleased. There is no one else who does not need forgiveness for sin. Consciousness of sin must precede forgiveness. And how many there are who have not that consciousness! As Carlyle says: The deadliest sin were the consciousness of no sin; the heart so conscious is divorced from sincerity, humility, and fact. And in the words of F. W. Robertson, The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God be merciful to me a sinner!"

How Our Debt to God is paid. An officer in the Russian army was a reckless gambler and spendthrift. One night he faced the situation. For the first time he took a sheet of paper and made a long column of all his debts. When he had written the total he was staggered at the amount. He had not before realized how fast a pace he was going. A great disgust siezed him as the events of his every day life passed in review before his thoughts; a great shame and pentience and a great horror of the certain penalty awaiting him overcame him. The laws of Russia are most rigid in regard to the payment of debts. He had exhausted all his resources, there was no one to whom he could again go for help. Arrest and imprisonment were unavoidable. "Who will pay?" he wrote beneath the total, and then resting his head on the table wept till he fell asleep exhausted.

Soon afterwards the emperor entered the room. Disguised as an under officer he was on one of his tours of inspection among the soldiers. He took up the paper and read it, looked at the pale, tear-stained face, wrote beneath it the word "Nicholas," and quietly withdrew.

The next morning the officer stared in amazement at that well-known signature, but the coming of an orderly with a purse filled with gold from the emperor convinced him that it was no dream. He paid his debts, reformed his way of living, and became one of the best officers in the army.

As that emperor treated that spendthrift, so God treats all His penitent subjects. No one of them can pay the debt he owes his King. Jesus paid it all, all to Him we owe. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, 1 Thess. 5.10. How shall we escape, if we neglect so great a salvation? Heb. 2.3. Beneath the words of the penitent debtor "Who will pay?" there is written the word "Christ."

Pointed Questions. How are we evidencing the King's forgiveness—our appreciation of His so great goodness? In what instances are we who have received mercy showing mercy? Are we showing it in our mode of speech, in our daily measures of praise and blame, in our continuous behavior toward those who are dependent upon us, in our judgments upon conduct? In all these ways the King is giving us opportunity of showing mercy. Moreover, what is our attitude toward the sins, sorrows, troubles, unrighted wrongs, unconsoled distresses, unhealed sicknesses of this world? Are there no opportunities for the practice of mercifulness here? These are our fellow-servants, these men and women and little children. They and we are knit together, whether we choose to acknowledge it or not, by a common obligation to the one Employer of us all. *William Huntington.*

III Justice and Mercy

Resentment and Revenge. Very black the servant's cruelty to his debtor looks in comparison with his lord's magnanimity to him. As he had received mercy he should have extended mercy. Blessed are the compassionate, for they shall be compassionated, but equally true is it that, Indebted are they who have been compassionated, for they must show themselves compassionate.

But his deed still looks black even when we consider it by itself, taking no account of the great mercy he had received from his lord. His debtor owed him; no doubt it was a just debt and should have been paid. The fellow servant had sinned against him, shall he not resent the wrong? But shall he lay hold of him and take him by the throat and demand satisfaction? That resentment is right, but revenge is wrong, and the distinction between the two, are

shown in these words of F. W. Robertson's: Let injury be inflicted, and resentment must arise spontaneously. It is as impossible for injustice to be done, and resentment not to follow, as it is for the flesh not to quiver on the application of intense torture. Resentment is but the sense of injustice, made more vivid by its being brought home to ourselves; resentment is beyond our control, so far. There is no sin in this: but let resentment rest there; let it pass into, not justice, but revenge; let it smolder in vindictive feelings till it becomes retaliation, and then a natural feeling has grown into a transgression. The distinction between these two things is clearly marked in the Scriptures. "Be ye angry"—here is the allowance for the human, "and sin not"—here is the point where resentment passes into retaliation.

Put yourself in the Place of the One who has wronged you. Some wrongs that you think you endure from others are misunderstandings, and an effort on your part to understand will cause them to vanish in thin air. Put yourself in the doer's place and you may even find to your astonishment that you have been wronging him, rather than he you. Some wrongs you endure may, in strict justice, be deserved. Put yourself in the doer's place, see things as they present themselves to him, and you may find that you have given him cause for a resentment, and a reason, though not an excuse, for retaliation. Some of your wrongs are unmerited, but put yourself in the other's place and you may see what he has to struggle against, what troubles have made him suspicious and bitter, and instead of bearing a grudge against him you may find yourself pitying him and longing to help him. Sympathy and mercy are akin, and when you find the wrongs unjust, unexcusable, unexplainable, still "bear with them, forbear with them, yield to them, give way to them," and you will know the joy of forgiveness. God requires of us, not only that we shall "do justly," but that we shall "love mercy," or "kindness" as the Revised Version translates the word.

The Justice and Mercy of God. God is justice. No, not so, God is not justice. He is just, but He is not justice. He is love. Justice is one factor in God's nature, but justice is not God's nature; love is God's nature. God is mercy. No God is not mercy; He is merciful, but He is not mercy. Mercy is one element in the divine essence, but mercy is not the divine essence; the divine essence is love. Water is composed of two elements, hydrogen and oxygen. Water is not hydrogen and water is not oxygen; water is the union of both. God is not justice and He is not mercy; He is the union of both; He is love. Love is the union of both. Love is justice and mercy blended—not a mechanical mixture, a chemical amalgam. *Malcolm James McLeod,* in *The Culture of Simplicity.*

SENTENCE SERMONS

Forgiveness is sheathing the sword of resentment in the scabbard of love. *William George Jordan.*

Forgiveness is man's deepest need and highest achievement. *Horace Bushnell.*

To be beggars to God and tyrants to our brethren is the height of depravity. *Helfrich.*

To remember a good turn is to deserve it; to remember an ill turn is to deserve it still more. *Ivan Panin.*

God's pardoning love immeasurably transcends our own: forgiveness is a divine art in which poor human nature is a sorry blunderer. *W. L. Watkinson.*

Kind hearts are here; yet would the tenderest one
Have limits to its mercy; God has none. *Adelaide A. Proctor.*

For 'tis sweet to stammer one letter
Of the Eternal's language; on earth it is called Forgiveness. *Longfellow.*

Forgive us our debts, as we also have forgiven our debtors. Mt. 6.12.
Blessed are the merciful; for they shall obtain mercy. Mt. 5.7.

THE LESSON'S MEANINGS FOR US

There will come a time of reckoning with our king.

When Fremont pardoned Don Pico, who had been sentenced to be shot, Pico fell at Fremont's feet exclaiming: "I was to die. I had lost the life God gave me; you have given me another life. I devote the new life to you," and he kept his vow. The servant in the parable was pardoned. He owed his freedom to his master, and he should have devoted that new life to his master's interests. How is it with you? Have you accepted a new life from God without thought of devoting it to His interests?

The fellow-servants saw the sin of the unforgiving servant and told their master, yet perhaps they would have done the same thing themselves. It is easier to see a sin in others than the same sin in ourselves.

We must be merciful toward others if we would continue to receive mercy from God. Says Professor Marcus Dods: If we are hard, unrelenting; always chiding; slow to recognize merit, quick to observe faults; admitting no excuse and making no allowances; cherishing ill will; still feel resentment on account of injuries done you ten years ago; if there are persons from whom you would if you could exact the uttermost farthing—then you have reason to fear your own forgiveness.

THE LESSON BRIEFLY TOLD

Peter came to Jesus and asked Him how often he should forgive a brother who wronged him. Surely seven times would show a most forgiving spirit? But Jesus answered, "Not seven times but seventy times seven": there is no limit to the number of times that one should forgive another. And then to show the vastness of the debt that God forgives, and the duty of forgiving even as we are forgiven, Jesus gave His parable of the Unmerciful Servant. A servant owed his king ten million dollars, and as he could not pay the king commanded that he and his household should be sold and payment made, but the servant begged him to have patience, promising to pay him all, and the king, moved with compassion, forgave him the debt. This same debtor found a fellow-servant who owed him seventeen dollars, and seizing his servant by the throat he demanded his pay, and, despite entreaties, cast him into prison. Other fellow-servants told the king what the forgiven man had done. The king was very angry, and sending for the servant said, Should you not have had mercy on your fellow-servant even as I had mercy on you? Then he handed the unmerciful servant over to the tormentors till he should pay his own debt. So shall My heavenly Father punish you, added Jesus, if you forgive not your brother.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The legal and the Christian attitude towards those who have wronged us. The principle taught by Jesus that love is the only real justice.
2. The public sense of justice.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. When had Jesus used a little child as an object lesson for the disciples? (Mt. 18.1-6.) 2. Look up the references given in your Bible with verse 14, and commit to memory the one you like best. 3. What answer did Paul make to the jailer who asked what he must do to be saved? (Acts 16.31.) 4. Which of the ten commandments did Jesus repeat to the young ruler? (Ex. 20.12-16.) 5. How many of the ten commandments are summed up in the commandment to love one's neighbor as oneself? Where in the Old Testament is this command found? (Lev. 19.18.) 6. How does Mark say Jesus regarded the young man? (Mk. 10.21.) 7. What noted man in the Acts sold his possession and gave all the proceeds to the poor? (Acts 2.45.) 8. Who falsely claimed to have done the same and met swift punishment? (Acts 5.1-11.) 9. What did Jesus mean by His use of the oriental figure of speech in verse 24? 10. When again did Jesus use the camel in a figure of speech? (Mt. 23.24.) 11. Do you think that it is wrong to be rich? 12. Can the desire of riches be as great a stumbling block to a poor man as the possession of riches to a rich man? 13. What parable did Jesus give which teaches that wealth is a trust? (Mt. 25. 14-30.) 14. What did Jesus teach about true riches in the Sermon on the Mount? (Lesson VII, first quarter.) 15. When are riches a blessing? 16. When are riches a peril?

LESSON VI—AUGUST 7

JESUS ON THE WAY TO JERUSALEM

Golden Text

Jesus said, Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven. (A. V.) Mt. 19-14.

LESSON TEXT Mt. 19.1-2, 13-26 COMMIT verses 13-15

1 And it came to pass when Jesus had finished these words he departed from Galilee, and came into the borders of Judæa beyond the Jordan; 2 and great multitudes followed him; and he healed them there.

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me, for to such belongeth the kingdom of heaven. 15 And he laid his hands on them, and departed thence.

16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. 18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thout shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. 20 The young man saith unto him, All these things have I observed: what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.

WORDS AND PHRASES EXPLAINED

1. *These words.* Recorded in the preceding chapter.—*He departed from Galilee.* Read the account of the journey to Jerusalem given in Lk. 9.51-18.15 and Jn. 7.2-11.54.—*The borders of Judea beyond the Jordan.* Mk. 10.1 says, and cometh into the borders of Judæa and beyond the Jordan. See the "Geographical Background."

2. *He healed them there.* And, as he was wont, he taught them again, Mk. 10.1.

13-15. See Mk. 10.13-16; Lk. 18.15-17.

13. *That he should lay his hands on them, and pray.* See "Light from Oriental Life."—*The disciples rebuked them.* According to Mk. 10.13 and Lk. 18.15 it was probably the parents, not the children, whom they rebuked.

14. *Suffer the little children...to come unto me.* See Mt. 18.3; Mk. 10.15; Lk. 18.17; 1 Cor. 14.20; 1 Pet. 2.2.—*To such belongeth.* Or, *of such is,* RVm. Childlike believers, those who possess many qualities characteristic of childhood, seem to be meant here, according to Mark and Luke, who add, Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein, Mk. 10.15.

15. *He laid his hand on them.* He took them in his arms, and blessed them, laying his hands upon them, Mk. 10.16. The blessing was the prayer asked for.

16-29. See the parallel accounts in Mk. 10.17-30; Lk. 18.18-30; Lk. 10.25-28.

16. *One came to him.* A certain ruler (of the synagogue), Lk. 18.18. There ran one to him, and kneeled to him, Mk. 10.17.—*Teacher, what good thing shall I do.* Good Teacher, what shall I do, Mk. 10.17.

17. *Why ..... good.* Some ancient authorities read, Why callest thou me good? None is good *save one,* even God. See Mk. 10.18; Lk. 18.19, RVm. "In Mark the meaning seems to be, 'Why go out of your way to call one whom you regard as a human Teacher 'good'? Goodness is a quality of character, and belongs in any full sense to God alone. But God's goodness is revealed in His commandments, and inheritance of eternal life depends upon keeping them. Thus the words begin as a rebuke for the thoughtless use of the epithet 'good,' and end as an answer to the question, 'What shall I do?' The sequence of thought in Matthew seems to be, 'Why askest thou Me about the good? One is good,' *i. e.* 'the good' is not an independent and limited quantity in life which can be ascertained and 'done.' It is an attribute of character, and that the divine character. But the goodness of the divine nature is revealed in His commandments." (*Allen*). "The Evangelists often report a saying in different terms. Both forms here express truth, and they substantially agree" (*Broadus*).—*Life.* Eternal life, verse 16.—*Keep the commandments.* Compare Paul's answer to the jailer, Acts 16.31.

18. *Which.* See "Light from Oriental Life." *Thou shalt ... mother.* Ex. 20.12-16; Deut. 5.16-20.

19. *Thou shalt love thy neighbor as thyself.* Lev. 19.18.

20. *All these things have I observed. From my youth up,* AV, is thought to have been added here by copyists from Mark and Luke.

21. *Jesus said unto him.* Jesus looking upon him, loved him, and said unto him, one thing thou lackest, Mk. 10.21.

21. *Perfect.* This word does not mean *sinless,* but *complete.* What lack I yet? the young man had asked, for he had done much toward living eternal life, and Jesus told him that the one thing necessary in his case to complete his life was the giving up of that which was absorbing his thoughts—his wealth. The one thing necessary to complete another's life might be something very different.—*Sell that which thou hast and give to the poor.* Compare Lk. 12.33; Mt. 16.9; Acts 2.45; 4.34.

23-26. See Mk. 10.23-27; Lk. 18.24,27.

23. *A rich man.* Them that trust in riches, Mk. 10.24. "Aspersing not riches, but them that are holden by them" (*Chrysostom*).

24. *It is easier ... God.* Compare the figure in Mt. 23.24. See "Light from Oriental Life."

26. *This is impossible. This* refers to the conquering of the peril of riches, of which they have just been speaking.—*With God all things are possible.* Is anything too hard for Jehovah? Gen. 18.14. See Job 42.2; Jer. 32.17; Zech. 8.6. The Greek preposition παρά with the noun in the dative means *beside, alongside of;* hence the meaning here is not merely that God can do everything, but that all things are possible to man alongside of, with God.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

20. *What lack I yet?* Observation is continually noticing instances in which "one thing" seems to be everything; it is so in common life, it is so in all life. Here is a man listening to the most exquisite music; peal of trumpet, clash of cymbals, roll of drum, sweetness of the lute, sharpness of the clarionet, crash of a hundred brass instruments; to him it is simply a tumult, he sees no idea in the tempest, he does not rise and fall with the swelling rhythm of the wave and billow. Why? What is wanting? "One thing thou lackest,"—that one thing is an ear for music!

Two men walk by the same path; the gold of the same sunset is lavished on their way; they look at the same objects. and move towards the same goal. One of them reaches home enriched with many mental pictures; the landscape is impressed upon his memory; the clouds are massed and colored in his soul; he is not a tenant but a proprietor. His hand may be poor, but his spirit revels in affluence; the other traveling saw nothing, heard nothing, felt nothing; his eye was on the road, merely the servant of his feet, not the servant of his soul.

One thing thou lackest,—an eye for the beautiful! It is only *one* thing, yet every thing turns upon it, and without it garden and wilderness are equal in charm. *Joseph Parker,* in *Every Morning.*

21. *Thou shalt have treasure in heaven.* Christ never asks us to give up merely for the sake of giving up, but always in order to win something better: He comes not to destroy but to fulfil—to fill full—to replenish life with true, inward, lasting riches. *Henry van Dyke.*

22. *He went away grieved.* Dante says that in his journey through hell he saw him "who with ignoble spirit made the great refusal," searching for his lost opportunity. I have the impression that if this young man had responded to Christ, and had realized that his money stood between him and the ideal life, he would have said, "I will get rid of every penny to-morrow." I think Christ would have said, "No, you may keep it; keep it all; the snare of the devil has been broken." When Abraham was willing to give up Isaac as sacrifice, God allowed him to keep him. It is the spirit of the thing. Francis of Assisi, saint as he was, made the great mistake of supposing that on a larger scale we should literally become paupers. Let them retain their money. Let them not starve themselves. You are the stewards of a God who wishes you to be handsomely paid. He does not muzzle the ox that treadeth out the corn. He is willing to give you very large and generous commissions on what you do in His name, and for the trouble you take in looking after His business. *Hugh Price Hughes.*

LIGHT FROM ORIENTAL LIFE

13. *Brought unto him little children that he should lay his hands on them, and pray.* The Jews had always valued the "blessing" of a father, or prophet, a great rabbi, or other venerable person. The Talmud says they brought their young children to the synagogue for this purpose. They came to Jesus as a rabbi or prophet; and He did what they desired, took the children in His arms and blessed them. *John A. Broadus,* in *Commentary on Matthew.*

A missionary in the East says that there exists a firm belief there in the power of the touch of a holy man or of one supposed to have the gift of healing, and that friends of patients whom he could not help were content if he would simply lay his hands on the sick. From Tristram's "Eastern Customs in Bible Lands" comes this incident: "At Askelon I had gone into a house to see some antiques which were offered for sale, and had left outside my young daughter with a native servant. Hearing an unusual commotion I hastened out and found the whole female population of the place with their babes crowding round my daughter while my servant was vehemently gesticulating and brandishing a stick to keep off the crowd. As soon as I ascertained the cause of the excitement I rebuked my man, who with true oriental pride esteemed it a degradation for an English lady to recognize a poor Fellahin, and my daughter gladly complied with their wishes. They had never seen a western woman before, for Askelon is quite out of the tourist's route, and wonder-stricken by the sight of the fair-skinned, light-haired smiling girl perfectly at home on her side saddle, another wonder for them, they were sure that her touch would bring blessing to their little ones. When she began by taking a babe in her arms and kissing it they explained that there was no need for that, that a touch of her finger was quite enough. The babes were touched on the cheek and the little toddling ones on the head. The ceremony ended, we rode off amid the blessings and grateful looks of these simple women. Where could we have found or seen a more vivid illustration of the Gospel narrative? They brought the young children to him that He should touch them and His disciples rebuked those that brought them."

18. *Which.* The Jewish rabbis taught that there were six hundred and thirteen precepts in the law, and they divided them into "heavy" and "light."

23. *It is hard for a rich man to enter into the kingdom.* The Jews inclined to think it much easier for a rich man than for a poor man. The former had in his very prosperity a proof of the divine favor; he was *prima facie* a good man, and might feel very hopeful about entering the kingdom. *John A. Broadus.*

24. *It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God.* Exaggerated speech has always been common among oriental people, and Jesus uses here a common proverb, whose exaggera-

tion could have caused His hearers no trouble of interpretation. Jesus used a similarly exaggerated proverb when He called the Pharisees (Mt. 23.24) *blind guides, that strain out the gnat and swallow the camel!* According to Roberts, the proverb current in India to show that anything is difficult of accomplishment is, Just as soon will an elephant pass through the spout of a kettle. There is a rabbinical proverb which speaks of "a camel dancing in a quart-measure," and in the Koran it says one "who accuses our doctrine of falsity shall find the gates of heaven shut, nor shall he enter into paradise till a camel shall pass through the eye of a needle."

Many have asserted that the "eye of the needle" here refers to the small door or gate cut in the large door or gate and called "the needle's eye" by guides in the East. Madame Montfort says that the Arabian word for *needle* is "something that goes through," and that the small gate within the large oriental gate through the wall of the city is called by the same word. After the gates were closed for the night it was possible for a camel, when unloaded, to go through this smaller gate, and it was to this "eye of the needle" that Jesus referred. Such an interpretation is wholly unnecessary, however, for the exaggeration of the proverb needs no defense nor explaining away. By its use Jesus teaches how hard it is for one who trusts in his riches to enter the Kingdom of heaven.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Jesus probably tarried two or three months in Galilee after the Transfiguration, and in November of that year, A. D. 29, He left Galilee for the region beyond the Jordan bordering Judea, or Perea. Verse 2 is a general statement that covers some time. For the events and teachings between the Transfiguration and the receiving of the little children, see paragraphs 19-23 of "The Life of Christ," in the Introduction. It must have been somewhere in southern Perea, in March of A. D. 30, a short time before the Triumphal Entry into Jerusalem, that the events of our lesson took place.

Assign paragraphs 92, 93, 100-105 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Judge Lindsay is known by all the boys in Denver as their friend. One day he was holding court, and lawyers were talking. A very rich man had died, leaving a will in which he had said who was to have his money. Some of his relatives thought they had not received enough money, and they were trying to have the court decide that the will was not right. While one of the lawyers was talking, a shabby newsboy entered and marched down the room toward the Judge. An officer stopped the boy and was telling him he must not interrupt, when Judge Lindsay called out: "Hold on there! A live boy is worth more than a dead man's millions. Court is adjourned for five minutes while I inquire into the case. What is it, little citizen?" So the boy went up and told his trouble, and the Judge stopped to write a note for him.

One day Jesus Christ was talking to grown up people about important questions, when little children were brought to Him. His disciples did not like the interruption, and they told the parents that their Master must not be troubled with such little children, the children must be taken away at once. But as Judge Lindsay would not let the newsboy be turned away, so Jesus would not have those children sent off. Let them stay, He cried out, let them come to Me, for the Kingdom that I have been talking about so much belongs to them. And He took them up in His arms and blessed them.

For Older Pupils. On a Pullman car a worn-out mother was traveling with two little children. The baby cried, and the older child fretted, till every one in the car looked annoyed. Then a gentleman went over to the compartment and talked with the boy, told him stories, and finally coaxed him to sleep. Next he took the baby in his arms and walked up and down the aisle with her, till she, too, fell asleep. "What made you so interested in those children; are you a doctor?" questioned a passenger who had been an interested on-looker. "No, I am an LL.B." replied the gentleman. "And what may that be?" "It means that I am a Lover of Little Babes." Christ was a great Lover of Little

Babes. His words recorded in the first part of Matthew's 18th chapter, as well as those of our lesson to-day, prove it. What did He say in the preceding chapter about little children?

LESSON THOUGHTS AND ILLUSTRATIONS

I Suffer the Little Children to come unto Me

What Jesus wants from Children. Children, learn what Jesus wants from you. He wants your childhood. He wants your faith and your love. He wants you to pattern your childhood after His. He wants you to obey your parents as He obeyed His. He wants you to treat with respect those who are older. He wants you to ask questions and to learn. He wants you to make a public confession of His name, as He publicly confessed His Father's name. He wants you to join in His worship and praise. *David Gregg.*

When Jesus wants the Children. It is said that a lad after being taught the lesson of the "ninety and nine" went home and told his father that he wanted to "be in the fold," he wanted to become a Christian. "O, you are too young," was his father's only answer. At dusk a storm was approaching, and the father sent the boy out to put the sheep into the fold. "Did you get them all in safely?" the father asked when he returned. "I put all the old sheep in." "You don't mean that you left the lambs out, do you?" "Why, of course, father; I thought they were too young." "You are right," then answered the father. "You can only be safe from the storms of temptation by being in the fold of the Good Shepherd, and you cannot enter too young." This is good reasoning, even though it may not have originated in a boy's mind.

Give your Youth to God. A Christian woman was employed as a nurse in a house where a loved mother lay ill. Her daughter, a girl of fifteen, had never given her heart to Christ, fearing that by so doing she might lose some of her youthful pleasures, and saying that when she grew older, then she would give herself to Him.

One day she came into the house, bringing a bouquet of beautiful fresh carnations for her mother. The nurse commented upon their loveliness and then said, "We will not take them up to your mother now—they are too fresh and beautiful; we will wait a few days until they have begun to fade and wither." The young girl was surprised, almost indignant, and sought an explanation for such a seemingly unnatural course. Said the nurse: "Is not this what you are doing to your heavenly Father? Are you not by your conduct reserving for yourself the beauty and freshness of your young life, and waiting to offer Him the faded blossoms from which all the beauty and freshness has departed?" *Grace A. Stevenson,* in *The Christian Endeavor World.*

God wants the Boys and Girls.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys;
God wants the boys with all their joys,
That He as gold may make them pure,
And teach them trials to endure;
His heroes brave He'll have them be,
Fighting for truth and purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls;
God wants to make the girls His pearls,
And so reflect His Holy face,
And bring to mind His wondrous grace,
That beautiful the world may be,
And filled with love and purity.
God wants the girls. *Anonymous.*

The Child must teach the Man. "Can you feel the soul, mother—can you hear it and can you see it?" a little girl asked, and the mother replied, "No, the soul can not be felt nor heard, but sometimes it seems as if we can see it in the eyes." "Let me see yours," said the child, and she gazed into her mother's eyes till she saw there her own image reflected and exclaimed, "O mother, your soul is a little child!" Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein. The soul must be a little child in its humility, teachableness, trustfulness, and loving obedience to the words of the Master.

"We wander wide in doubtful ways,
Our eyes of faith are dim;
The child is freshest from God's hand,
And nearest unto Him."

Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of heaven. To such as are childlike believers the kingdom belongeth.

II The Peril of Riches

The Teaching of Jesus. "What must we do, that we may work the works of God?" asked the Jews, to whom Jesus was talking about food which perishes and food which abides unto eternal life. "This is the work of God, that ye believe on him whom he hath sent," Jesus replied. "What good thing shall I do, that I may have eternal life?" the rich young ruler asked Jesus, and Jesus did not tell him to believe on Him as the Christ, but after bidding him keep the commandments, He told him to sell all that he had and give to the poor and then come and follow Him. The young man went away sorrowful, for he had great possessions. In our interest in the Great Test and The Great Refusal, we must not overlook the Great Direction—Come, follow Me. The man's wealth prevented his following Christ, he cared more for his possessions than he did for his Saviour. If he had perfectly believed on Him whom God hath sent, he would have been willing to make the sacrifice of his possessions when told that they stood in the way of his following Him.

He was a righteous youth, who had done nothing which he needed to regret, and Jesus looking upon him loved him, Mark tells us. He was not, however, satisfied with only following the path of strict duty, he knew that he lacked something, and he eagerly asked what that something was. Jesus told him. Jesus did not mean that renunciation of wealth was the last virtue he needed to exercise in order to make him perfect, but that willingness to renounce wealth would show that his heart was right, that he cared more for eternal life than he did for his great possessions. He could not stand the test; his was the great refusal.

Wealth must not be the Chief Aim in Life. Peter Waldo, a wealthy merchant of the 12th century, declared that " in having so many goods he had lost all good." There was great suffering among the poor of his city one winter, and he made it known that three times a week he would give away bread and meat to all who came for it. In this giving he spent all he possessed, and on the last day of his free distribution to the poor he announced the fact to the multitude and added: "I am not out of my mind, as some of you think. I have avenged myself on these enemies (his wealth) which kept me in such slavery that I cared more for money than I did for God."

Great Possessions and Treasure in Heaven. What are great possessions? Wealth is wholly a relative term. When "Silent Smith" died, the papers announced that his well left "only three millions" to his wife. It is not in the amount of wealth that the danger lies, but in the way wealth is acquired and held. To enter the Kingdom is just as hard for a poor man whose only ambition is to acquire some wealth, as it is for a rich man whose only ambition is to acquire more wealth. One man does not possess riches but the desire for riches possesses him; the other man possesses riches and the riches possess him. What room is there in the heart of either for spiritual wealth?

Provocatives of Evil. Benjamin Franklin was once asked why great riches brought great troubles. For answer, Franklin took an apple and gave it to a little child who grasped it eagerly. Just as he was about to eat it, Franklin

offered him a second apple. He seized that one also in his chubby hands, and found he could not easily eat one and hold the other. Then Franklin held out a third apple, larger than the others. The child tried to take it, let his other apples fall, and burst into tears. "See," said Franklin, "there is a little man who has so many possessions that he can't enjoy them."

Ovid calls riches *Irritamenta malorum,* provocatives of evil. It is often harder to rise superior to one's possessions than to rise above a temptation to commit a sin. To give up good for better calls for a more heroic soul than to give up evil for good.

Great Characters. Money is a power, a force, that may serve either good or evil ends—it depends on the user. "A man of means" is one who has the means of accomplishing great good. The greater the wealth, the greater the responsibility. The antidote for the peril of wealth is right spending of wealth. J. G. K. McClure declares in "Supreme Things" that "If any one sets aside a certain amount of income, resolving both to live on that amount and to lay up something as an investment from that amount, and then consecrates the worthy remainder to God, using that remainder diligently, earnestly, and intelligently for Him, such a person cannot love money too much, nor can he seek money too strenuously, nor will he ever be hurt by the accumulation he may obtain." Says Dr. W. L. Watkinson in "The Lessons of Prosperity": "Some of the very finest characters I have known have been among the rich—patient, sincere, true, pure, disinterested, noble souls they were. It is a mistake to think that exquisite moral character can spring only out of want and suffering. When God sanctifies prosperity, royallest and beautifullest souls come sweeping through the straight gate of the needle's eye. When men combine gold and goodness, greatness and godliness, genius and grace, human nature is seen at its best."

The Danger in America. We need to clean the country of the filth of graft and of greed, petty and big; of worship of fine houses, and big lands, and high office, and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out?

Great wealth never made a nation substantial or honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthquake in Manchuria. *Wall Street Journal.*

III Missionary Topic The Children of the World for Christ

What Christianity has done for Children. Throughout the Old Testament is seen the desire for children—the heritage of Jehovah, as the Psalmist says—and many beautiful instances are there given of parental love, but it was Jesus whose heart was great enough to love all little children, who first taught the world the need of caring especially for the lambs of the flock. And from the beginning, Christianity has been solicitous for the little ones.

Suffer the Little Children to Come unto Me

In the catacombs of Rome, the homes of the early Christians, there have been found slabs with these inscriptions:

Here lies Sosmus, a believing child of believing parents; he lived two years, one month and twenty-five days.

Here rests in peace Urcia Florentina, a believer; she lived five years, eight months and eight days.

In China there is not a slab nor a monument to show where a little Chinese child is buried. Outside of city walls there are

"Baby Towers" into which the bodies of babies are thrown until it is full. In a humble home in Peking a little child lay dying one day. The missionary saw the mother-in-law seize it and start to rush away with it, when the mother cried out, "My baby is not dead yet, she is not dead!" "But she has only one breath left," said the old woman, "and the black cart will soon pass by, and if I do not hurry the body will be left here in the room after she is dead, filling the house with demons." And she threw the still living baby into the black cart to be carried off and thrown into the baby-pit.

Why is there this difference between China and the Catacombs or any Christian land? It is because the religions of China regard children as too small and insignificant to be considered. Christianity is the only religion that has a special care for children and a special message for them. All the other religions of the world have messages only for adults. In Christian lands childhood has been sacred ever since Jesus took the little children in His arms and blessed them.

A teacher once asked her pupils how early a child should give his heart to God. At thirteen, ten, six years of age, came the answers, and then the youngest one in the class said, Just as soon as we know about God and Jesus. The little one was right, and Christian missions are bringing this knowledge to the children in all lands.

Seed that brought forth a Hundred-fold. The President of Harpoot College was riding one evening through a village in eastern Turkey, when his horse almost stepped upon a little hump-backed girl, and he was aghast at the foul words she uttered. He spoke about her to the missionary in the village who said: "Don't tell me anything about that girl; she is a lost soul." Dr. Browne could not be contented to have her lost. After great trouble he persuaded her parents to let her come to the mission school. She grew into one of the most loving and patient girls in the school, and when she was graduated she became one of the best teachers in the college. Later she asked to be sent out to one of the hardest districts; and on the region of the Euphrates, where no one else had been able to work, she established four large churches. "The lost soul" was the means of bringing a multitude to Christ.

The Indian's Lament. Mr. Edgerton R. Young, in his book entitled "The Battle of the Bears," describes a Sunday-school in Alaska where the "Infant Class" was the most popular class. One of the "infants" was an Indian at least seventy years old, whom no persuasion could induce to go into another class. "This old body has seen many winters," he declared, "but my mind is as new as a new-born child in the knowledge of the Good Spirit as shown in His Book. So I must sit down and learn with the young ones, who are of my own age in these things."

One morning after school Mr. Young found Moosum, as he was called, sitting on the floor between two benches, his head completely wrapped up in his blanket, weeping bitterly. A pagan Indian seldom weeps, and Mr. Young was amazed. It was a long time before Moosum would speak. Then he sprang up, threw back his blanket, and extending his long right arm said in loud tones:—

"Why didn't you come sooner? Why have you, our white brothers, who have had this Book so long, and knew all these things about the Great Spirit, whom you say we might call Our Father, been so long in coming to tell us these things? What have you been doing? These men and women hear them, and so do the little children. All who hear them are made better because they hear.

"I once had a wife and little children, but no white man came with the Book and told me how to act. I was cruel to my family. They are all dead. If you had come sooner, we might have heard these things and my children might have been alive to-day. But the white man with the Book did not come, and so I could not listen and be kind to my children, and now they are all dead—dead—dead!"

He then strode away and was never seen again.

Two Pictures. Myriads of children all over this world of ours—gladsome and blithe, with merry eyes, unshadowed by coming sorrows, in Japan; sad-eyed and sorrowful in India; crushed, spiritless, with eyes held to the ground—these are in Africa; dull eyes in China, millions on millions; eyes waiting to be brightened with hope in Persa, Syria, South America, the Isles of the Sea—

the list is too long to write—all these little children call for help. That is one side.

But millions of children—happy, sparkling-eyed, eager, when they hear the call to help—this is the other side. Sweet and sparkling eyes, ears sometimes dull of hearing—but not so when trained to listen! Then like far-off silvery bells floats to them the call of the sad-eyed ones; and glad and gleeful and to some purpose rings back the answer from the happy children to these brothers and sisters across the sea. *Katherine R. Crowell,* in the *Missionary Review of the World.*

SENTENCE SERMONS

Heaven lies about us in our infancy. *Wordsworth.*

Come and let us live with our children. *Froebel.*

Make the lives of children as beautiful and as happy as possible. *Tennyson.*

The gates of the Kingdom were never entered by one driving a coach and four; they are only high enough to admit a little child, and one like unto such a one. *C. H. Parkhurst.*

Money must be always a beautiful thing; it is we that make it grimy. *Barrie.*

Wealth is the slave of the wise man, the master of the fool. *Seneca.*

The worst thing about money is that it so often costs so much. *Emerson.*

The crucible of adversity is a less severe trial to the Christian than the refining-pot of prosperity. *Spurgeon.*

Enjoying things which are pleasant—that is not the evil; it is the reducing of our mortal self to slavery by them that is. *Carlyle.*

They that are minded to be rich fall into a temptation and a snare ... for the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith. 1 Tim. 6.9,10.

Take heed, and keep yourself from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. Lk. 12.15.

THE LESSON'S MEANINGS FOR US

A few months before this Jesus had set a little child in the midst of His disciples and had told them that unless they became as little children they could not enter into the kingdom of heaven. They had already forgotten the object lesson, and they rebuked the mothers for bringing their children to Jesus. Do we thus quickly forget the lessons we have learned?

It is very common for people, whether rich or poor, to be dissatisfied with what they have, but uncommon is it for them to be like this young ruler, dissatisfied with what they are. All the commandments he had kept from his youth up; might he not have been content with himself? Are there not those who are content with themselves simply because they are "as good as the average"? Are there not many who are moral and therefore are content without being religious?

Just as Christ looked that day upon this rich man in his eagerness, with love and earnest desire, so God looks out on every young life endowed with great possibilities, and covets it for high service; He brings the challenge of the call to denial of the lower; the soul responds either with the great commitment or the great refusal. *Henry C. King.*

Do not despise money, but do not care for money supremely. After an entertainment a number of girls were attending to the return of articles borrowed. "Where does this vase go?" one of them asked, then using a provincial expression, she called to another and said, "O, Mrs. Smith, do you belong to this blue vase?" Money may be a great good, but let it belong to you, not you to it.

Whatever it is that keeps you from following Christ, cut it off and cast it from you.

THE LESSON BRIEFLY TOLD

Jesus left Galilee and went into Perea. Here, as everywhere, great multitudes followed Him, and He healed those that needed His help. The Pharisees came to Him and asked Him whether it were lawful for a man to divorce his wife.

What God hath joined together, Let not man put asunder, was Jesus' answer. Parents brought to the great Rabbi their little children, begging Him to lay His hands upon them. The disciples sought to turn them away, but Jesus rebuked them. Suffer the little children, and forbid them not, to come unto me; for to such belongeth to the kingdom of heaven, He said, as He laid His hands in blessing upon them.

One day there came to Jesus a young ruler with an eager question. Teacher, said he, what good thing shall I do in order to have eternal life? Why do you ask me about the good? returned Jesus. There is not one good thing to be done; there is the quality of goodness to be possessed, that quality which is divine. But if you would enter into the spiritual life, keep the commandments. Which? asked the young man, and Jesus mentioned those that relate to man's duty to man. All these I have kept; what lack I yet? continued the young man. If you would be complete, go and sell what you have and give it to the poor, for your riches are your stumbling block; then you can come and follow me. But when the young man heard that condition, he went away in sorrow, for he could not part with his great possessions.

Can you not imagine with what loving pity Jesus turned to His disciples and said, It is in truth hard for a rich man to enter the Kingdom? It is easier for a camel to go through the eye of a needle. Can you not see the bewilderment of the disciples as they ask, Who, then, can be saved? It is impossible for man alone to save himself, replied Jesus, but with God's help all things are possible to him.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Child-caring work: child-placing; juvenile courts; society for the prevention of cruelty to children; orphan homes, etc.

2. Child labor. See "The Burden-bearers of Progress" in the *Outlook* for Jan. 11, '08; "The Responsibility of the Churches," page 406, *Arena,* Nov., '08; "Children of the Nation," *Outlook,* Feb. 6, '09.

3. Children and the Sunday-school. It is estimated that in Great Britain there are a million seven hundred thousand children in the elementary schools who are not in the Sunday-school. What is the condition in the United States? In your city? What can be done to bring those outside into the Sunday-school? What can your Sunday-school do about it?

"And He took a child, and set him in the midst of them. Jesus made the child central, and not circumferant. The church should give the Sunday-school not *a* place but *the* place in its work."

4. The world's great problem in the past has been poverty; the world's greater problem in the future will be wealth. See "How men get rich, and the Right Use of Wealth" by Andrew Carnegie in the *World's Work* for Dec., '08; "Roosevelt on the Wise Use of Wealth," in *Living Age,* May 30, '08; "The New Problem of Wealth" in *Homiletic Review,* Dec., '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What other parables of the Kingdom had Jesus spoken? (Chap. 13.) 2. In Mt. 13.11, what did Jesus tell His disciples was the object of His parables? 3. In the parable of the Laborers in the Vineyard, what was the bargain made with the man first hired? With those next hired? With the last hired? 4. What was the value in our money of a shilling? (See the footnote in your Bible.) 5. What is said about the scorching wind in Jas. 1.11? 6. In the interpretation of the parable who is the Householder? (Christ.) What is the vineyard? (The world.) Who are the laborers? (His disciples.) 7. Commit to memory the command in Mt. 21.28.

THE LABORERS IN THE VINEYARD

Golden Text

But many shall be last that are first: and first that are last. Mt. 19.30.

LESSON TEXT Mt. 20.1-16 COMMIT verses 6, 7

1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. 2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the marketplace idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a shilling. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. 11 And when they received it, they murmured against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? 16 So the last shall be first, and the first last.

WORDS AND PHRASES EXPLAINED

1. *For.* The parable that follows explains the last verse of the preceding chapter, 19.30.—*A householder.* In the interpretation of the parable, Christ.—*Who went out early in the morning.* "The time of working is from sunrise" (*Talmud*).—*His vineyard.* The world.

2. *The laborers.* Christ's disciples.—*A shilling.* The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents, RVm. This was the usual wages for a day's labor.

3. *The third hour.* The Jews divided the time between sunrise and sunset into twelve parts; the third hour was about nine in the morning.

4. *Whatsoever is right I will give you.* He made no definite bargain with them as He did with those first hired, verse 2.—*They went their way.* To work in the vineyard.

5, 6. *The sixth and the ninth hour.* Noon and three o'clock P. M.—The *eleventh hour.*—*Five* P. M.

8. *When even was come ... pay them their hire.* See the law in Lev. 19.13.

11. *Murmured.* Grumbled.

12. *Scorching heat.* Or, hot wind, RVm.

15. *Is thine eye evil, because I am good? The evil eye* is a phrase for jealousy. Are you jealous because I am generous?

6. *So.* See 19.30. The proposition or statement which Jesus had just demonstrated; the Q. E. D. as the geometrical formula has it. "The meaning is, In

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THE FIRST SHALL BE LAST

a similar way the saying about the first and last will be fulfilled. All alike will receive the reward of eternal life, whether they become disciples of the kingdom at an earlier or at a later period" (*Allen*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

6. *He found others standing.* The nature of the work in the vineyard and its exhausting toil; the unwearied compassion of the Lord of the vineyard, going out hour after hour to invite the unemployed; these and all other details are but the feathers of the arrow helping it to fly straight to its mark; but the point is, that those which were first hired were last paid and least paid, and this because the first-hired entered on their work in a bargaining spirit and merely for the sake of winning a calculated and stipulated remuneration, whereas the late-hired laborers did their work in faith, not knowing what they were to get, but sure they would not get less than they deserved. *Marcus Dods,* in *The Parables of Our Lord.*

12. *Unto us who have borne the burden of the day and the scorching heat.* Not all who bear the heat and burden of the day are mercenary and self-righteous. No; the Lord has always had in His spiritual vineyard a noble band of workers, who, if there were room for boasting in any case, might have boasted on account of the length, the arduousness, and the efficiency of their service, yet cherished no self-complacent thoughts, nor indulged in any calculations as to how much more they should receive than others. Think of devoted missionaries to heathen lands; of heroic reformers like Luther, Calvin, Knox, and Latimer; of eminent men of our own day. Can you fancy such men talking like the early laborers in the vineyard? All through life their thoughts of themselves and their services were very humble indeed; and at the close of life's day their day's work seemed to them a very sorry matter, utterly undeserving of the great reward of eternal life. Such first ones shall not be last.

If there be some first who shall not be last, there are doubtless also some last who shall not be first. Other things being equal, the longer and more earnestly a man serves God, the sooner he begins, and the harder he works, the better for himself hereafter. If those who begin late in the day are graciously treated, it is in spite, not in consequence, of their tardiness. *A. B. Bruce,* in *The Training of the Twelve.*

LIGHT FROM ORIENTAL LIFE

1. *To hire laborers.* Every one who studies literature or life knows the strong prejudice that was entertained against hired laborers alike in Palestine and in Italy in ancient times. The "hireling" was despised as untrustworthy and idle, an unwilling laborer who worked for the money and not for the interest in or love of the work. He was always looking for the reward and the pay for his labor, not aiming at doing it well for its own sake (Job 7.2). John 10.12 contrasts the cowardly hireling with the true shepherd; the former neglects the sheep, and flees when the wolf approaches, but the true shepherd defends them to the death. So in Italy "mercennarii," or hired laborers, were always disliked, and contempt is often expressed for them. A man who wanted important or delicate work done employed the members of his own family, especially his household slaves. *W. M. Ramsay,* in *The Expositor.*

2. *He agreed with the laborers for a shilling a day.* Seventeen cents for a day's labor seems an impossible wage, but the amount paid now is equally small. A native writer on Palestinian customs says that in Palestine to-day a skilled laborer like a carpenter or mason never receives more than thirty cents a day, even when employed by a European who is expected to pay more than a native.

12. *Scorching heat.* The margin of the Revised Version translated it *hot wind.* As Dr. Broadus remarks, mere heat is so common in Palestine that it would scacely be mentioned. The east wind that comes from across the desert sands is so dry and scorching that in an hour's time breathing becomes painful because mouth and nostrils are so parched.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The 19th and 20th chapters of Matthew should not have been separated where

they are, for the parable of the Laborers in the Vineyard is closely connected with the last chapter, as the little word *For,* which introduces it, shows. The refusal of the rich young man to give up his riches and follow Jesus led Jesus to comment to His disciples on the peril of riches, and those comments led Peter to ask what their reward should be for having given up all they had to follow Him. The parable is a part of Jesus' answer. Peter's words imply great self-satisfaction and a belief that He deserved great reward. Jesus answered him that every sacrifice would be well rewarded—the twelve should be as princes when their Lord's reign shall be established, and everyone who forsakes kindred or possessions for His sake shall receive a hundredfold more and inherit eternal life—*but.* But many shall be last that are first; and first that are last. They were first in learning about the kingdom and in serving the King, and they should have their reward, but they must expect others to be made equal with them. To teach them this, Jesus spoke His parable of the Laborers in the Vineyard.

For the place where the parable was uttered, refer to page 305. Assign paragraphs 106, 107 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. How many trains run every day between our city and ———? When does each one start? If you want to take the first train at what time must you be at the station? Who calls out that the train is going to start? At what time must you be at the station in order to get the last train? If you come five minutes late, what happens?

In the parable that we study to-day Jesus speaks of five trains that start for the kingdom of Heaven. At what time does the first one go? The second? The third? The fourth? The last? Jesus Himself calls the passengers; He tells them that He is the Way, and He bids them follow Him. The first train starts early in the morning. Jesus would have all start on this early train. He would have the little children come to Him. But there are many who do not. The next train goes at nine. Many youths start on this train, but some think that this one is still rather early, there is no need of taking it, for there will be other trains. Then comes noon. Young men and women think about starting on this noon train, but many decide that they will first live their own life without any thought of this kingdom of heaven; there is time enough yet for that. Three o'clock comes. Middle-aged people start, but some still hesitate. There is yet another train. Five o'clock comes around, when the last train leaves. Old men and women make haste to catch this one, but some are too old and feeble to get there in time. The train starts without them; their last chance has gone.

If you want to see some one in ———, or do something there, it makes a great difference whether you start early or late. So if you want to serve Jesus the King, it makes a great difference how early you begin, what train you take for that kingdom of heaven where you are following Him. It is possible for some people to live a long, selfish life and then at the eleventh hour become a Christian. The thief on the cross, you know, was told by Jesus that he should be with Him in Paradise. He had lived a life of sin, and just before he died he turned to Jesus and asked to be remembered when He came into His kingdom, and Jesus accepted him. But how much better it would have been if he had followed Jesus all His life!

In our parable Jesus speaks of men starting into a vineyard to labor; and compares the kingdom of heaven to that vineyard. The times at which the laborers began their work correspond to the trains of which we have been speaking.

For Older Pupils. Is it right that a man who has worked hard all day should receive no more pay than one who has worked but an hour? Do you not sympathize with those laborers in our parable who had borne the burden and the heat of the long day and then received no more pay than those who began the work at the eleventh hour? In the business world we could not call this justice, but God deals not with men as man does with another. What He gives to all is much more than what the best of all deserves. We must study this parable, not as a treatise on political economy at Ruskin does, but as an inter-

pretation of work and wage in the spiritual kingdom. What led Jesus to give the parable?

LESSON THOUGHTS AND ILLUSTRATIONS

I The Mercenary Spirit

The Meaning of the Parable. When Peter asked what reward He and the other disciples should receive for having left their all to follow their Great Teacher, he showed that he had not made striking progress in the school of Christ. "The Spirit which asks what compensation is to be made for every sacrifice, is self-regarding, mercenary, greedy, not generous, trustful, loving; it confounds two things diametrically different, bargain and sacrifice." Christ saw the need of giving His pupils a lesson on the motive of service in His kingdom, and He therefore told them the parable of the Laborers in the Vineyard.

In this parable the laborers first hired bargained with the householder to give a day's labor for a shilling. Those hired at the third, sixth, and ninth hours received the promise that they should have whatsoever was right. Those hired at the eleventh hour made no bargain and received no promise, but simply obeyed the call, trusting that they would receive all that they deserved. In the service of God, work should be done simply in obedience to the call, and not for the sake of reward. Not the quantity of the work but the motive for the work, counts with the Lord of the Vineyard.

We are not to be Christians for what we can get out of it. We are not to do work for Christ solely for the reward. Christian service should be done first because it is a duty, second because it is a joy, third because it is rewarded. The mercenary Christian worker puts reward first, and reward second, and reward third.

In the Commercial World. The laborer is worthy of his hire. True; but shall the laborer be worthy only of his hire? Shall he not take pride in his work, pride in being worthy of more than his hire? If his hire is one dollar a day, shall he endeavor to do only one dollar's worth of work? Michael Angelo loved his art. Through fear that money might lead him to paint hastily and unworthily, he refused all pay for his great master-pieces in St. Peter's and in the Vatican. It is possible for every worker to put something of the spirit of that artist into what he does, no matter what his work may be. He may be well paid for his work, but he should also glory in it, do it as well as it can be done. "Great is work, which glorifies the worker," says the Talmud, but work done simply for pay seldom does glorify the worker.

An article in *Harper's Weekly* tells how a young man lost a fine position because he was evidently desirous of giving only as much service as he was paid for. A big employer placed advertisements in the daily papers asking for a private secretary. The wheat was sifted out of a great grist of letters received in answer, and twenty of their authors were told to call. One by one these were rejected until the most likely applicant was saved for the senior partner to inspect. The boy had an attractive personality, and the senior partner liked him from the outset. He gave the right answers to all the questions for a long time, and then he asked a question himself: "What are your office hours here?"

The senior partner swung himself around in his swivel chair and glared out from under his heavy eyebrows at the boy. "Twenty-four hours a day, seven days a week, perhaps, if we need you," he snapped. "We don't run jobs in this inner office on the office-hour plan. We don't have time clocks."

In the Time that is coming.

When earth's last picture is painted
And the tubes are twisted and dried;
When the oldest color has faded
And the youngest critic has died;
We shall rest,—and, faith! we shall need it;
Lie down for an aeon or two
Till the Master of all good workmen
Shall set us to work anew.

And only the Master shall praise us,
And only the Master shall blame:
And no one shall work for money
And no one shall work for fame—
But each for the joy of the working,
And each to his separate star,
Shall draw the thing as he sees it
For the God of things as they are. *Kipling.*

The Highest Service is Unselfish. In welcoming to Japan the delegates to the Conference of the World's Student Christian Federation, Mr. Ozaki, the Mayor of Tokyo, said, "I am glad that you have come to Japan to teach the lesson of unselfish service for humanity." That lesson Christian nations may at times learn from heathen nations. Over a hundred students at the University of Peking recently became members of the Student Volunteer Band, and many of them sacrificed goverment salaries of three hundred dollars a month to accept fifteen dollars a month for their services in spreading the gospel among their people. Their's was the reward of which Gipsy Smith speaks. "My father," said he, "was on one occasion preaching in the open air to a great crowd at Leytonstone. A coster passing by in his donkey-cart shouted out: 'Go it, old party; you'll get 'arf a crown for that job.' Father stopped his address for a moment, looked at the coster, and said quietly, 'No, young man, you are wrong. My master never gives half-crowns away, He gives whole ones, 'Be thou faithful unto death, and I will give thee a crown of life.'"

II I do Thee No Wrong

Other Lessons of the Parable. In this difficult parable most people see that motive, spirit, opportunity for service count, rather than quantity of service alone. But the householder's last words are passed over in silence, and these words have two great lessons for us. Friend, I do thee no wrong. It is my will to give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? It is my will to give to those who labored one hour as much as to those who labored all day. God's will is good; we may trust His will, we need not understand it; shall not the Judge of all the earth do right? This is the one lesson. Are you jealous because another who has worked less receives as much as you, who have all your work deserves? Does another's reward defraud you? Are you wronged thereby? This is the second lesson.

It is My Will to give unto this Last, even as unto Thee. Recently I heard a minister declare in a sermon that there could be no doubt about there being different degrees of reward in heaven for service here, that an aged missionary who had given up all the comforts and joys of civilized life and had spent many years in self-sacrificing, arduous work among the heathen, must have compensation hereafter, must have a greater reward than the little child who died in infancy, else were God an unjust God. He seemed not to have read aright the parable of the Laborers in the Vineyard, and to have forgotten that God sees not as man sees. But judging even as man judges, where is the justice in denying to the little child equal reward with the old man, since the child was not asked whether or not he would stay or depart, since the service was denied him, he did not shirk the service?

And why do we think that the thief on the cross should not have eternal life as well as the faithful apostle John at the foot of the cross? Suppose you have fifty cents and I have five cents, and each one wishes to enter a lecture hall where the admission price is one dollar: you could not enter any more than could I. But suppose a philanthropist gave us each a ticket, then I with my five cents could enter as well as you with your fifty. The apostle John was a far worthier man than the thief on the cross, but both alike owed their entrance into Paradise to their Saviour. It may be the Saviour's will to give unto the last hired and the first hired in the vineyard the same.

Does Another's Reward detract from Our Own? Is thine eye evil, because I am good? Because another's cup of happiness runs over, is your full cup the less full? When David returned from the slaughter of the Philistine, and the women came out of all the cities of Israel and sang songs in his praise,

Saul was very wroth, and he eyed David from that day and forward. He looked on David with an evil eye, he envied him. Was Saul any less because David was great? Did the praise of David take from the praise that belonged to Saul? Did the women do Saul any wrong, because they gave David his meed of praise? Saul seemed to answer "Yes" to all these questions, and judging by the way many look on others in these days with eyes evil, they, too, would answer yes. Hawthorne represents Roderick Elliston as carrying about in his bosom a venomous reptile, which stung him whenever he thought of another's excellence, and gave him joy when trouble came to a friend. It is said that Byron hated others because they were not cripples like himself. William George Jordan defines envy as inability to bear bravely the prosperity of another. Did he have in mind this parable of the Laborers in the Vineyard?

Pity, not Envy. English sailors—I quote from Dr. Marcus Dod's book on the parables—have been known to be filled with pity for their comrades whose ships hove in sight in time only to see the enemy's flag run down, or to fire the last shot in a long day's engagement. They have so pitied them for having no share in the excitement and glory of the day that they would willingly give them as a compensation their own pay and prize-money. And the true follower of Christ, who has listened to the earliest call of his Master and has reveled in the glory of serving Him throughout life, will pity the man who has only late in life recognized the glory of the service, and has had barely time to pick up tools when the dusk of evening falls upon him.

In an English churchyard a tombstone bears this inscription: Here lies an aged man, seven years old in Christ. It would seem that he must have realized how little of his long life he had given to God, yet rejoiced that even seven years could truthfully be called His, and therefore wished this recorded on the stone that marked his resting place.

From the Idler's Point of View.

Idlers all day about the market-place
They name us, and our dumb lips answer not,
Bearing the bitter while our sloth's disgrace,
And our dark tasking whereof none may wot.

Oh, the fair slopes where the grape-gatherers go!—
Not they the day's fierce heat and burden bear,
But we who on the market-stones drop slow
Our barren tears, while all the bright hours wear.

Lord of the Vineyard, whose dear word declares
Our one hour's labor as the day's shall be;
What coin divine can make our wage as theirs
Who had the morning joy of work for Thee? *Century Magazine.*

III Missionary Topic The Late-Called Races

The Early Called. It should lead to self-scrutiny to be thus told authoritatively that in the spiritual world there will be a complete reversal of human judgment, such moral surprises as that the first and the last should change places. How true it is we sometimes see even here. It is a commonplace of history and experience. The old fable of the hare and the tortoise is acknowledged by men to represent a fact of life. The clever boy at school to whom everything came easy is tempted to become complacent in his estimation of self, and sometimes to develop even more serious moral faults, which in the long run, in spite of his brilliant start, leave him hopelessly behind in the race; and the dull boy, slow in understanding, to whom most things are at first difficult, may grow into a strong man, virile in intellect, with mastery over his life because with faculties made keen by constant effort. Great movements started with the blaze of trumpets have ended in smoke; while small beginnings have led to mighty results. The fable of the hare and the tortoise is only a parable of life. Again and again have first in time been last in reaching the goal; first in privilege been last in achievement; first in position been last in permanent power. The stone rejected has become the chief corner-stone.

And if this is so even in such palpable instances, how much truer is it in the

things of the Spirit. If the first can be last, and the last first, in the ultimate judgment of man, what can we say about the judgment of God which is unerring and which can never be deceived by appearances? In the spiritual world an act is judged, not by its sign, not even by its good results, but by its motive alone; and a man is judged, not by the place he fills in men's minds, not by the splash he makes in the world, but by his spirit alone.

A commanding character and a wealth of goodness may be in process of being built up in unlikely men, in those who look to be last, in lives that are unnoticed, unheralded, unsung, with no brilliance or show about them. There is no sphere like the religious where the fallacy of results is so preposterous.

One day the harvest! Of what? Only God knows. There will be many surprises, as complete as the words of our text prefigure. It is not that hypocrisy will be unmasked. We always overestimate the amount of conscious hypocrisy in the world. Rather it will be found that the things we count first are really last. Character will be stripped bare, and only moral worth will remain. The things we thought goodness, the things which deceived us, which we looked on as of first importance, will be seen as they are. So that many that are first shall be last, and many that are last are first. *Hugh Black,* in *Listening to God.*

Malagasy Christians. A little Malagasy girl had spent ten months in the Friends' High School for girls at Antananarivo, and there had eagerly heard and read Bible stories. Vacation came, and with her mother she stopped in the village over night on the way to her home in the northwestern part of Madagascar. At supper she began telling some of the Bible stories, and the people were so much interested that they kept her telling them till late at night. The next morning they begged the little girl and her mother to stay another day and rest, so that in the evening she could tell them and others more of the wonderful stories. They consented, and the next morning a company of villagers came and begged them to stay one more night and tell the wonderful stories in another part of the village. The result was that they had to remain for a week in that village, while the little girl night after night to crowded houses told Bible stories, sang hymns, and told all she could about the "new religion." On Sunday she had to talk from morning till midnight, so great was the anxiety of the people to hear her.

The eagerness in that village for information was intense, says the writer of "Thirty Years in Madagascar," and their thirst for knowledge grew until a congregation was gathered. At first they would simply meet on Sunday, sit quiet for an hour, and then break up. Then some one with a good memory would tell what he remembered that the little girl had told them, and they would try to sing the songs she had sung. Then a missionary came to teach them, and now there are twenty-five churches and twenty-five day-schools within a circle of five miles from that one village.

"The Unspeakable Turk." Since my experience at Bor I feel that the "last shall be first"; the Turks may surpass the Armenians in their appreciation of and devotion to the principles of real liberty and genuine civilization. *James L. Fowle,* in *Missionary Herald.*

SENTENCE SERMONS

Base envy withers at another's joy. *Thomson.*

God knows our motives, and He judges our acts accordingly. *H. C. Trumbull.*

You are as sure to be rewarded for every hour you spend in Christ's service as if you had a written bond and had made your own terms. *Marcus Dods.*

It is motive alone that gives real value to the actions of men, and disinterestedness puts the cap to it. *La Bruyere.*

Son, go work to-day in the vineyard. Mt. 21.28.

THE LESSON'S MEANINGS FOR US

Are you a worker in the Lord's vineyard? Go work in My vineyard to-day.

Many workers shall be last in God's sight, for He looketh upon the heart, that are first in man's sight, for He looketh upon the work.

Let us do our work with joy and zeal, and not for the reward only.

Dr. James Stalker in his college days urged a fellow-student to accept Christ as His Saviour. The young man had been fatally injured in a game and knew that the end was near. "Would it not be a mean thing" he questioned, "after giving my life to the devil, to accept all this from Christ at the last?" Every noble, generous mind, says Dr. Stalker, must sympathize with the sentiment that it is mean to spend the best of life on one's self and then come to Christ with the dregs. Give Him the whole, your life in its bloom, your powers in their vigor, the strenuous service of a lifetime.

THE LESSON BRIEFLY TOLD

The parable of the Laborers in the Vineyard, or the parable of the Hours, as it is sometimes called, Jesus gave to His disciples to teach them that the conditions of the spiritual kingdom, the Kingdom of Heaven, are different from those of an earthly kingdom. A householder who had a large vineyard went forth early in the morning to hire laborers. He found some who were willing to work, and he sent them into the vineyard, having made a bargain with them to pay them a shilling for the day's labor. At nine o'clock, at noon, and again at three o'clock, he found others standing idle in the market place, and hired them also, promising to give them whatever was right. At the eleventh hour, or five o'clock, he went out again and asked those whom he found why they were idle all day long. Because no one has hired us, they answered. These, too, he sent into the vineyard, with no promise as to their pay. When evening came he bade his steward pay all the laborers a shilling each, beginning with the last hired. The first-hired, seeing that the rest received a shilling, were disappointed that they, too, had only a shilling given them, and they complained to the householder, saying: Here are men who worked only one hour, and yet they receive as much as we who had toiled hard all day in the heat! The householder answered: Did you not agree to work for a shilling? What wrong, then, do I do you? Are you envious be-because I am good to the others? May I not do what I wish with my own? And it is my will to give the last hired as much as I do you.

The vineyard is the Kingdom of Heaven. The householder is Christ. The laborers are His followers. In that kingdom many that are last shall be first, and many that are first shall be last, for the divine lawfulness and judgment are not as the human, salvation is for the late-called disciples and nations as well as for the twelve early called disciples and Jews, and work done for Christ is judged by its motive and spirit and opportunity rather than by its amount.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Money reward alone is not sufficient to actuate men to the highest deeds. "He must be buoyed up by a great hope; often the very greatness of the task and the sense of serving great ends carry him on; always he sees the worth in the ideal rather than the wage."

2. The problem of the unemployed. See "The Right to Work," in *Living Age,* March 7, '08; "Laborious Leisure," *Living Age,* Dec. 28, '07; "The Unemployed and the Undisciplined,"*Independent,* March 25, '09.

3. The problem of the employer. See "A Plea for Straight Thinking" in the *Outlook* for Feb. 22, '08; "How Labor will absorb Capital," by Andrew Carnegie, in *World's Work,* Jan., '09; "The Causes of Unemployment," *Contemporary Review,* May, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. When did Jesus first speak plainly of His death and resurrection, as reported by Matthew? (16.21.) 2. When again did He talk about His coming death? (17.22,23.) 3. What additional fact is given in this third announcement in chapter 21? 4. Who were the sons of Zebedee? (Mt. 4.21.) 5. How was the prediction of verse 23 fulfilled? (See reference given with this verse in your Bible.) 6. What standard of greatness did Jesus declare in Mt. 11.11? 7. Is it right to wish to be great? 8. Did Jesus rebuke the disciples for their wish? 9. How did He tell them they might become truly great? 10. Read the account given by John of the healing of a blind man. (Jn. 9.1-12.)

LESSON VIII—AUGUST 21

JESUS NEARING JERUSALEM

Golden Text

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mt. 20.28.

LESSON TEXT Mt. 20.17-34 COMMIT verses 25-27

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him,* and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. 23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father. 24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant: 28 even as the Son of man came not to be ministered unto to, but to minister, and to give his life a ransom for many.

29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. 31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. 32 And Jesus stood still, and called them, and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

WORDS AND PHRASES EXPLAINED

17-19. See Mk. 10.32-34; Lk. 18.31-33.

17. *Took the twelve disciples apart.* Away from the multitude.—*He said unto them.* Yet they understood none of these things, Lk. 18.34. His words were so contrary to what they expected would befall the Christ that they could not comprehend them; perhaps they thought that He was expressing figuratively some struggle which He must undergo before He was established as an earthly King.

18. *The chief priests and scribes.* The Sanhedrin.

20-28. See Mk. 10.35-45; Lk. 22.25-27.

20. *The mother of the sons of Zebedee.* Salome, Mt. 27.56 and Mk. 15.40. The sons of Zebedee were James and John, Mt. 4.21.—*Worshipping him.* Paying homage to Him as to a king.—*Asking a certain thing of Him.* According to Mark it was James and John themselves who made the request. "The case is in accordance with the law maxim, 'he who does a thing through another, does it himself.' Our Lord so takes it, for He presently addresses the sons themselves as making the request, using the pronoun *ye,* verse 22" (*Broadus*).

21. *One on thy right hand and one on thy left hand in thy kingdom.* The places of honor. Perhaps she was thinking of His words recorded in Mt. 19.28.

22. *To drink the cup.* A figurative expression for "endure the portion allotted one," whether of good or evil; here endure the suffering, as in Isa. 51.17.

23. *My cup indeed ye shall drink.* See Acts 12.2; Rev. 1.9.—*Is not mine to give.* Compare His words in Mt. 24.36; 26.42; Jn. 5.30; 14.28.—*It is for them for whom it hath been prepared.* For those who win it by deserving it, as Mt. 25.34,35 and Rev. 3.21 show.—*Of my Father.* The Father prepared it for those who deserve it by ordaining the principles of righteousness.

26. *Not so shall it be among you.* Compare 1 Pet. 5.3.—*Minister.* Or, *servant,* RVm.

27. *Servant.* Greek, *bondservant,* RVm.

28. *Even as the Son of man.* Christ is the Model.—*But to minister.* Compare Jn. 13.3-17.—*A ransom.* From this Greek word λύτρον are derived the Greek words whose English equivalents are *redeem* and *redemption.* This is the first mention of Christ's death as an atoning, sacrificial death for others. See 1 Pet. 1.18,19.—*To give his life a ransom for many.* "Sufficient for all, effectual for many" (*Chrysostom*).

29-34. See Mk. 10.46-52; Lk. 18.35-43; Mt. 9.27-31.

29. *As they went out from Jericho.* Luke says, As he drew nigh unto Jericho. Many explanations have been suggested for this difference between the two reports: that Jesus restored the sight of one blind man on entering and of two others on leaving the city, that the request was made as Jesus entered Jericho but the miracle was not wrought till He was leaving, that the event occurred between the old and the new city, and therefore might be described either way, as Jesus entered or as He left Jericho.

30. *Two blind men.* The son of Timæus, Bartimæus, a blind beggar, Mk. 10.46. "We have to suppose that one of the two was more notable, and thus alone named by Mark and Luke" (*Broadus*).—*Thou son of David.* The Christ.

31. *Hold their peace.* Be silent.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

23. *It is for them for whom it hath been prepared.* Let us suppose that there is an umpire, and many good athletes enter the lists. Two of the athletes, who are very intimate with the umpire, approach him and say, "Cause us to be crowned and proclaimed victors," on the strength of the good will and friendship between them. But he says to them, "This is not mine to give, but it is for them for whom it has been prepared by their efforts and sweat." *Chrysostom,* quoted in *Westminister New Testament.*

26. *Whosoever would become great among you shall be your minister.*

Oh, grand is the world's work, and noble, forsooth,
The doing one's part, be it ever so small;
You, reaping with Boaz, I gleaning with Ruth,
Are honored by serving, yet servants of all.

It toil but a treadmill? Think not of the grind,
But think of the grist, what is done and to do,
The world growing better, more like to God's mind,
By long, faithful labor of helpers like you.

James Buckham, in *The Wayside Altar.*

33. *That our eyes may be opened.*

Thou didst come to bring
On Thy redeeming wing,
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,—
O, now to all mankind,
Let there belight! *John Marriott.*

LIGHT FROM ORIENTAL LIFE

28. *A ransom.* The allusion may be to the half-shekel which every Israelite

paid annually at the passover-season to the temple-treasury, "a ransom for his soul unto the Lord" (Ex. 30.12-16); or to the ransom paid for captives to procure their freedom. The temple and tribute would be in their thoughts at that season. *David Smith,* in *Gospel of Matthew.*

30. *Two blind men sitting by the wayside.* There is an Arabic saying that "Begging is an easy trade, only the standing at the door is tiresome." The commonest form of infirmity is blindness. Some of those blind beggars, either led by children or guiding themselves by their long stick, move about from door to door, but usually they are found at regular places in the town. The blind and lame are conducted or carried to the doors of churches at the time of service, especially on fast-days, and line the steps at marriage and funeral ceremonies, they also congregate in front of chief houses on any occasion of family rejoicing or sorrow. Year after year the beggar is borne daily to his place at a public corner in the town, or at the end of a bridge on its outskirts, and sitting on the ground under the rain or burning sun, with the dust flying over him in clouds from carriages and baggage animals, he recites the promises of God to those who care for the poor. Thus it was with Lazarus at the rich man's gate, and Bartimæus by the roadside at Jericho. *S. M. Mackie,* in *Bible Manners and Customs.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

It is the end of March, but a few days before the triumphal entry into Jerusalem on April 2. Jesus is on His way from Perea to the Holy City, and near Jericho probably, where the mountains about Jerusalem are in sight, He takes His disciples apart by themselves to warn them again of what is in store. He is thinking of His coming sufferings and death; they are thinking of the thrones promised them (Mt. 19.28), and coveting the most distinguished places. What need there was for His having taught them the parable of the Laborers in the Vineyard, and how little they had as yet profited by this teaching, the desire of Zebedee's sons shows. As Dr. Horton well says, it was much easier to open the eyes of the two blind beggars at Jericho than to open the spiritual eyes of the two disciples on the way to Jericho.

Assign paragraphs 138-141 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. A missionary in Alaska had a number of well-trained dogs to draw his sled from place to place. There was one fine dog who always led, and very proud he was of his place at the head of the team. The missionary thought it wise to train another dog to lead, so that in case anything happened to this one, he might not be without a leader. The first time he harnessed his second-best dog ahead of the first, this first one dropped to the ground and refused to rise. When he had been forced to get up and go on, he gnawed the harness of the new leader till that one was freed and he was again at the head of the pack. Several times he did this, and then his master took him out of the pack, tied him up, and forced him to look on while the other dog received his training. This so angered and grieved the dog that he soon died of a broken heart. He must have first place or none. Sometimes boys and girls act like that dog. Did you ever know anyone who must have the important place in every game or he wouldn't play? Or if he did play, would do it very ungraciously? Even John and Andrew, two of the disciples, wanted for themselves the best places in Christ's kingdom. Christ taught them how they might be truly great.

For Older Pupils. On the way to Jerusalem what did Jesus tell His twelve disciples? What request, then, did the two sons of Zebedee with their mother make? What kind of kingdom were they evidently thinking of? How could they have this in mind after Jesus had so plainly told them that He must die?

When General Grant was a young man he had a friend and neighbor who was at West Point. One evening he went to that neighbor's home and heard a letter from this cadet read which told how he had failed in his examinations and was coming home. At once Ulysses went to see his Congressman and asked him for

the appointment. The Congressman had not heard of the cadet's failure, and told Ulysses there was no vacancy, but he gave him the promise he asked, that should a vacancy occur he should have the appointment. Ulysses took time by the forelock, and made haste to secure the coveted place, though at the same time he may have felt very sorry for his friend's disappointment. In like manner the two disciples, when told by Jesus of His coming sufferings, made haste to look out for number one, for they seemed to think that in some mysterious way they could not understand, Jesus' sufferings would lead to His earthly exaltation. Selfish and self-centered they were at this time, but not without feeling. When Jesus told them before of His coming suffering and death, impulsive Peter, recoiling at the thought, had exclaimed, Be it far from thee, Lord; this shall never be unto thee, and Jesus had rebuked him and told him that he was a stumbling-block to Him. Perhaps the disciples remembered that rebuke and knew not what to say; perhaps they had become used to the thought that their Lord must suffer; certainly they never grasped the meaning of His predictions until after they had all taken place.

LESSON THOUGHTS AND ILLUSTRATIONS.

I Desire for Preëminence

Right and Wrong Ambition. A Bishop was once examining several candidates for the ministry. He asked them if they were desirous of becoming preëminent, and one and all replied with humble accents that such was not his desire. "You are a sorry lot, all of you," was the bishop's comment. And the bishop was right. A man who is without ambition in service is a sorry sort of man. It is right to wish to be great. Ambitiousness is one of man's noblest characteristics. But one must understand wherein true greatness lies, and must be ambitious for noble ends. He must not mistake conspicuousness for preëminence.

Peter and James and John were the three greatest apostles, and they were all ambitious men. At first they wanted power and thrones. Peter was well pleased, no doubt, at his preëminence when his Lord spoke about his having the keys of the kingdom of heaven; later on he learned that he was to be preëminent in service, as he opened the doors to the Gentiles at Jerusalem and in the home of the Gentile Cornelius. James and John counted themselves favorites of their master, and relying on this they desired for themselves the two places of highest honor in the kingdom. James learned that he was to be the first to suffer martyrdom for his Lord, and John that he was to live and serve the longest of all the apostles. Had they been men without any ambition, they would have been a sorry lot; their ambition rightly aimed made them the greatest of the apostles. Where humility lays deep the low-lying foundation, the superincumbent structure, Christina Rossetti tells us, can safely and permanently tower toward Heaven.

An Instance of a Common and Unworthy Desire for Pre-ëminence. In Colonial times it was customary to "seat the meeting-house," or "dignify the seats," as it was also called, by a committee appointed for the purpose. This committee decided how many seats should be considered of the first dignity, and when there were not seats enough for those who had equal claims an extra seat was solemnly voted of equal dignity, and the fact was announced from the pulpit on Sunday. In the earliest days all were equally poor, and the seats were allotted solely on the ground of age, the dignified seats belonging to the oldest. Later, the possession of property had to be taken into account, and lists were made of those whose possessions entitled them to consideration. At Southington, as Herman Temlow tells us in his "Sketches," it was voted in 1799 that fifteen pounds were equal to one year of age in rank. A man of thirty, for example, who was rated at three hundred pounds on the list, could sit among men of fifty who were not so rich as he. The decisions of the committees received much criticism, and there is a vote on record at Southington that the committee who last seated the meeting-house be instructed to reconsider their seating, and "if upon a full investigation they find that they have seated some more Higher than their age and the List carried them, and others lower, to make alterations as appear Just and Right." Has any of that early New England spirit lingered until this day in some of our churches? Have you ever felt it?

"Me First." At the altar of Neptune every officer who had fought in the battle of Platæa wrote the names of those who had done the best service, and each one wrote his own name first and that of Themistocles second! There is one great trouble with Castelar, said the Spanish minister Canovas, he always wants to be first in everything. If he goes to a bull fight, he wants to be the sword; if to a wedding he wants to be the bridegroom; if to a funeral he wants to be the corpse. In his third Epistle, John describes Diotrephes as one "who loveth to have the preeminence." Long before he wrote that epistle John himself had lost all desire for conspicuousness, and in his gospel he never once mentions himself by name.

Once before this the disciples came to Jesus and asked, Who then is greatest in the kingdom of heaven? And Jesus called to Him a little child and set him in the midst of them, and said: Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. What a hard lesson this was for the disciples to learn!

"Do you wish to be great?" St. Augustine questioned: "then begin by being small. Do you desire to construct a vast and lofty fabric? Think first about the foundation of humility." This is the thought of our Hoosier poet, James Whitcomb Riley:—

No man is great till he can see
How less than little he can be,
Ef, stripped to self, and stark and bare,
He hung his sign out anywhere.

II The Greatness of Service

True Greatness. In commenting on Christ's answer to the request of the sons of Zebedee, Dr. Jowett gives these striking words: It is always our peril that we hunger for place more than for character, for position more than for disposition, for a temporal sceptre more than for a majestic self-control. These disciples wanted to be great and prominent, the Lord wanted them to be pure and good. They longed to be Prime Ministers, the Lord purposed that they should be glad to be ministers, working contentedly in an obscure place. They wanted to be the King's cup-bearers; He offers them to drink of His cup. They call for sovereignity: He asks for sacrifice. They crave sweetness; He offers them bitterness. They seek a life of "getting:" He demands a life of "giving." Who has a cup of bitterness to drink? Go and share it with him! Where are the morally and spiritually anæmic? Go and give them thy blood! "Whoever shall lose his life shall find it." Through self-sacrifice we pass to our throne.

Whosoever would become Great among you shall be your Minister; and Whosoever would be First among you shall be your Servant. President Hadley of Yale declared in an address that humanity is made up of two classes: "The one, those who are in the business of life for what they can get out of it; and the other, for what they can put into it."

What are we in the world for? The only satisfactory answer is Christ's, for service. But can one's little service be worth while? The answer is the cup of water *in my name*. What is the chief end of man? The chief end of man is to glorify God; so runs the question and answer. The answer is true if we rightly understand how we glorify Him. We glorify Him when we serve Him, we serve Him when we submit our wills to His and do in Christ's name whatever our endowment or circumstances and opportunities fit us for doing. The noblest question in the world, said Franklin, is "What good may I do in it?" Not what great good, but what good. "Oh, it is great, and there is no other greatness," Ruskin tells us, "to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier; more blessed, less accursed."

Open Mine Eyes.

Jesus, Master, whom I serve,
Though so feebly and so ill,

Strengthen hand and heart and nerve
All thy bidding to fulfill.
Open thou mine eyes to see
All the work thou hast for me. *F. R. Havergal.*

The True Aristocrat. The highest place in the gift of the people of the United States is occupied by William H. Taft, and he rightly regards it as the greatest place for service. Last year when he received from an organization an invitation to attend a banquet "any time before you are inaugurated," he exclaimed, "What is the matter with these people? Do they think I am going to be any different after I am inaugurated?"

Our word *aristocracy* comes from two Greek words, ἄριστος, best, and κρατεῖν, to be strong, to rule, and rightly means, therefore, the rule, not of the high-born, but of the best. Whosoever would become the true aristocrat among you shall be your minister, or servant.

Such an aristocrat was Monsieur de Cheverus, the first Roman Catholic Bishop of Boston, as this incident shows. "Abandoned in a miserable cabin not far from Boston, was an infirm negro. The bishop found him, and without informing anyone, every evening, after his day's duties, quietly made his way to the cabin and devoted himself to this afflicted creature; washing and dressing his sores, making his bed, and providing for his various wants. A servant, who remarked that on the bishop's return his coat was covered with dust and feathers, wondered where his master went, and followed him afar off on one of his excursions. Looking between the loose timbers which made the wall of the cabin, he saw the man of God engaged in his work of mercy!"

O. H. M. S. When Professor Henry Drummond was a student in an English High School the boys decorated the buildings in honor of the marriage of the Prince of Wales, now the King of England. From paper of various colors the larger boys cut out the mottoes, crests, etc., of the Prince and pasted them in the windows, while the small boys like Henry Drummond looked on. The supply of paper ran short, and Henry was told to run out and buy more, but he refused because he preferred to stay there and watch the work. "But do you know," said the big boy, "that it is O. H. M. S.?" "On His Majesty's Service?" "You don't really mean it?" exclaimed Henry, and then he ran off on the errand at once, "feeling as if he were ten feet high," he said afterwards in telling the incident. And often in his after life, when some disagreeable duty stared him in the face, he accepted it cheerfully with the thought that he was "On His Majesty's Service." And in truth all service for others is service for our "King of kings and Lord of lords."

III A Ransom for Many

Many means All. *Many* is a vague word, and in it we see dim crowds stretching away beyond our vision, for whom that death was to be the means of salvation. I take it that the words have an allusion to those in the great prophecy in the 53d chapter of Isaiah, in which we read, "By his knowledge shall My righteous Servant (mark the allusion in our text, who comes *to minister*) justify many, for he shall bear their iniquities." So I believe that I am not guilty of unduly widening out our Lord's thought when I say that the indefinite "many" is practically "all." And if all, then *you;* if all, then *me;* if all, then *each. Alexander Maclaren,* in *Gospel of St. Matthew.*

The Difficulty of Understanding the Atonement. Let us think of the death of Christ not only as historic, but as the historic Atonement. The "theories of the atonement," as they are called, are hard to understand, and very often they fail to satisfy when understood. But the fact is as simple as the outline of the cross. Jesus is laying down His life for the life of the world. We may not know, we cannot tell what pains He had to bear; we may not know, we cannot tell what awful necessity in the holiness of God's life was fulfilled by the obedient and willing sufferings of our Lord; we may not know, we cannot tell the answer to many, many thoughts which arise in our minds around the historic Atonement. But our faith is very simple and very clear; "We believe it was for us He hung and suffered there;" we believe that on the shoulders of Jesus rested the punishment for the sins of the world. "Behold the lamb of

God which beareth the sin of the world." *Charles Cuthbert Hall,* in *Does God Send Trouble.*

One Explanation. A story is told of Schamyl, a religious leader and patriot amongst a people gathered around the foot of the Caucasus. He found a great deal of bribery and forgery amongst his people, and he decreed that the first one found guilty must suffer a hundred lashes. The first one convicted was his own mother. He locked himself up for a day in prayer, and at last came forward and told the executioner that the punishment must be inflicted. His mother was brought forward, and when five lashes had been administered he sprang forward and cried, "Halt!" and took the other ninety-five upon his own bared back. Righteousness must be vindicated. How is God to vindicate righteousness while He loves man? The answer to that is the coming of Jesus Christ. The sacrifice of Christ was the vindication of the righteousness of God. *John Douglas Adam,* in *Northfield Echoes.*

What all can understand. A man got up in one of our meetings and said he had been forty-three years learning three things. First, he couldn't do anything toward his own salvation. Next, that God didn't require him to do anything. Third, that Christ had done it all Himself. A little child can learn these things if it will. *D. L. Moody.*

SENTENCE SERMONS

The true man thinks last of himself. *Schiller.*

Greatness is the ability to stoop and serve. *G. Campbell Morgan.*

It is service, not statutes, that distinguishes one disciple from another. *J. T. Forbes.*

The tallest saints of God will often be those who walk in the deepest obscurity. *Bushnell.*

Human life is a mission of which the aim is service, the law sacrifice, the strength fellowship with God. *Bishop Westcott.*

Lord, grant us grace to love Thee
That glad of heart and glad of face,
At last we may sit high or low,
Each in his place. *Christina Rossetti.*

Seekest thou great things for thyself? Seek them not. Jer. 45.5.

How know I, if Thou should'st me raise,
That I should then raise Thee?
Perhaps great places and Thy praise
Do not so well agree. *George Herbert.*

Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men: and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him. Phil. 2.5-9.

THE LESSON'S MEANINGS FOR US

The ten disciples were indignant at the two for asking what they themselves wished to have, and doubtless would have asked for had they thought of it at this time. When I am indignant at what others do, is it possible that under the same circumstances I would do the same thing?

At the close of "Modern Painters," Ruskin speaks of these who desire to possess, rather than to give; who look for power to command, instead of to bless; who think their own prosperity issues out of contest or rivalry with other men; whose hope is for supremacy instead of love; whose desire is to be greatest, instead of least; first, instead of last. Could this be said of me? I choose from this day forward to give, to bless, to serve.

Over the gateway into the grounds of Cornell University is this inscription: "So enter that daily thou mayest become more thoughtful and more learned. So depart that daily thou mayest become more useful to thy country and to mankind." The greater the learning, the greater the responsibility for usefulness.

Christ taught the right kind of rivalry. As if one took a stream, explains Phillips Brooks, which had been running waste in low and muddy places, and with a strong hand collected it and shut it up into its channel and turned it to the fields which needed and could welcome its fertility, so was it when Christ took this wasted, dissipated power of rivalry and said to it: "Come here. Here is your true work. Do this work nobly, and it shall enoble you!" I will enter the lists in this noble rivalry, looking to Christ's life as the supreme example to follow.

THE LESSON BRIEFLY TOLD

On the way to Jerusalem Jesus told His disciples plainly that He was going there to be delivered into the hands of His enemies, the chief priests and scribes, to be mocked, scourged and crucified, and the third day to be raised from the dead. He was thinking of His crucifixion, but the thoughts of His disciples still dwelt on an earthly coronation. The sons of Zebedee, with their mother, came and asked that they two might have the two places of honor in His kingdom. You know not what you ask, Jesus replied; are you able to endure the suffering that I must suffer? Yes, the disciples lightly answered. You shall indeed share the suffering, Jesus returned, but the chief seats in my kingdom I cannot give to those that ask for them, for they have been prepared by My Father for those who deserve them. The other ten disciples were very indignant when they learned that the two had sought preëminence over them, and patiently Jesus taught them wherein true greatness lies. Unlike the rulers of the Gentiles, whose greatness is in their authority over others, they must find greatness in service, priority in sacrifice for others; following the great example of the Son of man who came not to be ministered unto, but to minister, and to give His life a ransom for many.

As they went out from Jericho, two blind men heard that Jesus was passing by where they sat by the wayside, and they called to Him to have pity upon them. The multitude thronging Jesus bade them cease their cries, but they persisted till Jesus stopped and asked what they would have Him do. Lord, Lord, open our eyes, they begged. Jesus was moved with compassion for them; He touched their eyes and they received their sight and followed Him.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Intended Greatness. See article with this title in *Atlantic,* Feb., '09.
2. The cost of leadership.
3. The world does not approve of the physician who measures his service by his fee, of the teacher who works only for his wages, nor of the lawyer whose only care is that his client will pay: shall service for others be demanded of professional men, but not of business men? See the "Moral Teaching of Jesus," *Outlook,* Jan. 30, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read the account of the triumphal entry in Mt. 21.1-11, Mk. 11.1-11; Lk. 19.29-44; Jn. 12.12-19. 2. On what day of the week was the triumphal entry? (Jn. 12.1,12.) 3. How many days was it before the crucifixion? 4. What two reasons does John give for the presence with Jesus of the multitude? (Jn. 12. 12,17,18.) 5. What was the meaning of Hosanna? (See the dictionary.) 6. What did the Jerusalem multitude shout a few days later about Jesus? (Lk. 23.21,23.) 7. Did the disciples understand at the time that Jesus was fulfilling prophecy? (Jn. 12.16.) 8. What happened as the procession came in sight of the Holy City? (Lk. 19.41-44.) 9. Find five verses in the Old Testament which are referred to in this lesson. (See the footnotes of your Bible.) 10. Write an account of the triumphal entry that includes the events recorded by all the Evangelists. 11. Is it ever right to be angry? 12. In what ways may the house of God be profaned to-day? 13. For what purpose were there money-changers in the temple? (Ex. 30.13.) Doves? (Lev. 1.14.) 14. Why did the Jews allow the cleansing of the temple? (Mk. 11.18; Lk. 19.47,48.) 15. Write the story of the cleansing of the temple in your own words and include all the Gospel accounts.

LESSON IX—AUGUST 28

JESUS ENTERING JERUSALEM

Golden Text

Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Mt. 21.9.

LESSON TEXT Mt. 21.1-17 COMMIT verses 10, 11

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before Him, and that followed, cried saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14. And the blind and the lame came to him in the temple: and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea; did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.

WORDS AND PHRASES EXPLAINED

1-11. See Mk. 11.1-11; Lk. 19.29-44; Jn. 12.12-19.

1. *Unto Bethphage.* Unto Bethphage and Bethany, Mk. 11.1.

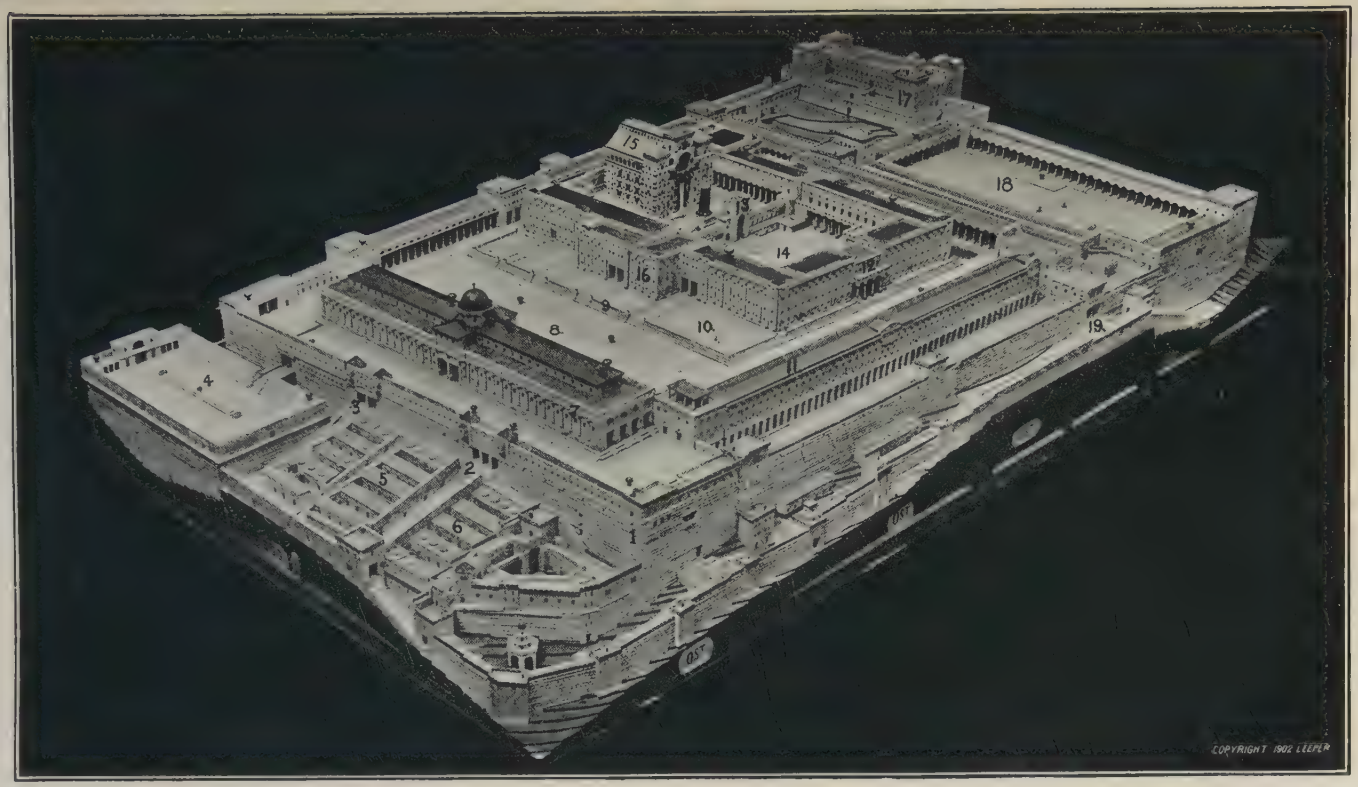
2. *The village that is over against you.* Probably Bethphage.—*Loose.* Untie.

3. *Aught.* Anything.—*They.* Mark, Luke and John mention only the colt, "whereon no man ever yet sat."

4. *The Prophet.* Isa. 62.11; Zech. 9.9. Evidently this was an intentional fulfilment by Jesus of Zechariah's prophecy. The disciples did not recognize the fulfilment till afterwards, Jn. 12.16.

5. *The daughter of Zion.* Jerusalem, thus called from the chief hill on which it was built. "A common Hebrew figure by which a city was represented as the offspring of the locality" (*Broadus*).

6. *Upon an ass, and upon a colt the foal of an ass.* "This is a Hebrew parallelism of the peculiar kind in which the second clause more precisely defines the



THE TEMPLE AT THE TIME OF CHRIST

The temple and its courts occupied a plateau formed by building a wall (Fig. 1) around the summit of Mt. Moriah. The parts were as follows: 7, Herod's Porch; 8, the Gentile Court; 9, Wall of Partition (Ephesians 2:14), no Gentile could go beyond this point; 10, Court of Israel. Jesus drove the dove-hawkers from 10 to 8; 11, Solomon's Porch; 12, the Gate Beautiful; here Peter and John found the lame beggar and here Paul was arrested and taken to 17, the Tower of Antonio; 14, Court of the Women and Treasury; 13, the Gate Nicanor; 15, the central structure which contained the Holy Place and the Holy of Holies. The Hall of Judgment and the King's Palace occupied the position of 5, 6 and 7.

first; the Revised Version of Zechariah puts it 'upon an ass, even upon a colt.'" (*Broadus*). "Zechariah meant that Zion's King should not reign by the right of the strongest, and that all His triumph should be won by lowly meekness. Christ meant the same by His remarkable act" (*Maclaren*).

7. *Their garments.* Their loose outer robes.—*He sat thereon.* Literally, *on them.* The pronoun probably refers to "garments." Another explanation is that it refers to "the ass and the colt," and "the language conforms to the Hebrew idiom, which at times employs the plural number when the reader himself can understand that only one object is really meant. Compare Gen. 8.4."

8. *Spread their garments in the way.* See "Light from Oriental Life" and 2 Kings 9.13.—*Branches from the trees.* Branches of the palm trees, Jn. 12.13, whence our term "Palm Sunday."

9. *The multitudes that went before Him and that followed.* John tells us that many people, excited by the news of the raising of Lazarus, hurried from Jerusalem to meet and do honor to Jesus, while following with Jesus was another multitude on its way to Jerusalem to keep the Passover.—*Hosanna . . . . Lord.* Compare Psa. 118.25,26, a part of the great Passover hymn, or *Hallel* (Psalms 113-118), sung by the Jews on their great pilgrimages to Jerusalem. *Hosanna* is the Greek form of the Hebrew word translated in Psa. 118 *Save now,* where it is a prayer for help and deliverance. As used by the multitude it seems to have become a word of greeting, like our "hail." Compare "God save the King."—*In the highest.* In heaven. See Lk. 19.41-44.

10. *All the city was stirred.* For the effect on the Pharisees see Lk. 19.39,40; Jn. 12.19.

11. *This is the prophet.* That He was the Messiah, "the Son of David," verse 9, they were afraid to declare to those who claimed not to know Him.

12-16. See Mk. 11.15-18; Lk. 19.45-47; Jn. 2.13-16.

12. *The temple of God.* Many ancient authorities omit *of God,* RVm. See page 330.—*The doves.* John mentions also oxen and sheep.

13. *It is written.* Isa. 56.7.—*But ye make it a den of robbers.* Jer. 7.11.

15. *The children that were crying in the temple and saying.* They were repeating the refrain which they had heard from the multitude, verse 9.

16. *Did ye never read.* Psa. 8.2. What the Psalmist declared in regard to babes was equally true of the children who cried Hosanna. See Mk. 11.18; Lk. 19.47,48.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

10. *All the city was stirred.* "Stirred is but a poor equivalent of the original, which is a genuine "seismic" word, indicating generally the tremblings and quakings induced by some portents of nature; as in Matthew 27.51, and 28.4, where it is rendered "quake." It means a violent agitation; the trembling of intense excitement, whether of fear or of anger, or of both. Here probably it was the excitement of anger and of hate; but as yet it only vents itself in the question—"Who is this?"—a question the multitude answers promptly, and with an unmistakable Galilean accent, "This is the prophet, Jesus from Nazareth of Galilee." It is a plain answer, and nominal enough, if we give to that word its etymological meaning, but it is evidently not set to the high concert-pitch of the mountain path. It is as if atmospheric influences had lowered its tone somewhat; for we miss the hosannas now, and it is no longer "the king that cometh," or even "the Son of David." It is the first contact with the powers of evil, the powers of darkness; the first shadow of that eclipse that will grow deeper and darker, steadily moving across that circle of light, until it blots it out altogether. And as we watch that shadow silently and relentlessly moving forward, we see the evil overpowering the good; the hosannas wax feebler, dying away in the silence; the "Who is this?" grows into a loud and strident "Crucify Him;" until there comes that awful hour of total eclipse, when He who was the Light of the world retires back in the gloom of the cross out of mortal sight, crying out 'My God, My God, why hast Thou forsaken Me!'" *Henry Burton,* in *Gleanings in the Gospels.*

12. *Cast out all them that sold and bought in the temple.* The very point of the story is, not that He, by mere force, can drive so many men, but that so many are seen retiring before the moral force of one, a mysterious Being, in

whose face and form the indignant flush of innocence reveals a tremendous feeling they can no wise comprehend, much less are able to resist. *Horace Bushnell.*

LIGHT FROM ORIENTAL LIFE

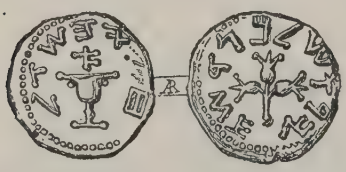
5. *Meek and riding upon an ass.* The ass was the symbol of peace, and Jesus entered Jerusalem as the Prince of Peace; had He come as a conqueror He would have ridden on a horse or in a chariot.

8. *Spread their garments in the way and cut branches from the trees and spread them in the way.* The garments answered instead of fine carpets which oriental people often spread in the path of a king, and the branches were spread for their leaves, even as rose pedals are strewn along the street in Pasadena over which a president is to travel.

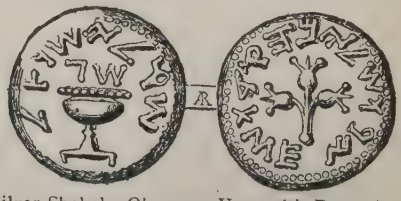
12. *Jesus entered into the temple of God.* He entered, not the temple building itself, but the Court of the Gentiles, for the word *temple* was applied to the whole space that was enclosed by the walls. Notice the various courts shown in the large illustration. The Court of the Gentiles received its name from the fact that into this court Gentiles as well as Jews could enter, and here they could worship; they were not allowed to go beyond the *Chel,* which separated this court from the Court of the Women.

12. *Sold and bought in the temple.* There was a constant market in or near the temple, in rows of tabernæ (shops), where the animals for the sacrifices were sold, and change was given for the requisite temple tribute (Ex. 30.13; Lev. 1.14; 5.7; 12.8; Deut. 14.24-26). The zeal of Jesus was kindled by the intrusion of this traffic into the sacred precincts of the temple itself. It was a symbol to Him of the ambition and greed of the chief priests and elders, who under the plea of divine service, were seeking their own aggrandizement. And this in spite of the professed reverence for the temple. "What is the reverence due to the temple?" asked the rabbis. And the answer was: "That none go through the court of it with his staff and shoes and purse, and dust upon his feet, and that none make it a common thorofare, or let any of his spittle fall upon it." *R. F. Horton* in *Commentary on Matthew.*

12. *The tables of the money-changers.* In the Court of the Women there were trumpet-shaped boxes wherein contributions for various purposes were put. The temple poll-tax of a half-shekel was paid at this festival. Only Jewish



Silver Half Shekel. Obverse: Vase with Date above it, "Year 1"; and Words, "Half Shekel." Reverse: Three Flowers and Words, "Jerusalem Holy."



Silver Shekel. Obverse: Vase with Date above it, "Year 3," and Words, "Shekel of Israel." Reverse: Three Flowers and Words, "Jerusalem Holy"

coins, like those illustrated, could be used in the temple. When it is remembered, says Edersheim, that, besides strictly Palestinian silver and copper coin, Persian, Tyrian, Syrian, Egyptian, Grecian, and Roman money circulated in the country, the need of these money-changers will be understood. We can picture to ourselves the scene—the weighing of the coins, deductions for loss of weight, arguing, disputing, bargaining—and we can realize the terrible truthfulness of our Lord's charge that they had made the Father's house a mart and place of traffic.

Mr. E. W. G. Masterman, writing in the *Biblical World,* speaks thus of the custom now at Jerusalem: Money-changers flourish to-day as of old, not so much for changing foreign coin (as in New Testament times for changing Roman into Jewish coins) as for giving small change for gold. It is an absurd state of things, but the fact is, the money-changers, who are commonly Jews, buy up all

the small money and sell it again at a profit. Any sum from five to twenty-five cents is, at different times and in different places, demanded for the exchange of a Turkish pound piece (gold) into copper and silver coinage. That such a state of things is purely artificial is seen in that in towns where there are no money changers, there is no difficulty in getting small change without loss.

17. *Went forth out of the city to Bethany and lodged there.* At festivals Jerusalem was so crowded that many were obliged to sleep in the streets, or in tents in the surrounding fields, or seek lodgings in the near-by villages.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

From Jericho, where He gave sight to the two blind men (last lesson), Jesus went to Bethany. Here Mary anointed Him (Jn. 12.1), and here He probably remained over the Sabbath. On the first day of the week, April 2, A. D. 30, afterwards called Palm Sunday, He went to Jerusalem. He probably went over the southern of the three routes across the Mount of Olives, passed Bethphage, (House of Figs) which must have been near Bethany, but the exact site is not known, crossed the Brook Kidron, whose deep, narrow valley separates the Mount of Olives from the city, and then made His triumphal entry through the main eastern gate, the one now called St. Stephen's.

Every night till His arrest He left Jerusalem for Bethany, and it is natural to suppose that He lodged at the home of Martha and Mary and Lazarus. From Matthew's account alone it would seem that the expulsion of the traders from the temple court took place on the day of the triumphal entry, but Mark tells us (11.11-15) that it was on the day following. All four Gospels give an account of the expulsion of the traders, the Synoptists placing it at this last Passover, while John records it as occurring at the first passover of the public ministry. It is generally held that two such events occurred.

We have now reached the first day of Passover week. All the events and sayings of the remaining lessons of the year (save of the temperance, review, and Christmas lessons) occurred during this one week.

Assign paragraphs 119, 120, 130-122 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. What is the Beatitude about the meek? Who are the meek? A bright boy in Jamaica said that the meek are those who give soft answers to rough questions. What true meekness is we have seen in our study of the life of Jesus. We have heard Him rightly claim to be the Christ, the Saviour, and yet we have heard Him rightly say that He came not to be served but to serve. We have seen Him willing to endure patiently an insult, always gentle, gracious in His dealing with others. The meek are the strong, the self-controlled, the gentle. Will one who is meek ever be indignant, angry, at a wrong done to others? We shall see how Jesus answered this question. We see Him to-day in two very different scenes. What was the first one?

For Older Pupils. Again and again throughout the public ministry we hear Jesus cautioning some one against reporting a miracle He had wrought, or charging the disciples to "tell no man that He was the Christ," and after the miraculous feeding of the five thousand we see Him hiding among the hills when the people sought to make Him king. He seemed constantly to fear that the popular enthusiasm would hinder His work of teaching. But in our lesson to-day we see another purpose impelling Him to seek publicity, to court the enhusiastic applause of the people. His hour has come. He no longer dreads interruptions to His work. In His public entry into Jerusalem so deliberately planned for, so different from His usual custom, we see Him openly claiming for Himself the Messiaship, plainly offering Himself to the Jews as their King.

Though He entered Jerusalem in triumph, He came not as a conqueror. "I beheld the procession descend the mountain bringing Him," said the Egyptian to Ben Hur. "I heard their singing. They were beautiful with palms in motion. I looked everywhere among them for a figure with a promise of royalty—a horseman in purple, a chariot with a driver in shining brass, a stately warrior behind an orbed shield, rivaling his spear in stature. I looked for his guard. It would have been pleasant to have seen a prince of Jerusalem and a cohort

of the legions of Galilee. Instead of a Cæsar helmed and sworded, I saw a Man, riding an ass's colt." The Man was the King of the Jews, but He was also the Prince of Peace.

LESSON THOUGHTS AND ILLUSTRATIONS

I Fickle Enthusiasm

Hosanna! Crucify! It was a spontaneous, enthusiastic ovation which the populace of Jerusalem and the pilgrims to the festival gave Jesus on His way to the Holy City, but before the passover was over those same people who had cried "Hosanna to the Son of David!" were shouting with even greater fervor, "Crucify Him, crucify Him!" The pendulum which had swung with great force in one direction had swung equally far in the opposite direction. The expectations of the people had been disappointed. They thought they were applauding One who would head a revolution, who would throw off the Roman yoke, and when they saw that Jesus quietly went His way, taught in the temple, made no resistance to arrest, they felt that they had been duped. Theirs had been a shallow enthusiasm for One they did not really know, and therefore it was short-lived. When they reached the city and were coldly asked "Who is this?" their ardor began to cool and they said, not that He is the Son of David, but that this is the prophet, Jesus, from Nazareth of Galilee. As the days went by and their disappointment grew, they were easily persuaded by their chief priests and elders to insist on having the thief Barabbas released and Jesus crucified.

You recall how quickly the populace in Julius Cæsar turned from enthusiastic praise of Brutus to a determination to put him to death. You remember that after Brutus and the other conspirators had stabbed Cæsar, and Brutus had spoken to them, they all cried out, "Live Brutus! live! live! Bring him with triumph home into his house. Give him a statue with his ancestors. Let him be Cæsar." And then after Antony's clever speech they were excited to the highest pitch of rage against Brutus, and shouting, "O traitors, villains! Revenge! Let not a traitor live! We'll burn the house of Brutus," they started to execute vengeance on the man whom a few moments before they would have crowned as Cæsar.

Be ye Stedfast. I marvel that ye are so quickly removing from Him that called you in the grace of Christ unto a different gospel, wrote Paul to the wavering Galatians. Be ye stedfast, unmoveable, always abounding in the work of the Lord, he counseled the Corinthians. What an example Paul himself was of stedfastness! He was like the trade winds which blow in the same direction all the year round, while the Galatian Christians were like the variable winds in the belt near the equator, where a fine breeze blows for an hour or two and then there is a dead calm.

A southern preacher divided his church into workers, strikers, and jerkers. "We all know the jerker, the man who suddenly takes hold of work as though with the grip of a cable-car, but who only travels a few blocks before he lets go again." "The jerker" is he that is sown upon the rocky places, who heareth the word and straightway with joy receiveth it; yet hath he not root in himself, and endured but for awhile.

II Righteous Indignation

The Need of Force. How great is the contrast between the meek and lowly Saviour riding into Jerusalem and weeping over it (Lk. 19.41), and the righteously indignant Reformer denouncing the traders in the temple court as robbers and driving them forth! Jesus was both tender and severe. Meekness is not cowardice. There is fire and force as well as warmth and gentleness in the Christ.

There is a good-natured tolerance which is criminal. There is a following of the lines of least resistance which is not serving Christ but serving Satan. Does not all history teach us, Dr. W. J. Dawson well asks, that when an evil has grown to such a monstrous and intolerable strength that it is deaf to every argument, scornful of every warning, insolent to every plea and principle of

right and justice, there is but one course possible to the righteous, unless they are prepared to grovel for ever at the feet of wrong, and that course, that remedy, is force?

"God is in His heaven,
All's right with the world."

Yes, if all Christians would make theirs this determination of a young man in regard to a certain evil in his city. "It will not come out all right, but by God's grace it shall be brought out all right!" In the battle for the kingdom of God there must be vigorous fighting all along the line. Volker, the hero of the Niebelungenlied, fought his last fight in the castle at Worms with only his steel fiddle bow for a weapon, and every blow he struck was a note of music. And the Christian's warfare against the world's evils makes glad music as well as necessary din.

The Nature of Divine Wrath. At the famous impeachment trial of Warren Hastings, a cultured woman who was a strong friend of the accused sat in the gallery listening to Edmund Burke as he delivered his great impeachment oration. Her heart sank and she had well-nigh abandoned hope while the speaker was summoning the accused to the bar of universal conscience and pleading in the name of universal humanity for the poor and the defenseless whose rights had been so cruelly trampled upon. But at last she detected a change in the spirit of the orator. His denunciations ceased to be the stern and impersonal condemnations of righteousness, and he steadily descended to the plane of vituperation and hate. The spell was broken. She had been leaning forward listening with strained nerves and growing fear to every word; but when this descent from the impersonal to the personal occurred, she leaned back and drew a deep breath of relief. Burke's case was lost. In the light of this incident, which illustrates a very deep principle, we may study the anger of Christ. We have five or six times instances in which He was moved to anger or indignation. The two cases of His cleansing the temple are the most notable, unless perhaps we except his fearful arraignment of the scribes and Pharisees for their hypocrisies. The study of all these accounts fails to reveal the slightest trace of personal feeling. In the presence of those who were turning the house of God into a den of thieves He spoke for the outraged sanctity of the temple itself, and for the holiness of the God to which it had been dedicated. When He drove out the desecrators with a whip of small cords He did it under the warrant from the highest powers. It was not a hot gust of personal passion that broke upon the offenders; it was a great storm of divine wrath which swept them away. And when He arraigned the scribes and Pharisees there was no biting acid in the words distilled from His resentment of any injustice or wrong they had done to Him. He spoke for the widows and orphans whom they had robbed, for the poor whom they had stripped, for the law which they had nullified, and He tore away from their faces the masks of piety. Anger like this requires no apology. It belongs to God as much as His love, and will forever flame and smite as long as hypocrisy and irreverent and unpitying greed are in the world. It is well for us to see the face of Jesus Christ in its anger as well as in its tenderness, for the tenderness and the anger alike are God's. Condensed from an editorial in *The Sunday School Journal.*

Evils that need Denouncing. What righteous wrath can accomplish when fairly ablaze against the evils of our day is seen in the rapidity with which the saloon is disappearing before its onslaught, and in the cutting up into house lots of the notorious Brighton race track since the passing of the law against gambling. There are many other great national and social evils that need driving out. There are hosts of little children in mills and factories who ought to be in school, there are half-paid and over-worked clerks in some of our great cities, there are tenements in the slums where whole families are housed in one wretched room, in brief, the mission of the church in this twentieth century is "The reconstruction of social life in the name of God."

Where the Responsibility rests. Is there nothing that you can do to right the wrongs? Do you object to the sordid details of murder trials and divorce cases and scandals that are published in certain newspapers? Do you ever buy such papers yourself? Do you never object to your friend's buying such papers?

The newspapers print what their patrons will buy. "A manufacturer who refuses to produce things that the people want, because he thinks they ought to want something better, will be driven out of business, and so will a newspaper editor." The responsibility rests with the readers.

Dicken's motto was, Don't stand and cry, press forward and help remove the difficulty. Would that it were the motto of every follower of Christ! When the motto "In God we trust" was removed from our gold coins and church people throughout our country were moved with indignation, it was well said that if all ecclesiastical assemblages were stirred as mightily over the evils of child labor, for instance, as some have been over the omission of an inscription on a single series of gold coins, the churches' power in moral issues would be vastly increased.

A Lesson from "The Servant in the House." "I'm the drain-man, that's what I am," shouts the sewer-cleaner in Kennedy's tremendous drama, the Servant in the House, with exultant pride, as he rolls up his sleeves to cleanse the rottenness that was polluting the home: and if the minister of Christ, as this play clearly teaches, is not thus the "drain-man," charged with the duty of "cleaning up the muck of the world," then he has no function and is a mere actor, playing an idle part. If everything is not sacred, nothing is sacred: if all work is not God's work, nothing is God's work. *John Haynes Holmes,* in *The Arena.*

Thy Will be Done.

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In Thy name we assert our right
By sword or tongue or pen,
And even the headsman's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath Thy liberal sun,
O Lord, be there Thine arm made bare,
Thy righteous will be done.

John Hay, in *Harper's Magazine.*

The Christian's Question. Am I more capable than I was of anger against all forms of sin and iniquity? Am I more daring and courageous than I used to be in my opposition to everything that opposes itself against God? If I am more like Jesus Christ, I am at once more tender and more severe, more gentle, winsome and winning, and more terrific in my denunciation of evil, and in my battle against it. *G. Campbell Morgan,* in *The Simple Things of the Christian Life.*

A Word to the Young People.

Seer nor sibyl can foretell,
On what lofty parallel,
You may do your lifework well—
Boys and girls.
Battling, in misrule's despite,
For the good, the true, the right,
'Gainst every form of lawless might,
Girls and boys.

Sarah T. Bolton.

III Reverent Worship

Cleansing the Temple. My house shall be called a house of prayer, it is written in Isaiah, but the priests had made it a house of traffic. The Gentiles

had neither place nor peace in which to pray, and the heart of Jesus "boiled" at the evil. (John records that the disciples remembered that it was written "Zeal for thy house shall eat me up," and ζέω, the Greek root of our word *zeal*, means to *boil, seethe.*)

What Jesus did for the Gentile worshippers in the temple, we must do for ourselves at church, a seventh century poet (George Herbert) tells us—

> Let vain or busy thoughts have there no part;
> Bring not thy plough, thy plots, thy pleasures thither.
> Christ purged His Temple; so must thou thy heart.

Reverence for Prayer. When Mrs. Alice Freeman Palmer was a little girl, a large june-bug came in through the open window as the family were having evening prayer, and settling on her head became entangled in her hair. She could not free it, and there it buzzed away for some little time while her father prayed. When all had risen from their knees little Alice cried out, "I wanted to scream, but I couldn't upset you and God." "Of course not," her father said as he freed the bug.

How to pray in Church. If, when the minister says, "Let us pray," your thoughts immediately rush off in all secular directions, it is your duty to run after them, and bring them back and compel them to prostrate themselves before God's throne. If the minister is sent to be your leader in prayer, how can he lead unless you follow? By bowing your head you say with your body that you are going to follow; but if your mind does not pray, your body is saying what is not true. When the minister says "Let us pray;" he means what he says. He does not desire to pray alone; he can do that at home. It is his purpose to lead the congregation to the mercy seat. If you and all the others refuse to go with him, then public prayer as part of public worship is a stupid form and empty farce.

It may be you pay attention to what the preacher says, but in what spirit do you do this? Do you sit as a spectator and watch the procession of his sentences go by, so that after the prayer is over you can tell whether it is long or short, beautiful or gloomy, fervent or cold, rambling or compact and purposeful? But it may be you really pray. If so do you follow the leader? Do you attempt to make his prayer your own? Or do you go into God's presence by your own routes presenting petitions peculiar to yourself, and asking blessings remote from those which the leader implores? That is not being led. If each member of the congregation prays his own prayer, then the prayer of the leader is an impertinence, and a season of silent prayer is all that is called for.

How can you profit by public prayer? By deciding once for all that you will let your leader lead you. Fall in with his mood. Take his point of view. Compel your mind to keep step with him. Drive off all foreign thoughts which attempt to break into the circle of his petitions. At the close of his every thanksgiving, doxology, adoration, confession, and petition, say in your heart "Amen"—which being interpreted means, "So let it be." These silent Amens, like chains of gold, will bind you to your leader's soul, and along with him you will pass into the light and joy and peace of the Eternal. *Charles E. Jefferson,* in *Christian Endeavor World.*

At Church. If I kept a high school I would call together the school once a month, to train all hands in the habits requisite for listeners in public assemblies. They should be taught that just as rowers in a boat-race row and do nothing else—as soldiers at dress-parade present arms, shoulder arms, and the rest, and do nothing else, no matter what happens, during that half-hour,—that so, when people meet to listen to an address or to a concert they should listen, and do nothing else. It is perfectly easy for people to get control and keep control of this habit of attention.

Books, resembling hymn books in weight and size, should be dropped from the galleries behind them, till they were perfectly firm under such scattering fire, and did not look round; squeaking dolls, of the size of large children, should be led squeaking down the passages of the schoolroom, and other strange objects should be introduced, until the scholars were all proof, and did not turn towards them once. Every one of those scholars would thank me afterwards.

You should determine that you will only do in church what you go to church for, and adhere to your determination until the habit is formed. If you find,

as a great many boys and girls do, that you cannot fix your attention steadily upon the sermon, I recommend that you try taking notes of it. I have never known this to fail. It is not necessary to do this in shorthand, though this is a very charming accomplishment. Take to church a little book with stiff covers, such as you can put in your pocket, and a pencil or two cut sharp. You cannot write the whole, even of the shortest sentence, without losing part of the next. But you can write the leading ideas, perhaps the leading words. When you go home you will find you have a "skeleton," as it is called, of the whole sermon. And, if you want to profit by the exercise, you may very well spend an hour of the afternoon in writing out in neat and finished form a sketch of some one division of it.

Even children and other young people may remember to advantage that they form a very important part of the congregation. If, therefore, the custom of worship where you are arranges for responses to be read by the people, you who are among the people, are to respond. If it provides for congregational singing, and you can sing in tune, you are to sing. It is certain that it requires the people all to be in their places when the service begins. That you can do as well as the oldest of them.

When the service is ended, do not hurry away. Do not enter into a wild and useless competition with the other boys as to which shall leap off the front steps the soonest upon the grass of the churchyard. You can arrange much better races elsewhere.

When the benediction is over, wait a minute in your seat; do not look for your hat and gloves till it is over, and then quietly and without jostling leave the church, as you might pass from one room of your father's house into another, when a large number of his friends were at a great party. That is precisely the condition of things in which you are all together. Condensed from *How to do it* by *Edward Everett Hale.*

SENTENCE SERMONS

If there are any good wars for humanity we must attend them. *Bishop McDowell.*

No noble nature yet was ever irreverent. *F. W. Farrar.*

Children of the heavenly King,
As ye journey, sweetly sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways. *Cennick.*

Tell me what you say when you look at evil, and I will tell you whether you are a Christ-man or not. *G. Campbell Morgan.*

Follow the Christ, the King,
Live pure, speak true, right wrong,
Follow the King,
Else, wherefore born? *Tennyson.*

Bad men need nothing more to compass their ends than that good men should look on and do nothing. *John Stuart Mill.*

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O, shame!
Stand up, speak out, and bravely, in God's name.
M. D. Babcock.

THE LESSON'S MEANINGS FOR US

The man who owned the colt and let the disciples take it for Jesus' use, was a better follower of the Christ than many of those who shouted at the triumphal entry. Deeds often show the state of the heart better than words. Loyal service is better than hosannas.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is

most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—*Phillips Brooks.*

Jesus is pleased now as He was then with the praise of the children.

THE LESSON BRIEFLY TOLD

Leaving Bethany for Jerusalem on the last Sabbath of His earthly life, Jesus sent two of His disciples into the village of Bethphage for the colt of an ass on which to ride, bidding them tell the owner that the Lord needed it. He did this in fulfilment of the prophecy of Isaiah, that Zion's king would come in meek and lowly manner, riding upon an ass.

Two great streams of people met and escorted their King into the city. From Jerusalem a multitude, who had been aroused to a high pitch of curiosity by the raising of Lazarus, poured out to meet the Doer of the miracle. Upon the Mount of Olives they cut branches of palms and spread these, together with their garments, in Jesus' way as they turned back to the city. Another great multitude, aroused by the restoring of sight to the blind men at Jericho, accompanied and followed Jesus as He rode on the colt on which they had laid their garments. "Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest" they shouted as they advanced. All Jerusalem was stirred as the procession entered the city. Who is this, they asked, and the multitude answered, Jesus, the prophet of Nazareth.

After looking around the temple, Jesus passed quietly out of Jerusalem and returned to Bethany for the night. Monday morning on His way to Jerusalem He pronounced a curse on the barren fig-tree, then entered the court of the Gentiles and drove out the traders and overthrew the tables of the money changers and sellers of doves. "It is written, My house shall be called a house of prayer: but ye make it a den of robbers," He declared in His righteous anger. The chief priests and the scribes dared not interfere with this act, nor with His healing of the blind and lame who came to Him in the temple, but when the children kept up the cries of "Hosanna to the Son of David," they objected and said to Jesus, "Hearest thou not what these are saying?" "Yes," replied Jesus, and then quoted to them a verse from the Psalms so appropriate that they were silenced: "Out of the mouth of babes and sucklings thou hast perfected praise." As on every night of that week till His arrest, Jesus then went out to Bethany and lodged there.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The peril of shallow religious excitement.
2. The commercializing of the pulpit and the religious press.
3. What principles and measures of social reform are so evidently righteous and Christian as to demand the specific approval and support of the church? One of the questions for consideration before the Methodist Federation for Social Service.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What took place on the first day of Passion week? 2. On the second? 3. On the third? 4. To what does "these things," v. 23, refer? 5. When did the rulers inquire of Peter and John by what authority they had wrought a miracle? (Acts 4.7.) What was Peter's answer? (Acts 4.10.) 6. What member of the Sanhedrin had recognized the divine authority of Jesus two or three years before? (Jn. 3.1,2.) 7. When had the Baptist borne testimony that Jesus is the Messiah? (Jn. 3.25-30.) When had Jesus referred to this? (Jn. 5.32-36.) 8. Why did Jesus refuse to answer the question of the scribes? 9. Who are the father and the two sons in the first parable? 10. Why did the rulers answer as they did, v. 31, when they must have seen that the parable was spoken against them? 11. Who are the husbandmen, the servants, and the sons in the second parable? 12. Where in the Bible is Jesus called "the heir"? (See Concordance in your Bible.) 13. Where in the Old Testament is the quotation in v. 42 found? (See the footnote in your Bible.) 14. What did Paul say to the blasphemers at Antioch in Pisidia which recalls v. 43? (Acts 13.46.)

LESSON X—SEPTEMBER 4

TWO PARABLES OF JUDGMENT

Golden Text

Therefore say I unto you, The kingdom of God shall be taken from you. Mt. 21.43.

LESSON TEXT Mt. 21.23-46 COMMIT verses 45, 46

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first; and they did unto them in like manner. 37 But afterward he sent unto them his son, saying, They will reverence my son. 38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner;
> This was from the Lord,
> And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

WORDS AND PHRASES EXPLAINED

23. *The chief priests and the elders.* Sadducees and Pharisees, members of the Sanhedrin.—*These things.* The teaching and healing in the temple and the driving out of the traders.

24. *If ye tell me, I likewise will tell you.* If they acknowledged the divine authority of John, His forerunner, that would answer their question as to His authority.

25. *From heaven.* From God.

27. *Neither do I tell you.* Compare His promise in verse 24. He would not defend Himself before such hypocrites.

28. *A man.* In the interpretation of the parable, the father is God.—*The first.* This son represents the common people, those who at first refused obedience to God, but afterwards repented, and obeyed.

30. *The second.* This son represents the chief priests and the elders, or those hypocrites who claimed to be righteous and obedient to God, but who did not live up to their claims.—*I go, sir; and went not.* Compare the illustration of the fig tree, with its abundant leaves but no fruit, Mt. 21.19, and Jesus' words in Mt. 7.21.

31. *Verily I say unto you.* "This direct utterance points the moral of the parable and furnishes the key of its interpretation" (*Taylor*).—*The publicans.* The tax collectors.—*Go into the kingdom before you.* The worst people, represented by the "publicans and harlots," repented at the Baptist's preaching, but the priests and elders even denied that they knew by whose authority he preached.

32. *The way of righteousness.* "John came in your own way; the way you loved and professed to walk in, the good old way as you might think it, comparing it with Mine which might appear to you a new way involving objectionable innovations—neglect of fasting and ablutions, Sabbath desecrations, and the like" (*Bruce*).

33-46.—See Mk. 12.1-12; Lk. 20.9-19.

33. *A vineyard.* The vineyard is Israel; see Isa. 5.1-7.—*Winepress, tower.* See "Light from Oriental Life."—*Husbandmen.* Farmers. The Greek word is γεωργοῖς, which recalls Virgil's *Georgics,* his great poem on husbandry. In Matthew the husbandmen are the rulers; in Luke they are the people. "No doubt it was 'like people, like priest,' the rulers only gave form and voice to the national spirit, and 'the people loved to have it so'" (*Maclaren*).

34. *When the season of the fruits drew near.* "Six years was the time for a newly-planted vineyard to rest before the grapes were allowed to ripen" (*Horton*).—*Servants.* Greek, *bondservants,* RVm. They were the prophets, Mt. 23.37.—*His fruits.* Or, *the fruits of it,* RVm.

37. *His son.* Jesus, his son, whom He appointed heir of all things, Heb. 1.2.

41. *He will miserably destroy those miserable men.* "The R. V. is here ingeniously literal (AV, *wicked men*), and fairly indicates the paronomasia, *i. e.* a play on words. It became a general conviction in Christian circles that Jerusalem was destroyed because Jesus had been rejected and crucified. The vineyard was indeed let out to other husbandmen. The Romans entered into the political inheritance of Israel; the Gentiles became children of Abraham and heirs of the promise" (*Slater*).

42. *Did ye never read.* In Psa. 118.22,23.—*The stone which the builders rejected.* Acts 4.11; 1 Pet. 2.7; Rom. 9.33. See page 340.

44. Some ancient authorities omit verse 44, RVm. See Isa. 8.15; Dan. 2.34,35.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

33. *Hear another parable.* The abrupt, imperative manner in which His parable is introduced betrays the emotion of the Speaker. He is aware what deep offence the words last spoken have given, and proceeds to reveal His knowledge by foreshadowing His own fate. '*A. B. Bruce.*

36. *They did unto them in like manner.* Christ treats the whole long series of violent rejections as the acts of the same set of husbandmen. The class or nation was one, as a stream is one, though all its particles are different, and the

Pharisees and scribes were the living embodiment of the spirit which had animated all the past. *Alexander Maclaren.*

39. *And killed him.* With what sad calmness does Jesus tell the fate of the Son, so certain that it is already as good as done! It *was* done in their counsels, and yet He does not cease to plead, if perchance some hearts may be touched and withdraw themselves from the confederacy of murder. *Alexander Maclaren.*

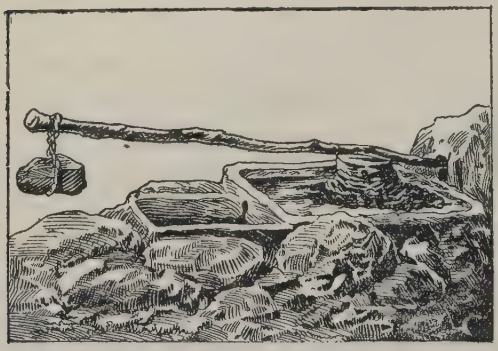
43. *A nation bringing forth the fruits thereof.* In thought, mood, sympathy, and purpose thousands who are in daily contact with Christian privilege and influence at many points, are entirely destitute of spiritual affinities and farther from the Kingdom of God than many pagans. *W. L. Watkinson.*

LIGHT FROM ORIENTAL LIFE

23. *Came unto him as he was teaching, and said.* The followers of Aristotle were called Peripatetics, literally, those who walk about, because of the custom prevalent in Athens, as in Jerusalem, of following a rabbi who walked about as he taught. It was also customary to interrupt a teacher by questions.

23. *By what authority ... and who gave thee this authority.* Did He claim prophetic authority, Messianic authority, or what? Did He claim authority from man, or from God? Any Jew was allowed to talk publicly about religious questions, but if he proposed to be a regular teacher (rabbi), he must be authorized by other rabbis or by the Sanhedrin. It was proper for the Sanhedrin to inquire into His authority, if it had been done in a proper spirit. *John A. Broadus,* in *Commentary on Matthew.*

33. *Built a tower.* At the time of harvest all fruit must be watched; in the vineyards, fig and apricot groves, and orange and melon gardens, watchmen are stationed night and day to watch from some prominent point for thieves. In vineyards it is common for small, rough towers of stone, or booths raised on posts, to be built to lift the watchman to a sufficient height to keep the whole ground in view; in other cases simple "booths" are made on a high part of the ground. In these latter whole families will at times take up their abode to protect their family property. *E. W. G. Masterman,* in *The Biblical World.*



Ancient Wine Press

34. *To receive his fruits.* It was a not uncommon practice for the owner of a vineyard or farm to let it to others and receive in payment a part of the produce. Dr. Clarke refers to the time when this custom prevailed in England, and quotes from a book still preserved that shows how rent of an estate was paid in cows, sheep, pigs, fowls, eggs, and manual labor. According to Dr. Edersheim, leases of land were given sometimes for life and were even hereditary, passing from father to son.

42. *The stone which the builders rejected.* A few miles northwest of Jerusalem, on the Roman road to Gibeon, may now be seen in an old quarry a stone set on end. As observed from the road it is a good stone, but on riding around you find a great flaw that destroys its value. The stone was quarried and offered, but when lifted up for inspection was rejected by the builders, and there it stands. The corner stones of ancient buildings were often of enormous size. and therefore very costly, "precious." Even now at the southeast corner of what was the temple area is seen above ground a stone nearly twenty-four by five by three feet, and at the southwest corner one about thirty-two by three by two. *John A. Broadus,* in *American Commentary on Matthew.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Monday night Jesus spent in Bethany. All that Matthew records between the 20th verse of chapter twenty-one and the last verse of chapter twenty-five occurred on Tuesday, that day of strenuous teaching. On the way to Jerusalem in the morning the disciples marvelled that the fig tree, (see page 33) had already withered away. Jesus told them that if they had faith not only could they do what was done to that tree but they could command the mountain to be cast into the sea and it should be done. By use of exaggerated hyperbolic language so common among oriental people, Jesus impressed His disciples with the great power of faith and prayer. They proceeded on their way to the temple court, and there the deputation from the Sanhedrin came to Jesus with their question in regard to His authority for His words and works.

Assign paragraphs 118-129 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Who will tell me what our word *hypocrite* means? The Greek word from which it comes meant, as the Greeks used it, one who played a part on the stage. The player takes the part of some one, pretends to be fore the time some one who he is not. So a hypocrite is a pretender; he says or does things to make other people think he is different or better than he is. At Delhi in India there is an iron pillar which looks so massive and strong that the Hindus have said it must go down to the very center of the earth. But one day the English began to dig around its base and they found that it extended only twenty inches, less than two feet, below the surface! If that pillar had tried to make the Hindus believe what they did, we could say that it was a hypocrite.

The great hypocrites in the time of Jesus were the Pharisees. Jesus Himself called them hypocrites. One day they came to Him and asked Him a question. What was it? Jesus said He would answer their question if they would answer His. What question then did Jesus ask? Why were they afraid to say that John was sent by God to call the people to repent and be baptized? Why were they afraid to say that He had no authority from God for His work? What answer did they therefore make to Jesus? They were hypocrites, they wanted to say both yes and no about the baptising of John, and then they said they did not know because they didn't want to get themselves into trouble. Jesus did not think it worth while to answer the question of such hypocrites, but He told them a parable in which He showed them that He knew they were hypocrites. What was the parable?

For Older Pupils. Many years ago a brilliant stone was found in Brazil that was supposed to be a diamond. It weighed nearly a pound, and was valued at millions of dollars. It was given to the emperor and a number of soldiers constantly guarded it. One day, an English mineralogist was allowed to handle the stone, and he tested its genuineness with a cutting diamond. One stroke produced a scratch, and in that scratch the millions vanished, for on a genuine diamond no scratch could have been made.

The Pharisees counted themselves, and were counted by the people, of greater value than ordinary mortals. They loved to stand at the corners of the street and pray, they gave alms, they fasted, they rigorously kept the Sabbath, they were preëminently pious men. They would sit in judgment on Jesus the Christ but He passed judgment on them instead and exposed their falseness. Using the Baptist's preaching as a cutting diamond, He showed their falseness.

LESSON TOPICS AND ILLUSTRATIONS

I Go Work To-day in the Vineyard

The King's Command. In the parable the son who promised to go and work in his father's vineyard and then failed to keep his promise, is typical of a multitude to-day. It is so easy to profess; so hard to put one's profession into practice. Every one who has professed himself a Christian, has thereby said that he is a follower of Christ, and as a follower of Christ he must do the

work of Christ. Earlier in this same chapter is recorded the Master's condemnation of the barren fig-tree. Because it bore no fruit, it was destroyed. Saying Lord, Lord; using vain words of praise and worship, will not take the place of that labor in the vineyard that is required of all.

And what is it to labor in the vineyard? There is in every one's life a purpose of God. For some the only work appointed them may be to suffer bravely; for others to labor in the right spirit for the support of themselves and others may be the chief thing required of them. Many centuries ago John Tauler said: "If I were not a priest, but were living as a layman, I should take it as a great favor that I knew how to make shoes, and I should try to make them better than any one else. There is no work so small, no art so mean, but it all comes from God and is a special gift of His." Yet every one can do something toward furthering the special work that the King came to earth to accomplish, toward making known the teachings of that King, and toward increasing the membership of His kingdom. The command is to go and work, not wish or dream. What work have you done to-day in the Lord's vineyard?

To-day. This is the word that needs to be kept in mind by many a Christian worker. Ruskin kept on his desk a paper weight made of chalcedony on which was carved this one word, To-day. To-day is our opportunity, and to-day is our responsibility.

"Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act,—act in the living Present!
Heart within, and God o'erhead."

One who worked in God's Vineyard. Bishop Woodcock of Kentucky has told a touching story about a little heroine whom he knew. She was left motherless at the age of eight. Her father was poor, and there were four children younger than she. She tried to care for them all and for the home. To do it all, she had to be up very early in the morning and to work very late at night. No wonder that at the age of thirteen her strength was all exhausted. As she lay dying a neighbor talked with her. The little face was troubled. "It isn't that I'm afraid to die," she said, "for I am not. But I'm so ashamed." "Ashamed of what?" the neighbor asked in surprise. "Why, it's this way," she explained. "You know how it's been with us since mama died. I've been so busy, I've never done anything for Jesus, and when I get to heaven and meet Him, I shall be so ashamed! Oh, what can I tell Him?" With difficulty the neighbor kept back her sobs. Taking the little calloused, work-scarred hands in her own, she answered: "I wouldn't tell Him anything, dear. Just show Him your hands."

The Wish of David Brainerd. Oh, that I might be a flaming fire in the service of my God! Here I am, Lord, send me; send me to the ends of the earth; send me to the rough and savage pagan, to the wilderness; send me from all that is called earthly comfort; send me even to death itself if it be but in Thy service and to promote Thy kingdom.

If I should meet the Lord To-day.

I mind me what He said that day
I, idling, met Him in the path,
Not careless speaking, nor in wrath:
"Go, labor in My field to-day"—
I mind me what He said that day.

If I should meet the Lord to-day,
Walking among His harvest sheaves,
Would He ask, "Have you aught but leaves?"
And if He asked, what could I say,
If I should meet Him in the way?

The summer-time is gone to-day,
The harvest-fields are sere and brown,
Not light but heavy heads hang down—
Sheaves I have gathered, could I say,
If I should meet the Lord to-day?

David H. Ela.

II The Stone of Stumbling

The Stone which the Builders rejected. Two columns bearing this inscription were once raised in Spain: Erected in honor of the Emperors Diocletian and Maximian, who extirpated the name of Christian. The columns have long since disappeared, but the name of Christian is extended throughout the world. The Sanhedrin thought by putting Jesus to death they would put an end to His teaching, but they found that His was the stone that fell on them and scattered them as dust. The stone which the builders rejected, the same was made the head of the corner.

"The churches are dying out all over the land; they are struck with death." These words of a speech made by Robert Ingersoll were read in the morning newspaper by Chaplain McCabe as he was making a journey by train. At the next station the Chaplain sent this dispatch to Ingersoll: "Dear Robert! All hail the power of Jesus' name. We are building more than one Methodist church for every day in the year, and propose to make it two a day. C. C. McCabe."

"When men say that 'Christianity is played out' and that the religion of the past will be followed by the no-religion of the future, I am no more terrified than when some anarchists cries, 'Down with law! Down with order!'" says J. Morgan Gibbon, in "When did Christianity begin?" "The law cannot be put down, order is inevitable. It is a part of the foundation of the world. He that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust. Crime is punished, but anarchy is annihilated. How can there be no religion? Religion is the eternal order. The word is God. It cannot be played out. It cannot cease. If men sin against it they sin against the law of their own soul, and if man or people try to tamper with this stone, verily it will scatter them as dust."

He that falleth on This Stone shall be broken. First, the stone is a passive thing, lying, as it were, on the way, but yet so formidable and dangerous, that even to stumble over it would prove injurious to the man that falls upon it. There are those who merely for a season stumble over certain difficulties regarding the Lord. They are not satisfied, it may be, concerning His deity; they are offended perhaps, as even Peter was once, at the idea of His dying upon a cross; or they cannot unravel all the mystery of the atonement; therefore they do not accept Him. That is bad. That is hurtful. They fall over the stone and are broken. They learn the habit of procrastination; their wills are enfeebled, and their hearts are hardened. If they will not accept this stone as the foundation on which to rear their character, their whole moral natures cannot but be injured. For we must build either on Christ or on self. *W. M. Taylor,* in *The Parables of Our Saviour.*

On Whomsoever the Stone shall fall, it will scatter him as dust. In this figure of speech Christ the Stone is represented as falling on the one who rejects and opposes Him, and encompassing his destruction. It is a figure that tells of divine judgment executed on His enemies.

"Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience He stands waiting, with exactness grinds He all."

III The Personal Note

Recognition of the Personal Bearing of Divine Truth. The ministry of Jesus Christ was intensely practical. To Him no man was lost in the crowd; He said exactly what the person and the occasion required. He spoke to men directly, faithfully, searchingly. Yet it was long before some of Christ's listeners appreciated the personal bearing of His address. The Sadducee thought that he smote the Pharisee, whilst the Pharisee supposed that He rebuked the Sadducee; the aristocracy looked upon Him as a teacher of the democracy, and the common people considered Him especially severe on pride and power. "They perceived" not "that he spake of them."

It is much the same to-day. Many listen long to the truth before it comes home. We generalize and criticize, and forget that the gospel message is direct, definite and personal. Usually we are bad judges of our own portrait, and are especially slow to recognize the moral portrait when it is accurate and un-

flattering; and, in addition, we have no sincere desire to know our true selves. We need to cry with the disciples, "Lord, is it I?" The great problem is to rescue ourselves from the mass, to realize our personal relation to God, His truth, and His kingdom.

And when the chief priests and Pharisees heard His parables, they perceived that He spake of them. The truth flashed upon them, and they knew themselves accused. They sought to lay hold on Him. It is thus still with men; they quarrel with the truth, instead of quarreling with their life. Oh, let not the mariner quarrel with the lighthouse that shows the rock, let not the sick quarrel with the doctor who discloses the disease that he may save the life!

In others it produces true repentance. "I have sinned against the Lord." If the truth that condemns means you, so does the truth which saves. "Come unto Me, all ye that are heavy laden." He means me. "The Son of man came to seek and to save that which was lost." He means me. God's love to us is personal. Happy day when we realize it! Once I was looking carelessly down a list of heirs to unclaimed property, when I suddenly saw my own name. What an electric shock! How deeply interesting that document all at once became! So it is when we recognize our personal interest in the gospel grace and promise. "He loved *me,* and gave Himself for *me.*" Condensed from a chapter in *The Education of the Heart,* by *W. L. Watkinson.*

Treatment of the Personal Word. Many a one has grasped the truth that the gospel message and the commands of the King are for him, but like the second son in the parable, while he answers "I go, sir," goes not. A toll-keeper in Germany always let down the bar across the road at night, and any one who wished to pass must knock and awaken him. One night a traveler knocked, and the toll keeper answered, "I'm coming." He waited a long time and then knocked again and received the same answer, "I'm coming." At last the traveller's patience gave out, and bursting in the door he shouted, "How is it that you have kept me waiting here a quarter of an hour, calling out 'I'm coming' and yet you don't come?" The old man awoke from his sleep and apologetically said, "I am so used to the knocking and crying, that I answer 'I'm coming' in my sleep." Many hear so often the call of Jesus that they have grown used to it; they answer that they are coming, but they do not start. "Awake, thou that sleepest!"

SENTENCE SERMONS

That mercy I to others show,
That mercy show to me. *Pope.*

Our business as Christians is to serve the Lord in every business of life. *Mark Guy Pearse.*

Let me find in Thy employ
Peace that dearer is than joy. *Whittier.*

If we dedicate ourselves to God unreservedly, He will make use of whatever peculiarities of constitution He has imparted for His glory. *Livingstone.*

What are we set on earth for? Say, to toil
Nor to seek to leave thy tending of the vine
For all the heat of the day, till it declines,
And Death's mild curfew shall from work assoil.
Mrs. Browning.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Mt. 7.21.

THE LESSON'S MEANINGS FOR US

Go, work in my vineyard. This is the Father's direction to all His children. And He adds another important word, To-day. It is well that the son who said "I go not" afterwards repented and went. Better would it have been if he had said "I go," and then had kept his promise. Are we like either of the sons of the parable?

Profession is good, but it must be followed by practice. An insincere promise of obedience followed by negligence is a grievous sin. Do not lessen your profession of obedience, but increase your fulfilment of your good profession.

THE LESSON BRIEFLY TOLD

While Jesus was teaching in the temple court on Tuesday morning the chief priests and elders interrupted Him with a question. They demanded to know by what authority He taught and healed and drove out traffickers in the temple. I will tell you, answered Jesus, if you will tell me by what authority John baptized. An acknowledgment of John the Forerunner would mean an acknowledgment of Jesus the Christ. "If we say by divine authority," they reasoned, "He will ask why, then, did we not believe him; but if we say by human authority we shall arouse the people who regard him as a prophet:" therefore they answered, "We know not."

Jesus then refused to defend Himself before such cowardly men. They had struck at Jesus with their question as to His authority, and He parried the blow, it has been well said: now it is His turn, and the sharp point goes home. He told them the parable of the Two Sons which declares their guilt. The first son, who stands for "the publicans and harlots," said he would not go into his father's vineyard and work but afterwards repented and went, while the second son, who stands for the chief priests and elders, promised to go and went not. By a question Jesus forced His hearers to admit that the first son did the will of his father, and then He drew His lesson: they had not believed John the Baptist, and the common people who had would go into the Kingdom of God before them.

By another parable, that of the Wicked Husbandmen, Jesus declared the long-continued rebellion of Israel, asserted His divine sonship, and foretold the doom of the nation. A man carefully planted a vineyard, protected it with a hedge and tower, and provided a winepress; then he let it to husbandmen and went away. When the season of fruits came round he sent his servants to collect what was due him, but the husbandmen beat one, killed another, and stoned a third, and they treated in the same way yet other servants who were sent. At last the owner sent his son; surely they will reverence him, he said. But the husbandmen said to one another, this is the heir, let us kill him and take his inheritance. This counsel prevailed. When the lord of the vineyard comes himself, what shall he do to those husbandmen? suddenly asked Jesus, and the rulers answered, He will miserably destroy those miserable men, and let the vineyard to the other husbandmen who will return to him his due. Then said Jesus: Did you never read in the Scripture, that the stone which the builders rejected was made by the Lord the head of the corner? Therefore I say unto you, solemnly he continued, the Kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof; and every one that stumbles on his stone shall be broken to pieces, and every one on whom the Stone falls shall be scattered as dust.

The chief priests and Pharisees perceived that His parables were directed against them. They saw that the owner of the vineyard was God, the vineyard was God's kingdom in Israel, the servants sent to collect what was due were His messengers—the prophets, whom the nation had ill treated and killed, the Son was Jesus the Messiah, whom they were determined to put to death. In their anger they would have seized and slain Him had they not feared the multitudes who believed Jesus to be a prophet.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Modern authorities who are influenced in their decisions by consideration of their effect on their own position or popularity.
2. The capitalist's right to "his own with interest."

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Read the parable of the Great Supper given in Lk. 14.15-24. 2. In what respects are that parable and this similar? 3. In what respects different? 4. What was the purpose of each? 5. What part of this parable has the same purpose as the parable of the Wicked Husbandmen? 6. What new thought is added in this parable? 7. In what earlier lesson were the words of verse 13 used? (1-10.) 8. What do they mean? 9. What does Peter say in 2 Pet. 1.10?

THE KING'S MARRIAGE FEAST

Golden Text

Many are called, but few chosen. Mt. 22.14.

LESSON TEXT Mt. 22.1-14 COMMIT verses 8, 9

1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. 14 For many are called, but few chosen.

WORDS AND PHRASES EXPLAINED

1. *Answered.* The unexpressed hatred and desire for revenge of the Jewish rulers, Mt. 21.46.

2-14. Compare Lk. 14.16-24.

2. *A marriage feast.* According to oriental custom, it would last several days. —*For his son.* The Christ.

3. *Servants.* Greek, *bondservants,* RVm. "Christ Himself, and His followers during His life" (*Maclaren*).—*To call them that were bidden.* Literally, *to call the called.* Israel, the chosen people, had already been "called" by the prophets of the Old Testament. See "Light from Oriental Life."

4. *Other servants.* "The apostles and preachers of the gospel during the period between the completion of the preparation of the feast (*i. e.* the death of Christ), and the destruction of Jerusalem" (*Maclaren*).—*Fatlings.* Fatted calves.

5. The Jews who were too busy with their own affairs to attend to God's messengers.

6. The death of John the Baptist and the persecution of the apostles and Jesus' own death seem to have been referred to here.

7. The consequences of the Jews' rejection of Jesus. The words seem to point to the destruction of Jerusalem in 70 A. D. by the armies of Titus.—*Wroth.* Very angry.

9. *The partings of the highways.* The forks of the roads, the cross-roads.

11. *A man who had not on a wedding garment.* Compare Zeph. 1.7,8. It is generally supposed that the King furnished the garments, and this guest refused one. The application of the words is that no one can remain at the feast

of God, can become subjects of His kingdom, who is not spiritually fit. It is not enough to place himself in outward relation to the kingdom; he must also develop the corresponding character and conduct. There have always been persons who desired the temporal and eternal advantages which Christianity offers, without caring to be and to do what it requires" (*Broadus*).

13. *There shall be the weeping and the gnashing of teeth.* Sorrow and despair. See Mt. 8.12; 13.42,50; 24.51; 25.30, and page 352.

14. *Many are called, but few chosen.* All Jews and Gentiles alike are invited, but many refuse to come, and many think to come without preparation, and those that receive the privileges of the Kingdom are few.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

5. *One to his own farm, another to his merchandise.* It is not only the hurry and fever of a great commercial city, but the quiet and leisure of country life, which shut out taste for God's feast. *Alexander Maclaren.*

11. *He saw there a man who had not on a wedding garment.* In point of fact this rejection of the marriage dress is proof of alienation of spirit, disaffection, want of sympathy with the feelings of the King. The man who could refuse the festive dress on such an occasion must lack the festive spirit, and is therefore a "spot in the feast." It is a real and internal, not a merely formal distinction that exists between him and the rest of the guests. He sits there out of harmony with the spirit of the occasion, despising the exultation and mirth of his neighbors, and disloyal to his king. *Marcus Dods,* in *The Parables of our Lord.*

11. *A wedding garment.* The emblem of righteousness is a wedding robe. I am not sure that John Wesley, or John Knox, or John Bunyan, or even St. Paul would have chosen this emblem for righteousness, but our Master, with supreme insight, saw right away into the heart of the divine thing, and knew that righteousness in its essence is blessedness; a wedding robe—not a convict's garb—for righteousness knows nothing of bitter servitude; not a hair shirt, for a pure life is not a course of irritating prohibitions and mortifications; not a poisoned robe, like the tunic of Nessus, for there are no secret griefs feeding on a pure heart; not mourning weeds, for the service of truth is not a life of tears; not a shroud, for goodness does not mean death and despair. The emblem of righteousness is bridal attire, wrought with flowers, bedropped with gold, lighted with jewels. *W. L. Watkinson,* in *Lessons of Prosperity.*

LIGHT FROM ORIENTAL LIFE

3. *Sent forth his servants to call them that were bidden.* When the day of the feast arrived it was customary to send around messengers to the already invited guests to inform them that the feast was ready. The guests did not have clocks nor watches in those days, punctuality was unknown, and therefore this second notification was necessary.

10. *The wedding was filled with guests.* It would have been a great humiliation to the maker of the wedding feast not to have the house thronged with guests. It is said that among the Mohammedans to-day a refusal of an invited guest to come to a marriage feast is considered a breach of the law of God.

12. *How camest thou in hither not having a wedding garment.* To afford accidental guests clothing suitable to a marriage feast was a custom among the ancient Greeks. Homer relates that Telemachus and the son of Nestor, arriving at Lacedæmon when Menelaus was making a marriage feast for his son and daughter, were accommodated with garments suited to the occasion, after having been bathed and anointed. *Adam Clarke.*

The provision of an upper garment for each guest is not extinct, but is now rarely practiced. I once only have met with an instance and that was at a Jewish wedding feast in Hebron when the father of the bridegroom, a wealthy man, supplied each guest a cloak as he passed the threshold. We accepted one to conceal the peculiarity of our European garments, but our better dressed friends simply expressed their thanks and passed on. *H. B. Tristram,* in *Eastern Customs in Bible Lands.*

Similar audacity in entering the king's presence without putting on the robe

sent by the king for that purpose has been known to cost a prime minister his life. A traveler who was invited, with the ambassadors he accompanied, to the table of the Persian king, says:—"We were told by the officer that we, according to their usage, must hang the splendid vests that were sent us from the king over our dresses, and so appear in his presence. The ambassadors at first refused, but the officer urged it so earnestly, alleging, as also did others, that the omission would greatly displease the king, since all other envoys observed such a custom, that at last they consented. *Marcus Dods,* in *Parables of Our Lord.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The parable of the Marriage Feast and Slighted Invitation closely followed that of the Wicked Husbandmen, and was spoken to the same crowd of people together with the deputation of chief priests and Pharisees from the Sanhedrin, and had the same purpose in view, that of vividly showing the guilt of the Jewish rulers in rejecting Christ and the certain punishment that awaited them.

Some scholars think that the parable of the Great Supper recorded in Lk. 14.16-24 and this parable of the Marriage Feast are the same. The two parables are similar, but they are recorded as having been spoken on different occasions and for different purposes. The former shows how little the people who spoke glibly of eating bread in the Kingdom of God really cared for the privilege that might be theirs: the parable in Matthew is one that foretells the certain judgment and doom of those Jewish rulers who were seeking Christ's life.

Assign paragraphs 130-137 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. The Jews have this interesting folk-story. Somewhere there was a land where a new king was chosen every year from among the poorest people. When a king's year was about over, the counselors started on a journey, and to the first ragged beggar that they met they spoke kindly, gave him a drug to drink that made him sleep heavily, and then returned with him to the king's castle. When the beggar awoke he found himself in a beautiful bed surrounded by people who called him king and begged to know his wishes. The beggar would at first think, "Surely I was a penniless man, who begged his bread from door to door, and how can I now be really a king?" Then he would conclude that the past was all a bad dream, that he was in reality a king. After a year, the counselors would give him another sleeping drug, put his old rags upon him, and take him back and leave him alone at the place where they had found him. "Where am I? Am I not a king?" he would ask on awakening, and after awhile would conclude that his being a king had been only a dream, and would take up his old life of begging.

Once the beggar who was made king was a wise man. He knew that he had been a beggar, it was no dream. He called his prime minister to him one day and commanded him to tell him how it happened that he, a beggar, was now a king. The minister told him the truth, and proved his words by taking a key and opening a secret room where the king could see his old ragged garments awaiting him at the end of the year. The king rewarded his minister, and then began to make preparations for the time when he should no longer be king. He bought great estates in the land where he came from, sent many workmen there to build a palace, and filled it with servants and valuable possessions. The time came when he, too, was given the sleeping draught, and taken back in his rags to his own land, but when he awoke he found everything in readiness for his comfort and pleasure, and there lived happily ever afterward.

Like these imaginary kings-for-a-year who lived as though they would always be kings are many people who live as though this short life here would last forever. The parable which we now study shows how unwise are such people who make no preparation for the future.

For Older Pupils. One day Rothschild, the rich merchant of Frankfort, Germany, called to his office one of his employes and told him that he was going to start a business in the United States and asked him how much time he would need before he could sail for San Francisco to undertake the work. The

man thought a long time, and then said, "Ten days." "Very well," said Rothschild, "if I decide to send you I will let you know." Then he called another man and repeated his words to him. "I would need three days," this man said. A third man was called. "I am ready at once," said he. "Good," said the merchant. "From to-day you are a partner in our new firm in San Francisco, and you will sail to-morrow." That man was Julius May, who became one of San Francisco's richest men. The ready promptness with which he accepted his employer's invitation was the beginning of his success.

To every one comes a great invitation and with it the necessity of accepting or refusing. When rightly viewed, as Horace Bushnell says, it is in truth a great and appalling matter to live, to be a person gifted with the liberty of choice, a power to do and be and become, responsible in terms of eternity for what he becomes. And he counsels: Be a person, face the judgment, consent to it, and have it as a mark of your high calling to be ready.

LESSON TOPICS AND ILLUSTRATIONS

I The Slighted Invitation

The Teaching of the Parable. The parable divides those who refuse the King's invitation into two classes; those who treat his invitation with indifference, and those who actively oppose it, even laying hold of the King's servants and treating them shamefully, and killing them. The one is a passive, the other an active, opponent of Christianity, but they are alike "not worthy." Paul said that his earnest prayer for the Philippians was that they might know how to approve things that were excellent. How many there are who need to offer this prayer for themselves! To be indifferent, passively neglectful of the things that are excellent, to have "an incapacity for affirmation" (which Mr. Theodore Child calls the disease of the modern French mind) of Christianity, may seem a small sin in comparison with active opposition to things that are excellent, zealous persecution of Christianity, but this parable teaches that the former as well as the latter shuts one out of the Kingdom of heaven.

Making Light of the Invitation. Well known writers who have little sympathy with supernaturalism, have nothing bitter to say against religious faith; they rather discuss it as an innocent and beautiful phase of what we ought not willingly to let die. They treat it as one of the fine arts.

Others pleasantly dismiss religion as a useful illusion. Lecky calls it "the romance of the poor." It is a pleasant dream, yet only a dream. The Bible is characterized as a collection of "the fairy stories of God." Pretty phrase! Students of a different taste or temper would denounce it as a fraud, a superstition, a scandal; but to the gay spirits who have not seriousness enough to be angry it is a myth, a romance, a story of pathos and beauty. They make light of it. Agnosticism elevates indifference into a philosophy of a religion.

The same levity is more conspicuous still in actual life; thousands treat the gospel as though it were a romance, yet they shrink from calling it one. Science!—that touches us. We listen with eagerness and admiration; we are curious and sympathetic; the subject is full of fascination. Politics! here our preferences and antipathies are at once evoked; we applaud, we hiss, our friends are concerned lest party spirit should betray us into indiscretion. Commerce!—we are instantly all eye and ear. Amusement!—our face shines, our heart beats, our tongue is loosed. But our interest in religion is faint indeed; it is a subject that does not charm or agitate in the least; many a romance stirs us more deeply.

The mood of levity is a guilty mood. There is no merit whatever in treating religion lightly rather than offensively, although some persuade themselves that there is. They think their polite treatment of religion a considerable justification. They do not stone the messengers, they are courteous, they merely put the invitation into the waste-paper basket, and compliment themselves on their reticence and taste. No, we are not acquitted when we have dismissed Christ politely. There is no greater sin than to make light of religion. *William L. Watkinson,* in *The Duty of Imperial Thinking.*

They went their Ways. Do you think these guests had been serious and earnest men up till the hour when they received the invitation? Do you think

their characters were twisted in a moment—changed from some unrecorded nobility into this pitiful mockery of the King? God does not tamper with character like that. No man begins to be frivolous by mocking kings. They had made light of their mother's tenderness and love and tears when they were children. They had made light of purity when they were youths. They had made light of conscience in their merchandise: they had made light of honesty in managing their farms. And now comes the invitation of the king, the crowning, culminating, decisive moment in their lives: and their past arrests them, and they are true to all that they have made themselves, and they made light of that. *G. H. Morrison,* in *Flood Tide.*

II Nominal Christians

The Guest without the Wedding Garment. "It doesn't take much of a man to be a Christian, but it takes all there is of him," Mr. Moody was wont to say. The man in the parable who thought to be a guest at the wedding without fulfilling the conditions and donning the wedding robe that the King had ready for him, is the nominal Christian, the man who calls himself a Christian but does not believe with Mr. Moody, that it takes all of him to be one, who thinks he can accept the name without the duties and obligations, who wears not the robe of righteousness.

The Lord knoweth them that are His; and, Let every one that nameth the name of the Lord depart from unrighteousness, wrote Paul to Timothy, quoting probably from Numbers and Isaiah. During a political campaign a politician directed his lieutenants to "claim everything." There are many who, in this spirit, claim the name of Christian, but they cannot deceive their Judge who knoweth those that are His. The Roman censors would not permit the wicked son of Africanus to wear a ring on which his father's likeness was engraved, for they declared that "he who is so unlike the father's person is unworthy to wear the father's picture." So there are many nominal Christians who are so unlike their Master that they are unworthy of bearing the name. A life which bears no resemblance to Christ's life, in its strivings if not in its attainings, has no right to be called a Christian life.

What do ye more than others? questioned Christ in the Sermon on the Mount: if you are a Christian, you will produce the fruits of a Christian. "Was Christ a man like us?" questioned Matthew Arnold, and then adds: "Ah! let us try if we then, too, can be such men as He!"

The Wedding Garment. The "wedding garment" is the figure or emblem of some qualification, for the lack of which we must finally be rejected. What is this indispensible thing? On what ground will our salvation be determined? To see the way in which men toil for gold and greatness, we might easily think their salvation depended upon their success in this direction, only we know full well that it does not. When Christ told the parable of Dives and Lazarus He taught in very solemn fashion that whatever the indispensible thing might be, it was not a purple robe. Some of our thinkers are inclined to believe that we are not naturally immoral, and that the attainments of immortality will depend upon the measure of our intellectual perfectness. There is not a hint of this in the Bible. The robe does not stand for a scholar's gown. It does not stand for any denominational livery. It is the emblem of a moral and spiritual qualification. Fustian, worn in contentment and conscientiousness; mourning robes, worn in resignation and hope; holiday regalia, worn in sobriety and pure gladness; the broadcloths of the rich, unspotted from the world; sheep-skins and goat-skins worn heroically, for the truth's sake; the purple of greatness, unsoiled by pride or passion—these are the priestly vestments of beauty and glory in which God delights. The Master asks for beatification of character, for transfiguration of common life, and thus adorned and distinguished, "Ye shall be named the Priests of the Lord; men shall call you the ministers of our God." Condensed from a chapter in *Lessons of Prosperity* by *W. L. Watkinson.*

Almost in the Kingdom. Jesus certainly meant to signify that we may be near the kingdom and yet not in it, and that it is of supreme importance that we take the ultimate step.

Scientists affirm that copper is simply aboriginal elemental matter that was on

the way to become gold, but it got shunted on the wrong track and stopped just short of the splendid consummation. How much that just stopping short meant! Yet who can measure the distance between the baser metal of unregenerate nature at its best and the transformed and transfigured character which is the fine gold of the sanctuary!

"Oh, the little more, and how much it is!
And the little less, and what worlds away!"

A newspaper writer described a strange habit that seamen have of visiting a famous city without landing. He said, I spoke with the mate of a ship one day at Venice, and asked him how he liked the city. Well, he said he had not been ashore yet. He was told that he had better go ashore; that the Piazza San Marco was worth seeing. Well, he knew it, he had seen pictures of it; but he thought he wouldn't go ashore. Why not, now he was here? Well, he laid out to go ashore the next time he came to Venice. So he lay three weeks with his ship, after a voyage of two months, and sailed away without even setting his foot on the enchanted ground. How many, after crossing troubled seas of doubt and conflict and finding themselves in the very haven of rest, yet hesitate to take the last step and possess the land! *W. L. Watkinson,* in *The Bane and the Antidote.*

A Proof of Genuine Christians. Benjamin Franklin learned that plaster sown in the fields would make things grow. He told his neighbors; but they did not believe him, and they argued with him to prove that plaster could be of no use at all to grass or grain.

He went into the field early the next spring and sowed some grain. Close by the path, where men would walk, he traced some letters with his finger and put plaster into them, and then sowed his seed broadcast in the field.

After a week or two the grain sprang up. His neighbors, as they passed that way, were very much surprised to see, in brighter green than all the rest of the field, the writing in large letters, "This has been plasered." Benjamin Franklin did not need to argue with his neighbors any more about the benefit of plaster for the fields. For as the season went on and the grain grew, these bright, green letters just rose up above all the rest until they were a kind of relief-plate in the field,—"This has been plastered."

I think that Jesus Christ wants to write upon our hearts and lives these words: "These people are Christians." And if others see that we are patient and gentle and unselfish, kind and thoughtful and pure; that we never speak words of untruth or ungraciousness, that we do not live to please ourselves chiefly,—they will notice the great difference between the rest of the human field and our lives, and they will say: "These people are truly Christians." They will never find any argument against Christianity when it is shown in our lives, you may be sure. *Frank T. Bayley,* in *Little Ten Minutes.*

Prove yourselves Christians to-day. Is there nothing which Christ, as your Friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant, with His high and deep love for your soul, that He wants you to pray? And do you pray? Do you doubt for one instant that it is His will that you should honor and help and bless all men about you who are His brethren? Do you doubt one instant that His will is that you should make life serious and lofty? Do you one instant doubt that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him and declare that you are His servants before all the world? And have you done it? These are the questions which make the whole matter clear. No, not in quiet lanes, nor in the bright temple courts, as once He spake, and not from blazing heaven as men sometimes seem to expect—not so does Christ speak to us. And yet He speaks here in my heart. *Phillips Brooks, Sermons.*

III Many are Called, but Few Chosen

The Solemn Teaching. Very impressive are Christ's solemn parables of the judgment. Though couched in simple language, they seem hurled from a catapult; certainly they are charged with divine power. They set before us the height of bliss and depth of woe, and bid us settle our own destiny. What a

tremendous responsibility is life! There is a saying, attributed to Buddha, that "Few are there among men who cross the river and reach the goal: the great multitude are running up and down the shore." A picture of aimless, thoughtless, humanity, those who are running up and down the shore, heedless that this brief life is fraught with such awful possibilities for age-long life.

Many are called to the joyous wedding feast, but few are chosen. Why are few chosen? Ye will not come unto Me that ye might have life, Christ answers. If you will not will to be chosen, where lies the responsibility? "There is no reason why you should not be among the few," to quote the words of Dr. Marcus Dods in "The Parables of Our Lord." "For God not only offers enjoyment but also power to enjoy. If you could not be easy in God's presence without great alterations in your character the alterations will be made. The *bona fide* invitation is your guarantee that they will be made. If you could not be easy in God's presence without knowing that He was fully aware of all you had thought and done against Him, and forgave it you; if you could not eat at the table of one against whom you harbored ill-will; if you could not enjoy anything in company thoroughly uncongenial, whose conversation was all of subjects quite uninteresting to you; if you are conscious that in order to enjoy any entertainment the prime requisite is that you have a genuine admiration and love for the host—then this will be communicated to you on your acceptance of God's invitation."

Dr. Hoffman, court preacher in Berlin, once reproved a count for his neglect of spiritual things, and the count sought to excuse himself by saying he had no time for them. "You have no time now, Count? Then let me tell you, you have no eternity!"

"Let us ask ourselves, whether we shall all, without an exception, have eternal life with Christ," suggested a guest at a large dinner. So unusual a suggestion at such a place, startled all, and each one said to himself, "If there is to be an exception, it is possible that I shall be the one?" Have you ever asked yourself that question?

Whose Fault is it? "Election" is going on in every-day business life, but usually the elect do not know it. A partner in one of the largest business establishments in the world said the other day to a friend: "There are a few young fellows in our employ that we would not let slip away from us under any circumstances. I am watching them, and I know what their value to us is." That partner has no such feeling toward most of the men in that business. But those whom he has thus singled out are not merely "lucky." With no knowledge that the eye of their chief has noted them among thousands of their fellow-workers, they have nevertheless given the more diligence to make their calling and election sure, and it is assured. The same opportunity is open to those along side them. The management bars out none, but few are chosen. Whose fault is it? *The Sunday School Times.*

A Definition of Election. Breddren, de Lord, He vote fur ye, and de Debbil, he vote agin ye, and when you vote wid de Lord, dat's election. *Quoted by Dr. A. T. Pierson.*

Where there shall be the Weeping and the Gnashing of Teeth. During a revolution in France, an innocent man was arrested and thrown into a small dungeon with ten others. There for six weeks he was obliged to hear the constant raging and cursing of his companions, as well as to endure the terrible hardships of his imprisonment. When he was freed, he declared that he knew how it must be in hell, where, if one had no further torment to endure, he must associate with such men.

SENTENCE SERMONS

The elect are whosoever will; the non-elect are whosoever won't. *Beecher.*

Ye will not come to me, that ye may have life. Jn. 5.40.

Simple refusal of the message and slaying the messengers were but the positive and superlative degrees of the same kind—rebellion against the King, whose invitation was a command. *Alexander Maclaren.*

In every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10.35.

Ye should walk worthily of God, who calleth you into his own kingdom and glory. 1 Thess. 2.12.

Wherefore, brethren, give the more diligence to make your calling and election sure. 2 Pet. 1.10.

He came into his own, and they that were his own received him not. But as many as received him to them gave he the right to become children of God, even to them that believe on his name. Jn. 1.11.12.

THE LESSON'S MEANINGS FOR US

It is Tuesday, but three days before the agony of the cross which He well knows awaits Him, and yet Christ likens the kingdom of heaven to a merry marriage feast! What a sublime self-forgetfulness!

The invitation is given to every one, good and bad.

The question of what will be the fate of the many, we cannot solve, but the responsibility for our own fate rests with us.

Put ye on the Lord Jesus Christ. This is the wedding garment that makes one an honored guest at the King's feast.

THE LESSON BRIEFLY TOLD

It was oriental custom to invite guests to a feast sometime beforehand, and then shortly before it was ready to send out special messengers to announce that fact. The Kingdom of heaven Jesus likened in a parable to a king who made a marriage feast for his son. The prophets had invited the Jews to this feast long beforehand, but when it was ready, God the King sent His messengers, John the Baptist, His Son Jesus Christ and His followers, to call the Jews, but they would not come. A second urgent invitation He sent them through the apostles, telling them that all things were ready, but some made light of it, being kept from sharing in the feast by their love of pleasure or business, and others even treated these messengers shamefully and killed them. Then God in His righteous wrath made the armies of Titus his agents to destroy their city of Jerusalem. The Jews in rejecting the Christ had judged themselves not worthy of eternal life, and the messengers were sent to the Gentiles, "at the partings of the highways." These messengers invited all whom they met, both bad and good. When the king shall come to see His guests, and shall find there a man who had scorned the proffered robe of righteousness, seeking to enter in his own strength, he will cast him out into eternal torment. Though many are called, few are chosen.

SUBJECTS FOR BIBLE CLASS DISCUSSION

The Church's duty to the disreputable. See "The Responsibility of the Churches," *Arena,* Nov., '08.

Go into the by-ways and compel them to come in. See "The Man who hungered for Hell," in *Outlook,* Sept. 26, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Why did the Pharisees wish to ensnare Jesus in His talk? 2. How did they expect to do this? 3. Who were the Pharisees? Sadducees? Herodians? (See a Bible Dictionary). 4. What does the word *Cæsar* mean? (See dictionary). 5. Who was the Cæsar at this time? (Tiberius). 6. Who governed Judea at this time? (Mt. 27.1). 7. What false statement in regard to Christ and the tribute was made to Pilate? (Lk. 23.2). 8. What does Paul say about tribute in Rom. 13.7? 9. What was the value of a denarius? (See footnote of your Bible). 10. Read the account of the lawyer's question in Mk. 12.28-31. 11. When had Jesus used the words of verse 39? (Lesson 6 of this quarter). 12. What parable teaches who one's neighbor is? (Lk. 10.25-37). 13. Where is the first commandment found in the Old Testament? The Second? (See margin of your Bible). 14. What does James in his epistle call the second commandment? (Jas. 2.8). 15. What is the great Bible chapter on love? (13th of 1 Cor).

THREE QUESTIONS

Golden Text

Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's. Mt. 22.21.

LESSON TEXT Mt. 22.15-22, 34-46 (Print 34-46) COMMIT verses 37-39

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. 35 And one of them, a lawyer, asked him a question, trying him: 36 Teacher, which is the great commandment in the law? 37 And he said unto him, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. 38 This is the great and first commandment. 39 And a second like *unto it* is this, Thou shalt love thy neighbor as thyself. 40 On these two commandments the whole law hangeth, and the prophets.

41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David. 43 He saith unto them, How then doth David in the Spirit call him Lord, saying,

44 The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

WORDS AND PHRASES EXPLAINED

15-22. Mk. 12.13-17; Lk. 20.20-26.

15. *Then.* Naturally, though not necessarily, this means after hearing the parables of our last two lessons, which they perceived to be an arraignment of themselves.—*How they might ensnare him in his talk.* How they might lead Jesus on to say something which they could use against Him.

16. *Their disciples.* Pupils of the rabbis.—*Herodians.* See page 357.—*We know . . . men.* The question they are about to propound is a dangerous one to answer, but, they say—in an attempt to flatter Him—they know that He is not afraid of consequences.

17. *Is it lawful to give tribute unto Ceasar.* The tribute was the poll-tax levied by the Roman. See the false charge made before Pilate, Lk. 23.2. *Cæsar* was the name given to all Roman emperors, just as all emperors of Germany are called Kaiser, and all rulers of Russia Czar. The reigning emperor was Tiberius.

18. *Ye hypocrites.* How fitting is this word here, which literally means *play-actors!*

19. *They brought unto him.* Strict Jews would not carry a Roman denarius, for they regarded the image of the emperor thereon as idolatrous, but one could easily be obtained from the money-changers.—*Denarius.* A coin worth about eight pence half penny, or nearly 17 cents, RVm.

20. *Image and superscription.* The image and name of Tiberius.

21. *Render therefore unto Cæsar the things that are Caesar's.* See Rom. 13.7. The right of coinage involved the right of taxation. "If a king's coin is current in a country, the men of that country do thereby evidence that they acknowledge him for their Lord" (*Talmud*). *Render* means *give back;* the coin came from Cæsar and they owed him something in return.—*Unto God the things that are God's.* "It is not the rule of foreigners over the nation, but the

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PHARISEES AND HERODIANS

rule of all ungodly powers in the inner life of man, that the sovereignty of God aims at removing" (*Horton*).

34-40. Mk. 12.28-31; Lk. 10.25-28.

34. *He had put the Sadducees to silence.* Verses 23-33.

35. *A lawyer.* One of the scribes, Mk. 12.28. The scribes interpreted the law of Moses.—*Trying him.* The Pharisees wished to "entangle him in His talk," verse 1, but according to Mk. 12.28, 32-34, this particular scribe, though perhaps put forward by the other Pharisees to try Jesus, was himself an honest seeker after the truth.

37. *Thou shalt love the Lord thy God.* Dt. 6.5.

39. *Thou shalt love thy neighbor as thyself.* Lev. 19.18, quoted in Mt. 19.18. James, 2.8, calls it "the royal law."

40. Compare Mt. 5.17; 7.12.

41-46. Mk. 12.35-37; Lk. 20.41-44.

41. *While the Pharisees were gathered together.* See verse 34.

42. *What think ye of the Christ?* The question is not, What do they think of Him, the Christ, but, What do they think of the sonship of the Christ promised in their Scriptures.—*The Son of David.* Isa. 11.1; Jer. 23.5.

43. *In the Spirit.* In the Holy Spirit, Mk. 12.36. By divine inspiration.—*How then doth David call him Lord.* How can David call his son by a divine title?

44. Psa. 110.1. *The Lord said unto my Lord.* Jehovah said unto the Christ. "Critics maintain now that Psa. 110 was written long after David's time, perhaps 143 B. C., to celebrate Simon the Maccabee. But this has no bearing on the passage before us. Jesus uses the Psalm as the Pharisees understood it. He argues from their interpretation of it. Even if the Psalm was not written by David the argument loses nothing of its weight. Jesus does not base His claim on the Psalm; He only shows these men that their own Messianic doctrine implicitly supported His claim" (*Horton*). "Two ways of escape were open to the Pharisees: either to abandon the Davidic authorship, or to deny the Messianic reference. Jerome tells us that they chose the latter and made the Psalm refer to Abraham or David or Hezekiah" (*Smith*).

45. *How is he his son?* The question is not answered, but the question implies that the Christ is both son of David and Son of God.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

15. *Took counsel how they might ensnare him in his talk.* Men laid their traps and tried to catch Him; He walked bravely in the midst of them and never was entrapped. The intellectual athletes of His time tried to trip Him—they never did. His enemies did their best to upset Him—they never could. They flung their lassos at His head—they never got a lasso round His neck. They dug their pits—He never tumbled into them. Wherever He went He was surrounded by enemies waiting to catch Him in His talk—they never caught Him. They asked Him all sorts of questions, expecting that by His answer He would incriminate Himself—He never did. They brought out to Him one dilemma after another, saying, We will catch Him on one horn or the other—but He escaped them every time. After they had done their best they retired vanquished from the field. He remained undisputed conqueror. *Charles E. Jefferson,* in *The Character of Jesus.*

34. *The Pharisees ... the Sadducees.* Perhaps the best way for you to think of the Pharisees is as a body of laymen, respectable and influential, who surrounded and supported the scribes; and I may add that in their turn they were surrounded by a much larger circle of people who sympathized and believed with them, as the Pharisees were very popular, and were looked up to by the country as a whole.

The Sadducees were a party much smaller in number, and the best way you can think about them is as a similar body of laymen surrounding and supporting the priests, very especially the high priests. You remember that for generations the high priests were virtually kings, and when they lost that position they still held high rank, and attached themselves closely to the home and foreign rulers of their country. The Sadducees were the aristocratic party, and were very powerfully represented in the Sanhedrin, the highest Jewish court.

The word *Pharisee* means *Separated.* The Pharisees were the champions of the separateness and superiority of the Jews. They gloried in the Old Testament prophecies which foretold the predominance of the Jewish race, and eagerly longed for their fulfilment. But the scribes, to whose teaching they looked up, told them that this would depend on the keeping of the law. The scribes said that it was the laxity in the keeping of the law which prevented the good time from coming, but if the law were kept properly, even for a single day, the Messiah would come. Accordingly, the Pharisees threw themselves with enthusiasm into the keeping of the law in all its parts.

The Sadducees were the party of protest. Their rule was not to do what the Pharisees did. For example, they held on by the Pentateuch as the only divine rule, because standing on this ground they were able to sweep away all the traditions of the Fathers and all the additions which the scribes had made to the law.

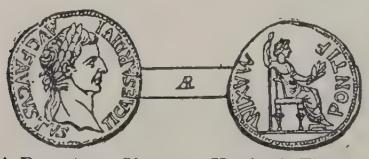
The Pharisees were by far the most active opponents of Christ in the course of His life, but it was by the Sadducees that He was at last handed over to the Civil Law for crucifixion, and by them His followers were persecuted after His resurrection. The histories all say that in the year 75, after Jerusalem fell, the party of the Sadducees came to an end, and has never been heard of since, there being no longer a court or a high-priesthood to which it could cling. The party of the Pharisees, on the contrary, grew stronger and stronger, and in the first centuries after Christ produced an extensive literature which is now known by the general name of the Talmud, and in which we have from their own hands the most abundant delineations of their character, their belief, and their practices. *James Stalker.*

LIGHT FROM ORIENTAL LIFE

17. *Is it lawful to give tribute unto Cæsar?* There were two kinds of taxes, the "tribute" to the Romans, and the tax for the temple. The royal revenue seems to have been derived from crown lands, from a property and income tax, from import and export duties, and from a duty on all that was publicly sold and bought, to which must be added a tax on houses in Jerusalem.

Heavily as these exactions must have weighed upon a comparatively poor and chiefly agricultural population, they refer only to civil taxation, not to religious dues. But, even so, we have not exhausted the list of contributions demanded of a Jew. For every town and community levied its own taxes for the maintenance of synagogue, elementary schools, public baths, the support of the poor, the maintenance of public roads, city walls, and gates, and other general requirements. *Alfred Edersheim,* in *Sketches.*

20. *Whose is this image and superscription?* Throughout the Roman Empire Cæsar claimed and received divine honors, save in Palestine alone. Caligula was the only Cæsar who attempted to force the Jews to worship his image. As Dr. Geikie tells us in "New Testament Hours": "It was reckoned enough that two lambs and an ox were offered twice a day in the temple 'for Cæsar and the Roman people'; whether at the cost of the emperor or of the sanctuary is uncertain. On extraordinary occasions, moreover, the Jewish authorities expressed their loyalty by special sacrifices for the emperor. Next to the worship of the Cæsar, his effigy on the coins and military standards were abhorrent to the Jews, and care was taken not to offend their prejudices on these points. It was impossible, however, to avoid the circulation of Roman denarii in Judea bearing the imperial 'image and superscription,' for no gold or silver money was coined in Palestine. On locally coined copper money, only the name of Cæsar and innocent emblems were to be seen."



A Denarius. Obverse: Head of Tiberius with the Inscription Ti Cæsar Divi Aug. F. Augustus (Tiberius Cæsar the Son of the Deified Augustus himself Augustus) Reverse: Seated Figure with the words Pontif Maxim (Pontifex Maximus)

This illustration of a denarius shows the image, the head, of Tiberius encircled by a laurel wreath and the superscription in Latin, "Tiberius Cæsar, the son of the deified Augustus (himself) Augustus." Compare with this the Jewish shekel and half-shekel illustrated on page 330.

36. *Which is the great commandment in the law?* See comments on page 360.

38. *This is the great and first commandment.* This quotation from Deut. 6.5 called *Schema* from its initial Hebrew word is still uttered twice a day in prayer by very pious Jews. In was engraved in the phylacteries, which were fastened to their arms and foreheads, and in the Mezzuzah, which was nailed to their door-posts.

39. *Thy neighbor.* If a Gentile fall into the sea, a Jew is not to pull him out; for it is written, Thou shalt not be guilty of thy neighbor's blood—but the Gentile is not thy neighbor. *A Rabbinical Saying.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Herod the Great, who had ruled all Palestine under the Romans, died soon after the birth of Jesus, and his kingdom was divided among his three sons. The provinces of Judea and Samaria were given to Archelaus, but he was deposed in 6 A. D. and his territory after that was governed by Roman procurators. At the time of our lesson, Pontius Pilate was the procurator or governor, having been appointed in A. D. 26. While some of the Jews regarded their subjection to Roman authority as a deserved punishment meted out to them by God., and some approved it because business and property were more secure, the great mass of the people bitterly resented their subjection to heathen rule, for Israel should acknowledge no king but Jehovah. A small political party was known as Herodians, partisans of Herod. They hoped that the rule would be given to a prince of the house of Herod.

Leaders among the people were the Pharisees and Sadducees. See Dr. Stalker's article, page 355, which clearly distinguishes these two parties. A few of the Pharisees sympathized with the Herodians, but most Pharisees cordially hated them as they did the Sadducees, yet they united with the Sadducees and Herodians in a plot to ensnare Jesus. The three parables of the Two Sons, the Wicked Husbandmen and the Marriage Feast, in which Jesus pronounced judgment against them, had aroused the Pharisees to the highest pitch of rage; they saw that the claims which Jesus made so freely and fearlessly were drawing the attention of all to Him; and they realized that it was necessary for them to act quickly. It was customary to ask Jewish rabbis questions in public, even to interrupt them in their talk, and the plotters decided to put such questions to Jesus that no matter how He answered, His answer could be used against Him. They therefore came to Him in the temple enclosure, probably in one of the porches, and propounded their questions. The time is Tuesday, April 4, of Passion Week.

Assign paragraphs 138-145 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. At a pea canning factory pea-pods are run through a machine which separates the peas from the pods. The empty pods are thrown out, and among them are always a large number of unopened pods called "swell-heads," deceitful pea-pods that are not what they claim to be, for they have nothing in them. The Pharisees were just as deceitful as these swell-heads. Jesus had often denounced their deceitfulness and hypocrisy. Why make ye trial of me, ye hypocrites? He asked them in our lesson to-day. They had come to Him with deceitful words. What flattering things did they say to Him which they did not really mean? (Explain verse 16.) Then what question did they ask as though they were anxious to have Him settle it? What was the real purpose of their question?

For Older Pupils. About the time of the birth of Jesus, a Galilean named Judas went about preaching the doctrine that Jehovah was the only ruler of the Jews and it was sinning against Him to pay tribute to a foreigner; the doctrine became very popular with a people steeped in hatred of their conquerors. They were the chosen people; freedom was theirs by right. "Shall we pay tribute to Cæsar or not?" was a question continually raised, and was equivalent to another question, "Shall we rise in rebellion?" With this burning question the Pharisees and Herodians came to Jesus. Did they honestly wish to have Him settle it? How did they expect Him to answer their question?

LESSON THOUGHTS AND ILLUSTRATIONS

I Render unto Cæsar the Things that are Cæsar's; and unto God the Things that are God's

Jesus the Ideal Citizen. No wonder the Pharisees and Herodians marvelled at Jesus' answer to their question which had been asked with malice of forethought. It was one of the most serious problems of the day, this question of whether or not it was right for them to give tribute to Cæsar. If Jesus said "yes," they argued, He would bitterly antagonize the people; if He said "no," then they could accuse Him to the Roman governor. And, indeed, two days later they falsely said to Pilate, We found this man perverting our nation, and forbidding to give tribute to Cæsar, Lk. 23.2.

Render unto Cæsar the things that are Cæsar's, said Jesus. They were accepting the services of Cæsar's government; for these services they must render an equivalent. He would not teach contempt of the established government nor disobedience to law. And then Jesus added, and render unto God the things that are God's. Nebuchadnezzar when ordering the three Hebrew youths to fall down and worship the golden image, and Darius when ordering the people to worship him, were demanding the things that were God's, not theirs, and the three young men and Daniel were right in refusing obedience.

The day before Jesus had taught another lesson, which should be recalled with this to show His true attitude. When He drove the money changers out of the temple court He taught that one must not passively endure evils brought about or sanctioned by those in authority. Render to Cæsar his due, but throw all the weight of your influence against corruption wherever found.

The Claims of Caesar and the Claims of God. "I must tell you," said Andrew Melville to James the Sixth, "that there are two kings and two kingdoms in Scotland; there is King James, the head of this commonwealth; and there is Christ Jesus, the King of the Church, whose subject James the Sixth is, and of whose Kingdom he is not a king, nor a lord, nor a head, but a member."

The Church is set as a Light in the World. Do not let that light be put into a dark lantern and turned backward upon the Scribes and Pharisees. Set it on a candle stick that it may give light unto all that are in the house. Let the church shed the light of warning and reproof upon the immoral citizen who enjoys the benefits of citizenship and evades its responsibilities; the dishonest merchant who uses part of his gains to purchase political protection and his good reputation to cover the transaction; the recreant preacher who denounces the corruptions of government "down in Judea" and ignores the same corruptions in the United States; the lawyers who study the laws in order to defend their clients in evading them; and the officials who profess to serve the state, and then add, "The state—that's me." But it is not only to expose and condemn the evil that the light of religion is needed. It should also shine to reveal and glorify the good. Let it fall upon the true heroes of the republic, the brave soldiers, the loyal citizens, the pure statesmen, that all men may know that the church recognizes these men as servants of the most high God because they are in deed and in truth the servants of the people. *Henry van Dyke,* in *Essays in Application.*

Religion and Politics. Christianity is not perfectly grasped by us until we see that it has more than a private spiritual significance; it demands contact with a larger life than the merely personal.

Cæsar may represent force, but he also represents order, and therefore we render unto Cæsar the things which are Cæsar's. Are you to pay your taxes, and ask no questions forsooth, simply because a government represents order? Are you to take no account of whether a government is good or bad, whether a tax be just or unjust; are you simply to submit? Is this all that the Galilean has to teach us? Is this all that the application of the Christian spirit to politics means? It is not all; for there is a second, positive element in Christ's sayings, you are to render not only to Cæsar, but to God the things that are God's. Christ joins civic duty with moral and religious duty, and it is here that we discover the real subtlety of a reply which appears at first sight so almost childishly simple. The man who renders to God the things that are His, un-

consciously introduces into politics a higher meaning. There is a mean way of regarding politics and a high way; the mean way is to see in them nothing but human institutions; the high way is to see them as the vehicles of a Divine force, by which the world is divinely governed. It is only the religious man who will ever look at politics in the latter way. It is only the man who has from his heart and conscience, with full integrity and sincerity, rendered unto God the things that are His, who will ever regard politics in a thoroughly high and noble spirit. And hence the need for religious men in political life, men who read their Bibles before they go to the House of Commons as Cromwell did, men who pray in their Cabinet Councils, as Lincoln did, men who present, as Lord Roseberry has put it, "that most formidable and terrible of all combinations, the practical mystic," combining all the energy of the man of action with close communion with the supernatural and celestial. We want saints in politics as well as theology; we want them even more in the political arena than the theological, and without such men politics will never rise above the realm of personal egotism, personal ambition, and party advantage.

Again, if we do indeed give to God things that are His, that very action must imply in the long run a political life in the Christian. For what are the things God demands of us? Not prayer alone, or worship, or sedulous spiritual culture, but justice, humanity, integrity, rectitude, and these not in our private capacity alone, but as citizens. A man may be ever so just and upright in his own private capacity, but if he is indifferent to the cause of public and general justice, he is really unjust. A man may be the most human of men in his private relations, but if he has no care for the great causes of humanity among his fellow-men, then he is really inhuman.

Christianity has many subtle and perilous forces to contend against; but there is none so subtle and perilous as that mischievous otherworldliness, which is so absorbed in visions of a life to come that it is indifferent to the march of events in the life that is. In the greatest periods of human activity, when religion meant most to men, we find no trace of this tendency. We all remember the great saying of Cromwell's that "events were God working," and the noble declaration of William the Silent, that he entered on his great life-work conscious of the fact that he had made his alliance with the King of kings. In those days men had no scruples in invoking God as their ally in the great struggles which they undertook. The name of God is still heard in politics, no doubt, but not often. We have heard it in the hour of national distress; we have heard it in the hour of national deliverance; then the most careless realizes that God does still work through events. That is the right note to strike, and would we heard it oftener. To every young man I say, it is your duty to take the deepest interest in all that concerns your country, to judge and measure all the great movements of your time with intelligence and conscience, to interpret religion in a broad spirit, not as a personal perquisite of the soul, but as a living force, capable of operating in every department of life; to take your personal responsibility as a citizen, and not to delegate it to any governing class; but in thus acting you are only rendering unto God the things that are God's. Condensed from a chapter in *The Reproach of Christ,* by *W. J. Dawson.*

II The Godward Side of the Commandment

Which is the Great Commandment in the Law? The lawyer was trying Jesus, Matthew says, for this was a much disputed question, and it seemed that however Jesus might answer, He would be certain to offend some. The rabbis had divided the law of Moses into 365 prohibitions—as many as the days in the year—and 248 commands—as many as the parts of the body, according to Jewish reckoning. And among these 613 prohibitions and commands they distinguished greater and lesser ones. It was a great sin, for instance, not to keep the rules in regard to fringes and phylacteries or in regard to the keeping of the Sabbath, but an infringement of some lesser command could be overlooked. Do we not also speak of black and white lies, great and little sins? Jesus' answer was so wise that the lawyer answered: Of a truth, Teacher, thou hast well said ... to love Him (God) with all the heart and with all the understanding and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. The command to love is the chiefest and greatest command. On it the whole law hangeth, and the prophets.

The Great Formula. Some of the greatest names in science are those of men who have succeeded in simplifying knowledge by means of a broad generalization. Kepler brought the apparently eccentric movements of the planets into simplicity by discovering that the orbits are elliptical. Newton succeeded in stating a formula which accounts for the cohesion and stability of the material universe. Dalton founded modern chemistry by stating a theory of atoms and the fixity of proportions.

Sages ancient and modern have uttered aphorisms which have had the illuminating effect of bringing scattered ideas into unity. Such an aphorism was that of the early Greek thinker, Know thyself. Such an aphorism was Kant's principle; So act that the law of thy action might be law universal. But no simplification was ever at once so illuminating and so penetrating as this of Jesus, which brings all moral and religious ideas together in one formula, Thou shalt love. *R. F. Horton,* in *The Commandments of Jesus.*

Thou shalt love the Lord thy God with All Thy Heart, and with All Thy Soul, and with All Thy Mind. This can only mean that we ought to love the Lord our God with the full force of decision and purpose. In the sovereign faculty of will metaphysicians find the center and strength of personality. Our love to God must not be vague sentiment tincturing our talk with a pale poetry, but the settled purpose and determination of the soul commanding, compelling, triumphing in all the crises of life. "I will love Thee, O Lord, my strength." Love without will is the merest froth; but springing from the depths of the soul, expressing a firm and hearty conviction and resolution, it passes into the master-passion of life. Let it, then, be our settled purpose to keep a warm heart. "I will love thee, O Lord, my strength. I will not allow nature, humanity, self, or any idols of the world, to have dominion over me, but I will love Thee; I will watch, and lest time and circumstance should spoil the fervor and freshness of the heart, I will ever welcome new awakenings and inspirations." *W. L. Watkinson,* in *Frugality in the Spiritual Life.*

We love because He first loved us. Jesus has made it possible for every one to love God, for He has taught us that God Himself is love, that we may think of Him as a Father, and He has shown in His own life what God must be, a divine Being who loves and cares for every one. It is with many as with the little boy who thought the minister was a great man, too great to notice him, and was so afraid of him that when he saw him coming in the distance he would turn around so as not to meet him. The minister made an effort to get acquainted with that lad, and the two became great friends. One day the minister said, "Tell me, George, do you love me?" Eagerly the boy answered, "Yes, indeed I do." "But George, there was a time when you did not, when you would run away from me. How long is it since you have loved me?" The boy thought awhile and then said, "Ever since I knew that you loved me." As long as we fear God as a great and terrible Being we do not love Him; it is only when we realize that He loves us that our hearts go out in love to Him. We love, because He first loved us.

If ye love Me, ye will keep My Commandments. There is a common mistake made of supposing that love is a feeling, and that service without that feeling is valueless. There are few errors more fatal to peace of mind and efficiency of service. God is not a feeling; yet God is love. God, through the words of those whom He inspired to write His revelation of truth, says little about feelings; He says much about duty and actions. God nowhere even likens love to a feeling. Jesus made the test of love, not feeling right towards Him or towards others, but "if ye love me, ye will keep my commandments." How much simpler and easier a rule that is than "if ye love me ye will feel pleasantly toward me"! And we can all follow Paul's injunction: "Bear ye one another's burdens (whether ye feel like it or not) and so fulfil the law of Christ (which is love)."

To love another is to hold him and his interests dear, to set them above our own interests, to spend ourselves unselfishly in furthering those interests. Love is an active principle which is just as directly within the reach and control of us all as is any other ordinary action of everyday life. Feelings come and go with a freedom and eccentricity utterly beyond the control of man. Love is far more precious, far more real, more dependable, than that. The results of love, its evidences, symptoms, proofs, hall marks, are so clearly and abundantly given in the Bible as to remove any shadow of doubt here. That treasure-house

of love's jewels in the thirteenth chapter of first Corinthians contains not a single gem that is a feeling or dependent on a feeling. It is within the God-given strength of every child of God to appropriate, feeling or no feeling, every fruit of love that is named in that chapter. Condensed from an editorial in *The Sunday School Times.*

The Imperative Mood. There is no imperative mood in the verb to love; for love cannot be commanded. Its place is supplied from another verb altogether.—"Simon, son of Jonas, lovest thou Me!" "Feed My sheep." *J. L. Paton.*

III The Manward Side of the Great Commandment

How our Love of God is measured. Love of one's neighbor is but a proof of love of one's God; therefore Jesus could say, "a second like unto it is this, Thou shalt love thy neighbor as thyself. He who loves God necessarily loves his neighbor. If a man say, I love God, and hateth his brother, he is a liar, wrote John: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God loves his brother also. The engineer who wishes to know how much water there is in the boiler does not go into the engine-room and look into the boiler itself, but he looks at the guage, the small glass tube on the outside of the boiler, and he knows that the water is just as high within the boiler as it is within the tube. If the tube is empty, the boiler is empty. Our treatment of our neighbor is the guage which shows how our love of God stands. If there is no love shown toward our neighbor, there is no love for God.

As Thyself. Many have taken this second commandment as though Jesus taught the duty of loving one's self, and then the duty of loving others equally well. Fill a person with love of himself, a witty Frenchman has said, and what runs over will be your share. If your heart is filled with love of self, there certainly will be no room there for your neighbor, for it is a fact which no one will gainsay that two bodies cannot occupy the same place at the same time. The duty of self-love Jesus never taught; the naturalness of self-love He well knew. It is as though He said: You know quite well what it means to love yourself; you know what gives you pleasure, what causes you sorrow; does not every bitter word, every unkind act, wound you? Then learn by this how to treat another, what hurts you will also hurt him, what gives you joy will also give him joy; love your neighbor as yourself! Put yourself in his place, see how you would feel and act in his circumstances, and then treat him as you know you would wish to be treated.

How to love the Uncongenial. Our neighbor is the one whom we can serve, whether the relative with whom we live, the servant who waits upon us, the friend or acquaintance whom we occasionally meet, the stranger or the afflicted in our city, or the oppressed or ignorant or suffering the whole world over. Can we love all these, uncongenial or even repulsive though some of them may be to us? Jean Paul Richter was right in saying that the noblest love can forget no one, for it is built on the *needs* of man, not on his *qualities.* When a friend said of Thoreau that he loved him, but could not like him; and as for taking his arm, he should as soon think of taking the arm of an elm tree, he expressed a thought which, in varying forms, comes to every one. We cannot like all people equally well. There are some persons whose spirits are so utterly foreign to our spirits that even elm trees seem more akin. But we can love them with that noble love that would respond quickly to their needs. We also can "love around their peculiarities" as some one has expressed it. "'For two or three years after she came into the family I was always saying to myself that I could love Margaret if—' laughed a lady. Then she added, thoughtfully: "But she is Margaret still, and always will be, and I have learned to love her right round her peculiarities; to enjoy her where she is congenial and let the rest slip by with as little thought as possible. I believe we waste much of life's sweetness in our worrying efforts to make our friends over. Both they and we must learn to 'love round' a great many things if we are ever to love at all.'"

She had learned the Lesson. A lady went to visit a kindergarten in the slums of New York. There a little four-year-old watched her for a time, and

then, evidently thinking that she had nothing to do, the little one slipped out of her chair, went to the shelf where there were some Bibles, and picking up one put it in the visitor's lap, saying, "This is our Father's letter, and in it He says: Little children, love one another."

The Heathen do not love their Neighbors. Men are tattooed with their special belief like so many South Sea Islanders; but a real human heart, with divine love in it, beats the same glow under all the patterns of all earth's thousand tribes, declared our poet, Oliver Wendell Holmes. True, but it is only hearts filled with divine love that glow with love for all others; the love of one's neighbor, whether a child widow in India, a maltreated slave in Africa, or a friend in the home, is distinctly a Christian virtue, a proof of Christianity. Such love does not exist in heathen lands.

The lack of such Christian love is one of the things that you feel as long as you live in China, writes the Rev. G. Owen from Peking. The idea of self-sacrifice, the idea that I am to give up something of my own, that I am to suffer for the good of another outside of my own family and children, is an idea that barely exists, and is certainly very seldom seen in practice. A boat is upset on the river; but little or no effort is made to rescue the drowning. A house is on fire; but no one thinks of risking his own life to save that of another. The paucity, the smallness of their public charities, too, tell the same thing. There is no regular parish relief for the destitute, no hospitals for the sick, no homes worth mentioning for the orphan and the aged, and no asylums for the blind and for the insane. And we need not wonder at that, for these things were born of Christian love, and where the love of Christ has not penetrated, these things do not exist at all, or exist in very meager forms.

SENTENCE SERMONS

Loyalty to rulers is with me an essential branch of religion. *Wesley.*

Let all the ends thou aim'st at be thy country's, thy God's, and truth's. *Shakespeare.*

Let reverence for law become the Political Religion of the nation. *Lincoln.*

Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Rom. 13.7.

When we climb to heaven, 'tis on the rounds of love to men. *Alice Cary.*

You cannot know God and not love Him. *G. Campbell Morgan.*

It is vain to imagine that you can let God's love flow in, if you cannot let it flow out. *Horace Bushnell.*

> Oh, runs not thus the lesson thou hast taught?
> When life's all love, 'tis life; aught else, 'tis naught.
>
> *Sidney Lanier.*

Through love be servants one to another. Gal. 5.13.

Above all things being fervent in your love among yourselves. 1 Pet. 4.8.

Nothing that is morally wrong can ever be politically right. *Gladstone.*

If the church is not good for everything, it is not good for anything. *C. F. Aked.*

The teaching of Jesus recognizes no divided life, either of morality which does not ascend to God or of religion which does not descend to man. *F. G. Peabody.*

THE LESSON'S MEANINGS FOR US

Two of the aims of "The Methodist Brotherhood" as given in their Manual, should be the aim of every Christian, *i. e.* "We will not be unmindful of the manward side of the Master's Great Commandment" and "We will be Christians all the time, everywhere, in all the relations of life—social, business, political, religious."

The two commandments which Jesus gave, the Pharisees repeated every day. They had committed them to memory, but had not committed them to life. Love of one's neighbor formed no part of their daily living, for they had no right conception of who their neighbor was. Is there danger that we may know the words of the commandments without keeping them? Do we rightly under-

stand their meaning? Have we made the principle of love for our neighbor a ruling force in our life?

Keep yourselves in the love of God, through communion with Him.

This I saw, said David Livingstone, that when a soul loves God with a supreme love, God's interests and his become one.

THE LESSON BRIEFLY TOLD

Pharisees and Herodians united in an effort to ensnare Jesus in His talk. With flattering words they came to Him saying that they knew He would give a true answer to their question, whatever the consequences to Himself, for He feared no one and taught righteously, and then they asked their question—Is it lawful to give tribute unto Cæsar or not? He must say either Yes or No, they thought, and the one answer would offend the people, the other the ruler. But they marvelled at His skill in answering when He made them acknowledge that they traded as Roman subjects, used the coinage of Cæsar, and therefore should make some return, and then said, Render therefore unto Cæsar the things that are Cæsar's. And they must have felt the ringing rebuke in His words when He added "and unto God the things that are God's," for this they had not done.

Next came the Sadducees with their supposed case of a woman who was successively the wife of seven brothers, and their question as to whose wife she shall be in the resurrection. They thought this showed the absurdity of the doctrine of the resurrection, but Jesus answered by rebuking them for knowing neither their Scriptures nor the power of God, and telling them that God is not the God of the dead but of the living; there will be life everlasting, for the dead shall live, but that life will be different from this life, and there will be no marrying there.

Thus the Sadducees were silenced. Then a lawyer asked Him his question, as to which is the great commandment in the law. Thou shalt love the Lord thy God supremely, answered Jesus, and Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets.

Then Jesus turned upon His enemies with a question—Whose son is the Christ? The son of David, they answered. How, then, continued Jesus, could David in the Psalm call his son Lord? Unwilling to admit that the Christ must be both human and divine the Pharisees, too, were silenced, and no one dared ask Him another question.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Jesus as a controversialist.

2. Religion and patriotism, the patriotism that consists not in willingness to fight for one's country, but in willingness to assume personal responsibility and make sacrifices for its best interests.

3. The Second Great Commandment and our treatment of the Japanese, the Negro and the Jew. See articles about the Negro by Ray Stannard Baker in *American Magazine* between Feb. and Sept., '08; "Hatred of the Jews" in *Missionary Review,* Dec., '07, and *Independent,* Dec. 17, '08; "Love One Another" by Tolstoi, in *Living Age,* Feb. 22, '08; "The Responsibility of the Churches," *Arena,* Nov., '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Who wrote the Epistle to the Galatians? 2. What led him to write it? (Gal. 1.6,7.) 3. Read the entire Epistle. 4. What does Paul mean when he speaks of the Galations "biting and devouring one another"? 5. Why is it that those "led by the Spirit are not under the law"? 6. How did John the Baptist say a truly repentant man could be known? (Mt. 3.8.) 7. What did Jesus in the Sermon on the Mount say about good and evil fruit? (Lesson IX, First Quarter.) 8. Write out these references to Jesus' teachings, direct and indirect, on the subject of self-control in all things, and commit to memory those which best please you: Lk. 12.13-21, 30-48; 14.25-35; 16.16-31; 21.34-36; 22.24-30; Mk. 10.17-31; Mt. 18.8,9.

TEMPERANCE LESSON

Golden Text

If we live by the Spirit, by the Spirit let us also walk. Gal. 5.25.

LESSON TEXT Gal. 5.15-26 COMMIT verses 22,23

14 For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. 18 But if ye are led by the Spirit, ye are not under the law. 19 Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness, 20 idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, 21 envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 meekness, self-control; against such there is no law. 24 And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

25 If we live by the Spirit, by the Spirit let us also walk. 26 Let us not become vainglorious, provoking one another, envying one another.

WORDS AND PHRASES EXPLAINED

15. *But if ye bite and devour one another.* In the preceding verse Paul gives the law of love, Thou shalt love thy neighbor as thyself. In this verse, he says that if the Galatians forget the law of love, and quarrel, act toward one another like dogs or wild beasts, the church is in danger of being consumed by their quarrels.

16. *Walk by the Spirit.* Be guided by the Holy Spirit.—*The lust.* The desire. *The flesh.* The evil nature. "The flesh includes everything that is not of the Spirit. It signifies the entire potency of sin" (*Findlay*).

17. *Lusteth.* Desire what is opposed to the Spirit.—*The Spirit.* The indwelling Holy Spirit. "Throughout this passage the Spirit is evidently the Divine Spirit, for the human spirit in itself and unaided does not stand in direct antagonism to the flesh" (*Lightfoot*).—*That ye may not do the things that ye would.* See Rom. 7.15.

18. *If ye are led by the Spirit.* Rom. 8.14.—*Ye are not under the law.* 2 Cor. 3.17; Rom. 6.14; 7.4; 1 Tim. 1.9. "Law exists for the purpose of restraint, but in the works of the Spirit there is nothing to restrain" (*Lightfoot*).

19. *Manifest.* Evident, plain.—*Which are these.* Paul is not attempting to give a list of all sins, but mentions here those which were especially common among the Galatians.

20. *Parties.* Sects. Greeks, *heresies,* RVm.

21. *Forewarn you.* Tell you plainly, RVm.—*Even as I did forewarn you.* On his visits to the Galatians, 1.9; 4.13.

22. *Longsuffering.* "The power of suffering long, either for others or for one's self" (*Beecher*).

25. "The inner life and the outer conduct should correspond" (*Sterns*).

24. *Of Christ Jesus.* Followers of Christ.—*Crucified.* Put to a violent death.

26. *Vainglorious.* The opposite of humble.—*Provoking.* Or, *challenging,*

RVm. "Paul works round again to the subject of verse 15, and repeats his warning. It is plain that something has occurred which alarmed him on this point" (*Lightfoot*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

17. *Ye may not do the things that ye would.* I perceive the better, but I follow the worse. *Ovid.*

17. *The Spirit against the flesh.* The "spirit" is that part of the personality which Paul strongly contrasts with the "flesh." It is the instinct that is interested in others, and cries out for alliance with them. It is that part of the personality with which the "Spirit of God" forms an alliance. Paul teaches that the spirit of the man who has believed in Jesus is received into a closer alliance with the "Spirit" of God. When the believer's spirit has been thus reinforced, he is successful for the first time in bringing his life under the dominance of the unselfish principle, in spite of the strong insistence of the selfish flesh. Much that Paul says about the "spirit" is said when he has in mind the human spirit reinforced by the divine Spirit; and it is not always easy to ascertain which of the two, if either, is more prominent in his thought. This accounts for the perplexity of the translators as to the propriety of writing "Spirit" or "spirit." That Paul really recognizes the human "spirit" as distinct from the divine "Spirit" is evident from the statement: "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8.16).

The flesh is the selfish instinct. Paul does not seem to consider the flesh itself to be sinful, but that which gives occasion to sin. Man is not sinful because he possesses the selfish instinct, but because he yields to it. It is *sowing to* the flesh that brings the terrible disaster mentioned in Gal. 6.8. The flesh, then, is that instinct in a person which rises up to demand its own gratification regardless of all other interests. It says, with the savagery of inherited animalism, "What I want I take." The sin of yielding to the demand of this instinct, may show itself in ways that are openly brutal and repulsive, or outwardly cultured and polite. The savage may appear in his native nakedness or in evening dress. He may even look longingly upon the brotherly civilization of unselfish men and turn away from it regretfully, as did the rich young man who drew near to Jesus' company for awhile with aspiration for the eternal life; but he turns away from it nevertheless, and decides to gratify his own tastes regardless of the interests of others. *Edward T. Bosworth,* in *The Biblical World.*

LIGHT FROM ORIENTAL LIFE

21. *Envyings.* The rivalry of city against city was one of the most marked features of municipal life in Asia Minor. The great cities of a province wrangled for precedence, until even the Emperor had to be invoked to decide between their rival claims for the first place. They invented titles of honor for themselves so as to outshine their rivals, and appropriated the titles that their rivals had invented.

Even within the cities there was room for jealousy and strife. There was in Antioch and Lystra the great division between Roman or Latin citizens and the native dwellers: the burning subject of inequality of rights was always close at hand. We may be sure that there were both Roman and non-Roman members of the church. *W. M. Ramsay.*

Drunkenness and revelings. The remains of the later Greek comedy, and the paintings on Greek vases show how characteristic and universal such revels were in Greek cities. *W. M. Ramsay.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Our temperance lesson is taken from one of Paul's letters. The Epistle to the Galations was written by him, probably at Ephesus, during his third missionary journey, about A. D. 57. It was written to the churches he had founded in Galatia, a district of central Asia Minor named for the Gauls who had come there from the Rhine region in the third century B. C.

In 1.6,7, Paul writes: I marvel that ye are so quickly removing from him

that called you in the grace of Christ unto a different Gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. The letter is a defense of his apostleship and of his doctrine of salvation by faith, which these false teachers had called into question, and a discussion of the proper Christian freedom. Our lesson shows that Christian liberty must be in accordance with the law of life. The first verse is closely connected with the two preceding: For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

Although our lesson properly begins with the 15th verse, the 14th verse also is given with the lesson text, that we may see the connection between this temperance lesson from one of Paul's espistles and our last lesson in the Gospel of Matthew where we heard Jesus answer the lawyer's question as to the great commandment in the law: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.

THE APPROACH TO THE LESSON

For Younger Pupils. When you receive a letter you often know by the handwriting who has written to you. If you cannot make out the postmark, or do not know anyone in the place from which the letter is sent, perhaps you wonder a moment or two who the writer can be before you open your letter to find out. Last year we had several lessons from the letters of what great man? You will recognize our lesson to-day as coming from Paul, for the words sound like his, just as the words of most of your letters sound like yours. How many letters, or epistles as they are usually called, are there in the New Testament? How many of these did Paul write? What are these letters of Paul's sometimes called? (Pauline Epistles). From which one of his epistles is our lesson taken?

For Older Pupils. In the castle of the old Danish stronghold of Kronborg four striking pictures hang, which once seen never can be forgotten.

In the first picture you see a boat starting out to sea. In the middle of the boat a charming blond-haired boy sits looking with childish eagerness at the waves. By his side an angel stands guard. At the end of the boat there are two small figures, one bright and joyous, who has hold of the rudder; the other dark and gloomy, who is asleep. The one is the good spirit of the boy; the other the evil spirit.

In the second picture the boy has become a young man, eagerly looking ahead at some goal. The good spirit still directs the rudder and controls the sails, but the evil spirit has awakened and is secretly trying to wrest the rudder from the good spirit. Will he succeed?

The third picture gives the answer. The young man has become a middle-aged man. With all his strength he is trying to meet the terrible storm that has arisen. The sky is lowering. The good spirit sits weeping, while the evil spirit holds the rudder and guides the boat into the storm.

In the last picture there sits a weary, silver-haired old man. The storm has spent its force, the evening sun is shining through the clouds and lighting up the near-by haven. But the mast of the boat is broken, and only with great difficulty is the good spirit guiding it thither, for the evil spirit has been vanquished.

These four pictures portray the conflict that Paul in our lesson to-day says each one must wage. There are two great antagonists in each Christian the lower evil inclinations that left to themselves will drag him down, and the higher, good inclinations, the fruit of the divine Spirit operating on the human spirit, that are leading him upward. Which shall win?

LESSON TOPICS AND ILLUSTRATIONS

I Evil Fruit

The Flesh lusteth against the Spirit.

I have thrown the throttle open and am tearing down God's track;
I have thrown it out to full-speed and no hand can hold me back!

'Tis my arm controls the engine, though Another owns the rail,
But for once I'm in the open and the yardlights pass and pale!

Green lights! Red lights! God has hung his signals out!
Caution here! Danger ho! And what's the man about?
'Tis true he owns the Engine, to do as he has done,
But how about the Final Word—when he ends the run?

So from siding on to junction point now I shall have my day;
I have stopped to read no orders, but I take the right-of-way,
Down the open grade I thunder and around the curve I swing,
For my hand is on the throttle and my heart shall have its fling!

Light lost! Life lost! Flag, O flag the others back!
Switch the wreck! Ditch the wreck! Dare any block God's track?
There creeps into the Terminal the man who had his day,
But I wonder, O my soul, just what his God will say! *Arthur Stringer.*

Uncleanness. About thirty years ago there stood, on the most splendid avenue of Newport, a palace built by one of the richest men of New York. It was said to be a copy of the Palazzo Doria in Venice. There was a Moorish room, a Chinese room, a gallery of pictures of the most famous of modern masters. It was a luxurious, beautiful home.

The owner took possession of it in May, and in July his only son died of a low, lingering fever. During the seven succeeding years the house was occupied by different tenants, but ill health or death visited each. It was found at last, after repeated, fruitless examinations, that an old drain existed under the foundations of the house, and that, unseen, it had been pouring death into the beautiful dwelling all these years. The walls were so impregnated with poison that the house, after remaining without a tenant for some time, was razed to the ground.

The lives of some men are like this dwelling. They have every fortunate circumstance which good birth, influence, wealth, or education can give to make them strong, and noble, and helpful to other men; yet some foul trait, inherited or acquired, breathes poison and death through the whole life.

There is a marble bust of the boy Nero in the gallery of the Uffizi palace which shows him to have been "that noble child" of whom history tells us, affectionate, gay, and kind; but the sensual lip hints of deadly poison already at work within, and it foretold the monster of history.

Physicians sometimes examine the blood of their patients and detect disease by the revelations of the microscope. Every one who is beginning his work in the world should search his heart, if, perchance, there may be in it a poisoned drop which may corrupt and ruin his life. *Youth's Companion.*

Drunkenness. The story has been told of a man who stood at a bar pleading for a glass of liquor. The bartender refused him, having been warned not to sell him any. He tried to bribe the bartender, but the latter was firm. "You have had delirium tremens," he said, "and I dare not sell to you." The man stepped angrily aside to make room for two young men who gave their order and received their drink.

"You would do less harm by giving me the liquor than by giving it to them," then said the toper. "I am ruined, body and soul, and it can make no difference to me now how much I drink; but those young men will be ruined by it as I have been. When I was of their age you sold me liquor freely enough. Now, after I have been drinking for years, you refuse me and you ruin some one else."

This conversation recalls the forceful words of a Quaker to a liquor-dealer who had claimed that he sold only to decent, respectable people. "Friend," said he, "that is the most damnable part of thy business. If thee would sell to drunkards and loafers, thee would help to kill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, making drunkards and loafers of them. When their character and money are all gone, thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others and sends them on the same road to ruin."

Why? The great cause of social crime is drink. The great cause of

poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing? *Archbishop John Ireland.*

II Good Fruit

Fruit Worthy of Repentance. Bring forth therefore fruit worthy of repentance, thundered John the Baptist to the Pharisees who had come to be baptized but whose sincerity of motive he doubted. By their fruits ye shall know them, declared Jesus in the Sermon on the Mount. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. What some of the good fruit is, which they bring forth that are of Christ, Paul mentions in his letter to the Galatians. The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control.

Joy. That it is our duty to be loving, peaceable, longsuffering, kind, good, faithful, meek, and self-controlled, we realize, but do we realize as well our duty of being joyous? Paul realized it when he wrote the Corinthians (2 Cor. 2.1), I determined this for myself, that I would not come again to you with sorrow. Joy is the grace we say to God, as Jean Ingelow has beautifully said; the true follower of Jesus must be joyous.

"Tell us how to be happy," demanded the little children of the slums of Mrs. Alice Freeman Palmer. "I will give you three rules for being happy," she replied: "The first rule is that you will commit something to memory every day, something good. It needn't be much, three or four words will do, just a pretty bit of a poem, or a Bible verse. Do you understand?" "I know!" cried out a little one excitedly. "I know, you want us to learn something we'd be glad to remember if we went blind,"

"That's it exactly. The second rule is: Look for something pretty every day, and don't skip a day or it won't work. A leaf, a flower, a cloud—you can all find something. And my third rule is: Do something for somebody every day."

"Oh, that's easy!" they said, though I thought that would be the hardest thing of all. Didn't they have to tend babies and run errands every day, and wasn't that doing something for somebody? "Yes, I answered, it was."

A week later Mrs. Palmer was grabbed by the arm and heard a little voice exclaim, "I done it!" Did—what?" she asked, as she looked down at a tiny girl with a baby asleep in her arms. "What you told me to, and I never skipped a day, either, but it was awful hard. It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I though sure I was going to skip, and I was standing at the window, most crying, and I saw a sparrow taking a bath in the gutter that goes round the top of the house, and he had on a black necktie, and he was handsome."

"It was the first time I had heard an English sparrow called handsome," Mrs. Palmer added in telling the story, "but I tell you it wasn't laughable a bit; no, not a bit."

Will you not follow Mrs. Palmer's rules and not skip a day?

Kindness. Kindness abolishes a world of pain, and brings into the vacant place a world of joy. There is so much irremediable suffering in the world. There are so many bodily ills that cannot be cured or even alleviated, so many mental troubles that cannot be removed or even mitigated, so many sorrows that cannot be done away or even sweetened. That world of woe must be rolled back upon the heart of God. It is His problem, and we cannot doubt that He will meet it to the supreme satisfaction of every reasonable soul.

There is a world of pain that need not be; a world born of sour looks, ungracious speech, unmanly acts, a world that harrows the hearts of millions. Kindness wipes that vast and dismal world out of existence.

What is the trouble with our family life? Unkindness. What is the bane of business life? Unkindness. What is the central shame of our American social life? Unkindness.

Kindness is like the sun. Its absence means a frost, a killing frost; it means blight and gloom; it means a world of pain that need not be, imposed

upon a world of pain that must be. Everything that Midas touched became gold. Everything that the kind man touches becomes bright with tender and shining humanity. *George A. Gordon,* in *Through Man to God.*

Self-control. The word *self-control* as Paul uses it here is a broader term than *temperance.* It is the opposite not only of drunkenness but of many other evils. It is a virtue that every Christian needs, whatever his special temptations may be. He who is self-controlled is temperate not only in eating and drinking but in the use of all good things. Possibly you need to be more temperate in reading, for example; it may be that you indulge your love for this good thing to so great an extent that it takes the time which you should be giving to Christian service. There is much food for reflection in Emerson's remark: "How dare I read Washington's campaigns when I have not answered my letters? Much of our reading is a pusillanimous desertion of our world to gaze after our neighbors." Herbert Spencer was once asked by a young man to play billiards with him at the Athenæum Club. Mr. Spencer played once, and then the young man took his cue and played so expertly that he finished the game in one run. Taking his hat Mr. Spencer said: "Moderate proficiency in such a sport is a sign of good education; such mastership, however, as you exhibit is the proof of an ill-spent youth." And what multitudes of good things, far better things, that young man must have missed in the time he devoted to that one game!

How varied and how mighty are the impulses and tendencies that need control! It is self-control, the ruling of the spirit, which makes a man greater than the taker of a city. Just as the trainer who enters the lions' cage is ever watchful and with whip ready for use, often thunders "Down, Cæsar; back, Nero," so the self-controlled man is ever alert and ready to call halt to his temper, to his ambition, to everything that interferes with his higher nature. Self-control is self-development. Keep in mind Henry Ward Beecher's apt figure, that a man without self-control is like a barrel without hoops, and tumbles to pieces.

How to gain Self-control. We admit the need of self-control; do we know its source? Paul's words tell us. If we live by the Spirit, by the Spirit let us also walk. "The only power which can be always trusted to direct and restrain is the Spirit dwelling in us and making us free."

In his great temperance speech, John B. Gough said: "We want religion with our temperance. I heard the Hon. Tom Marshall, the famous Kentucky orator, say in his speech at Broadway Tabernacle: 'Were this great globe one chrysolite, and I offered it if I would drink one glass of brandy, I would refuse it with scorn.' Then with that wonderful voice of his he thundered out: 'We want no religion in this movement; let it be purely secular, and keep religion where it belongs.' But poor Tom Marshall, with all his self-confidence, fell, and died at Poughkeepsie in clothes given him by Christian charity."

III By the Spirit let us Walk

If we live by the Spirit. What does it mean to live by the Spirit? God is not far from each one of us, declared Paul to the Athenians; for in him we live and move and have our being.

Ah! God is never so far off
As even to be near;
He is within; our spirit is
The home He holds most dear. (*Faber.*)

Spiritual power is the will of God within us, becoming our will. These words of Dr. Lyman Abbott in the Outlook are very helpful in understanding this. "The commentators discuss the question: When Paul speaks of the Spirit, does he mean spirit in man, or does he mean the Holy Spirit of God? I am inclined to think, in a great many cases, he means both. A little child is sulky and cross, and the mother takes the child up into her lap, and talks with it, and reasons with it. By and by, the pouting lips begin to be drawn into a pleasanter expression, and the child brushes the tears from its eyes, and the frown is smoothed from the brow, and the little child jumps down and runs away, playing. Whose

spirit is in the child—mother's or child's? Both. The mother's spirit is in the child's. The soldiers are fleeing away in panic, and Sheridan meets them, and halts them, and bids them turn the other way, and they gather up their thrown-down muskets and follow after him, and pluck victory out of defeat. Whose spirit makes this possible? Sheridan's? Yes. But Sheridan could not do it unless Sheridan's spirit was in the soldiers. They got his spirit, and it is his spirit in their spirit that wins the victory."

Let us walk by the Spirit. Walking by the Spirit is the effect of living by the Spirit. If the divine Spirit is in our spirit, has control of our spirit, then we are "of Christ," and we are doing in our daily lives what we think Christ would have us do. Last year at Cleveland a large number of young people agreed to live for one week each one as he thought Christ would live were He in his place. They are still striving to live in this way, and multitudes in other places have joined in the "experiment." These are but putting into practice Paul's counsel to the Galatians, If we live by the Spirit, by the Spirit let us also walk. Every Christian, every Christ's man, should make it his aim to know as far as one may, what Christ would do in his condition and life, and then to "walk even as He walked." Let us live loftily.

"Man's Highest Action is to reach up Higher." It is very interesting to read of the wonderful way in which Luther Burbank, the California florist, has succeeded in freeing flowers and fruits from their bad qualities. He has bred a walnut with no tannin in its meat, freed it from the coloring matter of the skin, which has a disagreeable taste; developed a dahlia with its disagreeable odor driven out, replaced by a grateful aroma; created plums and apricots without stones; and grown thornless cacti upon which animals may feed with impunity. After a similar fashion may we shed the defects of nature. Is any joy more pure than the consciousness of growing out of old faults—faults of training, constitution, or habit? To know that the temper, severity, selfishness, or immoderation which poisoned and distorted our earlier life grows fainter, is more rarely troublesome, falls steadily away?

Luther Burbank has succeeded in raising out of the wild field daisy a blossom five to seven inches in diameter; gladioli of greatly enhanced beauty he has taught to bloom around their entire stem instead of the old way on one side only; a poppy he has so increased in size that it measures ten inches across its brilliant bloom; and an amaryllis has been bred up from two inches to nearly a foot in diameter. Are not corresponding transfigurations possible in our spiritual life? Have we not reason to suspect that these present graces of ours are most starved and meager; that our kindness, justice, truth, patience, purity, and love are the meanest of growths; that they are only as the wild fruits of the wilderness, as the coarse grasses and dwarf blossoms of the prairie? O, how delicate and glorious they might be, how delicate and glorious have we seen them to be in our Master and in His consecrated disciples! *W. L. Watkinson,* in *The Pleasures of Spiritual Growth.*

SENTENCE SERMONS

Of all combats, the sorest is to conquer ourselves. *Thomas á Kempis.*

Temperance is corporal piety. *Theodore Parker.*

The most wonderful thing I read in the New Testament is that it is possible for us men to become temples of the Holy Spirit. *A Chinese Convert.*

O Father! grant Thy love divine
To make these mystic temples Thine! *Oliver Wendell Holmes*

The man who looks to God for the fruit of the Spirit will be a better father, a better citizen, a better helper of those in need—in a word, more Christlike. *Arthur Metcalf.*

To know one's self is the true; to strive with one's self is the good; to conquer one's self is the beautiful. *Joseph Roux.*

Cherish your body, for God made it great;
It has a guest of might and high estate;
Keep the shrine noble, handsome, high and whole,
For in it lives God's work, a kingly soul.
James Bartlett Wiggin.

Where the Spirit of the Lord is, there is liberty. 2 Cor. 3.17.

If ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. Rom. 8.13,14.

Cause me to know the way wherein I should walk;
For I life up my soul unto thee. Psa. 143.8.

THE LESSON'S MEANINGS FOR US

The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. Those are, shall I say, the separate features that go to make up a good photograph of the Master. Go through the catalogue, and interrogate yourself concerning every article in it. Love! Are you affectionate, loving, self-sacrificing? Joy! Are you bright and happy, and sunny? Peace! Do you lead a quiet and peaceful life in all goodness and gravity? Long-suffering! Are you patient, in the shop, in the home, with those under your authority? Kindness, goodness, meekness, faithfulness, temperance! Do you possess these things? Wherever the Spirit of Christ is, there these things are. *J. D. Jones.*

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself. *Susanna Wesley.*

THE LESSON BRIEFLY TOLD

"Thou shalt love thy neighbor as thyself," wrote Paul to the Galatians, and then, remembering that they were prone to quarrel, he added, "But if ye bite and devour one another, take heed that ye be not consumed one of another."

"The Spirit strives to hinder your obeying your evil nature," he continued "and your evil nature strives to hinder your obeying the Spirit, for they are at warfare one with the other. But if you are led by the Spirit, you are not under the law, for you will not disobey it." After enumerating special sins to which the Galatians were liable, emphasizing licentiousness, drunkenness, and quarrelsomeness, Paul offset them by the "fruit of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Christ's followers crucify their evil tendencies. Let us strive to live as He would have us live. Let not become vain, nor provoke nor envy one another.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Social conditions and the liquor problem. See "Effect of Alcohol on the Individual and Community" by Henry Smith Williams, in *McClure,* May, Oct. and Dec., '08; "Experiences and Observations of a New York Saloonkeeper," *McClure,* Jan., '09.

2. The triumph of temperance. See Prohibition Tidal Wave," *Current Literature,* April, '08; "The Scientific Solution of the Liquor Problem," *McClure,* Feb., '09.

"We are in this life to develop a higher and spiritual manhood."

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. How did the wise virgins in the parable differ from the foolish? 2. In the interpretation of the parable, who are the wise virgins? 3. Who are the foolish virgins? 4. What does the extra supply of oil signify. 5. Who is the bridegroom? 6. What is meant by "the door was shut?" 7. Ought the wise virgins to have shared their oil with the foolish ones? 8. How can one best "watch" for Christ's coming? 9. What is said about watching in Mt. 24.42-51? 10. About being ready in Lk. 12.35-40? 11. About being shut out in Lk. 13.22-30?

FOURTH QUARTER

LESSON I—OCTOBER 2

THE WISE AND FOOLISH VIRGINS

Golden Text

Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (AV.) Luke 12.40.

LESSON TEXT Mt. 25.1-13 COMMIT verses 10-12

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know not the day nor the hour.

WORDS AND PHRASES EXPLAINED

1. *Then.* This word connects the parable that follows with the time of Christ's coming, referred to in the last chapter, verses 36, 42, 44, 50.—*Lamps.* Or, *torches,* RVm.—*Went forth to meet the bridegroom.* See "Light from Oriental Life." In the interpretation of the parable the bridegroom represents Christ.

2. *Foolish . . . wise.* Imprudent . . . prudent.

3. *Took no oil with them.* No supply of oil in vessels, verse 4, in addition to that in their lamps.

5. *Slumbered.* Nodded, drowsed. In Old English *nappeden.*

9. *Peradventure.* It may be.—*There will not be enough for us and you.* The answer is not selfish, for, if they had given, their oil would not have sufficed for all, and there would have been no lights. In the application of the parable the thought is that the righteousness of one cannot help another.

10. *They that were ready.* Like 24.37-51, this parable teaches that they only are ready for the coming of Christ who are always ready.

13. *Watch.* This does not mean "keep awake" (the wise virgins slept as well as the foolish), but "Be mindful of His coming and be not found unprepared."

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

1. *Who took their lamps.*

> God gives each man one life, like a lamp, then gives
> That lamp due measure of oil: Lamp lighted—hold high, wave high,
> Its comfort for others to share. *Browning.*

8. *Our lamps are going out.* Note that they burned till the bridegroom came, and then, like the magic lamps in old legends, at His approach shivered into darkness. Is not that true of the formal, outward religion, which survives

THE TWO VIRGINS

From a statue by Rinaldo Rinaldi, at Wellesley College.

everything but contact with His all-seeing eye and perfect judgment? If there has been no oil in the lamp, it will be quenched when He appears. The atmosphere that surrounds His throne acts like oxygen on the oil-fed flame, and like carbonic acid gas on the other. *Alexander Maclaren,* in *The Gospel of St. Matthew.*

From lamps going out, gone out; from any light that shineth not to the glory of our Heavenly Father,
From such temporal love and joy as forfeit eternal love and joy,
Deliver us, deliver all men, O Lord. *Christina Rossetti.*

LIGHT FROM ORIENTAL LIFE

1. *Went forth to meet the bridegroom.* When, in the East, the day approaches for the wedding of two persons betrothed, preparations are made for festivities in the homes of both. Invitations are sent out in advance by the parents on both sides to their kinsfolk and friends, to come to the feasts which are provided in both houses. The marriage proper is the bringing of the bride by the bridegroom to his own home. *H. Clay Trumbull,* in *Studies in Oriental Social Life.*

4. *The wise took oil in their vessels with their lamps.* Eastern marriages are celebrated after nightfall, and as the streets are wholly dark each guest is expected to carry his own light. One of the rules of the city of Jerusalem at the present time requires a wayfarer to carry a light. The lamps and oil vessels were of earthenware. Most of them could hold not more than a few tablespoonfuls of oil, and the oil vessel with its larger supply of oil for replenishing the lamps was essential. The illustration shows the style of lamp in common use which is thus described by Van Lennep: "They are covered at the top, where there is a hole for pouring in the oil, while another hole at the side received the wick; there is often a handle large enough to pass one finger through, for the purpose of holding it" The Greek word translated *lamp* is rendered *torch* in Jn. 18.3 Torches were carried in wedding processions. They were of pitch-pine, or made by fastening to a wooden pole oil-saturated rags, or a small vessel or pan containing a wick saturated with oil.

Oil Lamps and Oil Vessels.

10. *The door was shut.* While they went to purchase oil, the procession was formed and moved, not to the church, as is the custom of Christians, but to the house of the bridegroom, as do the Moslems, and other sects, and as did the Jews in the time of our Saviour. The door was then shut, in order to avoid the danger arising from violent men, who might make an irruption, rob and carry off jewelry, costly garments, and even the bride herself. The tardy virgins who, anxious to join in the concluding festivities of the wedding, finally came crying, "Lord, Lord, open to us," could not, of course, be admitted, nor was their cry recognized: "Verily I say unto you, I know you not," was the response of the wary bridegroom. *Van Lennep.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

After Jesus had silenced the Pharisees in the temple courts (our last lesson), He denounced their hypocrisy and blindness in the scathing words recorded in the 23d chapter of Matthew. In the Court of the Gentiles He watched the widow casting in her two mites into the treasury and remarked that she had cast in more than did they who gave of their superfluity. Perhaps it was at this time that the Greeks came seeking Him, Jn. 12.20-23. As they left the temple the disciples wished Jesus to look and admire the now completed building; instead, Jesus predicted its total destruction. Review the events of Passion Week, p. 33.

When they reached the Mount of Olives, the disciples—Peter, James, John and Andrew, according to Mark—asked Him what should be the sign of His coming and of the end of the world, referring to His words in regard to the temple and His words before the multitudes that "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Mt. 23.39). In answer, Jesus gave the long discourse recorded in chapters twenty-four and twenty-five of Matthew. In mystical language He spoke about the future, the destruction of Jerusalem, the coming of the Son of God, the end of the age. The day and hour of His second coming are known only to the Father. They must be prepared. After giving a series of illustrations, showing how unexpected would be that coming, He spoke three parables that illustrate the judgment—the Ten Virgins, the Talents, and the Sheep and the Goats.

We must keep in mind that it is now late Tuesday afternoon of Passion Week, that Christ well knew "His hour" had almost come, when His disciples would be left without His visible presence.

Assign paragraphs 146-149 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. A minister was once thoughtfully considering what he should preach about the next Sunday. He began to wonder what warning was most needed by his congregation, and then he fell asleep, and in his dream was transported to a conference of evil spirits, who were discoursing how best they could lead the greatest number of men to destruction. "I know how," said one of them. "I will go into the world and declare that there is no God." "No," said the evil spirit who was presiding; "that will not avail, for nature shows too plainly that there is a God." "I can do it," said another, "for I will go to men and say, there is indeed a God, but you need not fear Him; for death ends all, there is no judgment after death." "No, that will be of no use, either," declared their chief; "for it is written on men's hearts and they cannot free themselves from it that death does not end all and there will be a time of judgment." Then a third announced his plan: "I will go into the world and say that there is a God, that death does not end all, that there is a judgment, that some will go to never-ending bliss and others into never-ending torment. And I will tell them that they can only attain the joy of Heaven through Jesus Christ; He alone is the Way, they must turn to Him and have their sins forgiven. All this I will tell them, and then I will add a little lie of two words. Time enough!" "Good!" said the presiding evil spirit, "you have hit it, you will succeed; go!"

I do not know what subject the minister chose when he awoke from his dream, but I think it must have been the parable of the Ten Virgins.

For Older Pupils. After the publication of "Uncle Tom's Cabin," Mrs. Stowe was in London and at a public meeting was presented with a gold bracelet on which was inscribed the date of the emancipation of slavery by act of the British government. Beneath the date a place was left for the engraving of the year when slavery should be abolished in America. In accepting the gift Mrs. Stowe said: "I will transmit the gift with its instructions to my daughter, who in turn shall transmit it to her daughter. Perhaps in her life time that far away date may be inscribed on this handsome bracelet." But in less than ten years from that time the Emancipation Proclamation was signed by Lincoln.

By most people death is always thought of as a far away date. To teach that we know not the day nor the hour when we shall meet our Lord, and that we must so live as to be ready at all times, Jesus gave His parable of the Ten Virgins.

LESSON THOUGHTS AND ILLUSTRATIONS

I Storing Power

The Lamp and the Oil. Both the wise and the foolish virgins started out in readiness for the bridegroom's coming with their lamps trimmed and burning, but only the wise were found in the end with a supply of oil sufficient to last. The bridegroom came unexpectedly; there was no time after His coming was heralded to make preparations. What does the oil symbolize? In Old

Testament times priests and kings were set apart for their office by having their heads anointed with oil. The word *Messiah* means *the anointed One.* "Zechariah saw in vision a golden lamp-stand with seven lamps, and on either side of it an olive tree, from which oil flowed through golden pipes to feed the flame. The interpretation of the vision was given by 'the angel that talked with' the prophet as being 'not by might nor by power, but by my spirit, saith the Lord.' So we follow the plainly marked road and Scripture use of the symbol when we take the oil in the parable to be the sum of the influences from Heaven which were bestowed through the spirit of the Lord. The lamp is the spiritual life of the individual, which is nourished and made visible to the world as light, by the continual communicating from God of these hallowing influences." This interpretation is from the pen of Doctor Maclaren, as also this lesson: "All spiritual emotions and vitality, like every other kind of emotion and vitality, die unless nourished. There is nothing in our religious emotions which have any guarantee of perpetuity in it, except upon certain conditions. We may live, and our life may ebb. We may trust, and our trust may tremble into unbelief. We may obey, and our obedience may be broken by the mutinous risings of self-will. We may walk in the 'paths of righteousness,' and our feet may falter and turn aside. There is certainty of the dying out of all communicated life, unless the channel of communication with the life from which it was first kindled, be kept constantly clear. The lamp may be ' a burning and a shining light,' but it will be light 'for a season' only, unless it is fed from that from which it was first set alight; and that is from God Himself."

Character is not Transferable. The parable of the Ten Virgins is so realistic and beautiful that it has been a favorite theme with artists and sculptors and poets. Our illustration facing this lesson represents the beautiful marble group that has been presented to Wellesley College. The wise virgin, you notice, has one hand uplifted as if to guard her supply of oil, for a share of which the foolish virgin is begging. The pathetic, despairing face of the foolish virgin moved Emerson to say, "She should have given her the oil." Do you think the wise virgin was selfish? Wm. M. Taylor, in his book "The Parables of Our Lord," gives us in answer this argument of the former owner of the group: "If you and your neighbor have each signed a bill for a certain sum on a certain date, and you by dint of economy have been able to lay by just enough to meet your own obligation, while your neighbor, wasting his hours on trifles, has made no provision for the day of settlement; and if, on the morning on which the bills fall due, he should come, beseeching you to give him some of your money to help him to pay his debt—would you give it to him?" This argument shows the injustice of the foolish virgins' request and the futility of granting it, for then neither would have had oil enough for the wedding march. But, as Mr. Taylor adds, the parable treats of character, and that may be always labelled "not transferable," for its qualities cannot be given by one man to another, even if he were ever so willing to part with them.

Preparation for Crises. Jeremiah's question is still pertinent: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And though in a land of peace thou art secure, yet how wilt thou do in the swelling of Jordan?"

Thinkest thou that some high crisis shall afford
New powers, new daring, new resolve, to thee?
Nay—only strength that has been slowly stored
The touch of Fate, electric, shall set free! (*Helen Ross Laird.*)

You cannot get ready for a crisis in a minute. What you have been doing and what you are doing now determine how you will meet the emergency of to-morrow. "It is the daily dull grinding that produces the sharp edge for some crisis," whether in the physical or spiritual realm.

The Result of Sixty Years of Noble Living. A farmer went to visit his son who was starting in life as a physician in a great city. He found the young man almost discouraged, for patients were slow in coming to him. Then he went to a free dispensary where his son gave his services for an hour every day, and watched him as he skillfully cared for the poor. "I thought you told me you were not doing anything!" he exclaimed as the last one left. "Why, if I had helped twenty-five people in a month as much as you have in one morning,

I should thank God that my life counted for something." "But there is no money in it," returned the young physician. "Money!" thundered the father. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live,—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."

Elizabeth Preston Allan told this dialogue to a college professor, who exclaimed, "Ah! what a speech that father made! And yet he made it without an instant's preparation." "Far from it," she returned. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."

II The Door was Shut.

I know you not. An English lecturer has had lantern slides made to repre-represent this parable. In the first scene all ten virgins are shown with their lamps. In the next scene the five wise virgins are seen approaching a door, the door opens for them, and they pass through. Then there come upon the scene the five foolish virgins, and at once an angel stands in front of the closed door with drawn sword. "Back, back, ye cannot enter here," he seems to say, and the door is shut.

"Lord, Lord, open to us," the virgins cry, but the stern answer comes, "Verily I say unto you, I know you not." "We do not need to regard the prayer for entrance and its refusal as conveying more than the fruitlessness of wishes for entrance then, when unaccompanied with fitness to enter. Such desire as is expressed in this passionate beating at the closed door, with hoarse entreaties, is not fitness. If it were, the door would open; and the reason why it does not lies in the bridegroom's awful answer, 'I know you not.' The absence of the qualification prevents his recognizing them as His. Surely the unalleviated darkness of a hopeless exclusion settles down on these sad five, standing, huddled together, at the door, with the extinguished lamps in their despairing hands. The wedding bell has become a funeral knell."

No light had we; for that we do repent,
And learning this, the bridegroom will relent.
Too late, too late! Ye cannot enter now.
No light! so late! and dark and chill the night!
O let us in, that we may find the light!
Too late, too late! Ye cannot enter now. (*Tennyson.*)

Too Late for the Opportunities of Youth. The most solemn meaning of the parable is that death may come unexpectedly and find the one summoned unprepared; for the door into the presence of the blessed may not swing open. But there are other warnings in this parable. Every day brings with it opportunities which neglected will never come again; the door that leads to their enjoyment and profit is forever shut.

Awake! arise! the hour is late!
Angels are knocking at thy door!
They are in haste, and cannot wait,
And once departed come no more. (*Longfellow*).

The opportunities of youth come but once. "Youth once gone is gone; deeds let escape are never to be done." And not only does a mispent youth lose the opportunities of youth, but it deprives manhood and womanhood of many of its opportunities as well.

"The key of yesterday
I threw away,
And now, too late,
Before to-morrow's close-locked gate
Helpless I stand—in vain to pray!
In vain to sorrow!
Only the key of yesterday
Unlocks to-morrow!"

III Be Ye Ready

They that were Ready. The five wise virgins were wise because they were ready to take their place in the procession whenever the bridegroom might come. Had he come earlier or later he would have found them prepared.

When France declared war against Germany in 1870, an official brought the message at night to Von Moltke. The General cooly said to the officer, "Go to pigeonhole number —, in my safe, take a paper from it, and telegraph as there directed to the different troops of the empire," and then he turned over and calmly went to sleep again. The next morning as Von Moltke was taking his customary walk, a friend said to him, "General, you seem to be taking it very easy. Aren't you afraid of the situation? I should think that you would be very busy." But Von Moltke replied, "All my work for this time has been done long beforehand, and everything that can be done now has been done."

Von Moltke knew that war with France would come sometime, though the day and the hour he knew not, and he had made all the necessary preparations.

We know the fact of our coming death with more certainity than he could know of the fact of the coming war, yet when the hour comes will it find us prepared?

Foresight spells Duty. Charles V of Spain was the greatest personage in the history of his day—the heir of four royal lines, ruler of Spain, the Netherlands, Austria, and Naples, for whom Cortes had also conquered the New World. He led huge armies, gained great victories, conducted momentous affairs, lived amid critical events. Amid these stirring circumstances Charles lived, yet he was ever thinking of the end, and had resolved, with Isabella, his loved Queen, to retire at a certain time into a holy place and wait for Christ. The Master came to her before the day arrived, but Charles abdicated his throne and divested himself of power amid general admiration and sorrow, and gave his last days to the practice of religion in the Monastery of Yuste.

Contrast with this cloistered piety the scene in the American Senate-house during the Revolution, when at mid-day a great darkness fell and no man could see his brother's face. Even those stout Puritans were for the moment dismayed. Voices cried, "It is the Day of Judgment!" and there was some confusion. Then one of the fathers rose and said: "Whether it be the Judgment Day or no, I know not, but this I know, that it is God's will we save our country, and we shall be judged accordingly. I move that the candles be lit, and that we go on with our business."

With the Catholic, foresight spelt devotion: with the Puritan, duty. *Ian Maclaren,* in *The Mind of the Master.*

What the Coming of the Bridegroom means. The coming of Christ is certainly not a time when He draws near in the world, for He is in the world always. It must be, then, some time or times in which His presence becomes manifest. Such comings there are several of. Men discuss which of them the text refers to—whether to the final coming for judgment, the coming to every man at death, or the coming of the spirit at man's conversion. Let us not try to settle which it means. It cultivates the life of watchfulness within us, not to know when Christ is coming to judge the world, when He is coming to call us to Himself by death, when He is coming by some great experience to our souls.

Surely it is a blessed Father who lets us know that He is coming, but does not tell us when. We are like little children off at school, to whom the father sends word that he will bring them home, that so they may study all the harder and be ready, but does not fix the day lest they should drop their books altogether and merely stand looking for him out of the window, wasting their time. God will bring the shortness of life home to all of us so as to make us say, "We will work the harder," but He will not let it weigh upon any of us as to set us thinking, "It is not worth while to work." *Phillips Brooks,* in *Sermons.*

The Danger of Delay. A prince who was in command of a company of soldiers in Zuzuland was told that it was not safe for him to remain where he was, in a camp which the Zulus had surrounded. "O, let us stay ten minutes longer and drink our coffee!" the prince answered. In that ten minutes they might have made their escape, but before that time was over the enemy came and the prince was killed. "That was his great mistake, even when he was a little

boy," the sad-hearted mother said afterwards. "He always wanted to wait. He was always asking for ten minutes more."

A young prince asked his tutor how he could find the way into the kingdom of Heaven. He did not need to think about such things now, there was time enough when he was older, the tutor told him, but the prince answered, "No, I have been to the churchyard and have measured the graves and found many that are shorter than I."

How to watch. The fisherman's wife who spends her time on the pier-head watching for the boats, cannot be so well prepared to give her husband a comfortable reception as the woman who is busy about her household work, and only now and again turns a longing look seaward. None of the virgins were on the watch for the bridegroom, but some of them were nevertheless prepared for His coming. It is impossible for us to be always looking out for the coming of Christ, but it is quite possible to be always prepared for His coming. *Marcus Dods,* in *The Parables of our Lord.*

Our life now may be a level, regular road; but to-morrow the character of the road will be changed, and we shall be confronted by some great and unusual task. What shall we do? To-morrow I may come into the presence of sickness. I may approach the sudden shadow of calamity, I may come within the chill and loneliness of bereavement. I may meet King Death himself, the king of terrors, the shadow feared of man. Sickness, calamity, bereavement, death! These are inevitable. What shall I do? How shall I prepare for them?

The best preparation for the morrow is quiet attention to to-day.

"I ask Thee for a present mind,
Intent on pleasing Thee."

I must engage in the practice of trusting God in every passing moment of my life. What is this that is nearest to me? What is this duty? What is this task? What is this immediate trouble? Just here and now let me trust in God. Let me turn this present moment into happy confidence, and in this very season let me hold communion with my God. Let me fill the present with holy faith, and the changes that will surely come I shall not fear to see. In my trifles I can prepare for emergencies. Along a commonplace road I can get ready for the hill. In the green pastures and by the still waters I can prepare myself for the valley of the shadow. For when I reach the hill, the shadow, the emergency, I shall be God-possessed: He will dwell in me. Put your trust in the Lord and you will live well in the immediate present; live well in the immediate present and the emergency will not affright you. Condensed from a chapter in *The Silver Lining,* by *J. H. Jowett.*

A Prayer.

Lest that Thy steps unhailed should pass my gate,
Lest that my lamp untrimmed should fail and wane—
Thou, who hast bidden me watch and wait,
Watch in my heart, wait in my soul, remain!
Leave me not, Lord, or I shall watch in vain. *Mabel Earle.*

SENTENCE SERMONS

The last day lies hid; therefore watch every day. *Augustine.*

The best preparation for the future is the present well seen to. *George Macdonald.*

The only way to "prepare to meet thy God" is to live with thy God so that to meet Him will be nothing strange. *Phillips Brooks.*

We are always complaining our days are few, and acting as though there would be no end of them. *Joseph Addison.*

Not what death finds us doing, but how death finds us furnished, is the important question. *Lyman Abbott.*

Let your light shine before men, that they may see your good works. Mt. 5.16.

We can only get the new life of the Spirit, which will make our lives a light, from God; and we can get it now, not then. *Alexander Maclaren.*

THE LESSON'S MEANINGS FOR US

The foolish maidens were not hostile to the bridegroom, they did nothing against him; they were left in the outer darkness simply because they did noth-

ing. The lesson is true which one of our evangelists teaches by his card on which is printed the question, "What must I do to be lost?" with the answer "Nothing."

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord. . . . Be ye also ready: for in an hour that ye think not the Son of man cometh. Lk. 12.35,40.

"If my Lord should come in the morning, would He take me unawares?
If my Lord should come at noonday, would it take me by surprise?"

The Revised Version rightly translates, "Our lamps are going out," not "are gone out" as in the Authorized Version. The going out is gradual, and such a lamp may yet become "a burning and a shining light," if the lesson of the parable is heeded at once. Let us make sure that the little flame of our spiritual life is not burning low. Let us not fail to keep in daily communion with God, the source of all spiritual life.

THE LESSON BRIEFLY TOLD

The Kingdom of Heaven may be likened to ten virgins who went forth with their lamps to meet the bridegroom. He delayed his coming, and while all the virgins slept their lamps burned low. At midnight the cry rang forth, "Behold, the bridegroom cometh! Come ye forth to meet him." Five wise virgins had provided themselves with an extra supply of oil, and they quickly filled their lamps and made ready to greet the bridegroom, but five foolish virgins had brought with them no supply of oil. "Give us some of your oil, for our lamps are going out," they pleadingly said to the wise ones, but "No," the wise ones were obliged to answer, "for there will not be enough for us and you; you must go and buy it." While the foolish virgins were away trying to buy oil the bridegroom came, those who were ready went in with him to the marriage feast, and the door was shut. When the foolish virgins at last arrived, they begged in vain to enter, for the bridegroom said, "I know you not." In the joy and brightness of the marriage feast they could not share, they were left in the sorrow and darkness without. "Watch, therefore," solemnly added Jesus at the close of this parable, "for ye know not the day nor the hour."

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Goodness is not transferable.
2. Expected crises come unexpectedly.
3. The second advent. See "As to the Second Advent," in the *Independent*, Jan. 2, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What is the meaning and history of the word *talent?* (See the dictionary). 2. Why did the servant who gained two talents receive the same reward as the one who gained five talents? 3. Is it more often the man of many talents or the man of few talents who neglects to use them? 4. What four disciples were the five talented men? What seven disciples were the two talented men? What disciple was the wicked and slothful servant? 5. Read the parable of the Pounds in Lk. 19.12-27. 6. In what respect is that parable and this similar? 7. In what different? 8. What common lesson do they teach? What different lessons? 9. What other parable also tells of a capitalist who expected a return for the use of his property? (Lesson VII of third quarter). 10. What do the three parables of the Laborers in the Vineyard, the Pounds, and the Talents, teach in regard to work and wages in the Kingdom of Heaven?

THE PARABLE OF THE TALENTS

Golden Text

His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. Mt. 25.21

LESSON TEXT Mt. 25.14-30 COMMIT verse 29

14 For *it is* as *when* a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that *received* the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: lo, I have gained other five talents. 21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. 23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. 24 And he also that had received the one talent came and said, Lord, I knew thee that thou are a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. 26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.

WORDS AND PHRASES EXPLAINED

14-30. Compare Lk. 19.12-27.

14. *It is as when.* The situation as regards the kingdom of heaven is as when. —*A man.* In the interpretation of the parable he represents Christ.—*His goods.* All the possessions of men—life, physical and mental powers, etc.—are here represented as God's property, entrusted to man as a loan.

15. *Talents.* The value of a silver or gold talent is variously estimated. Probably worth about two hundred pounds or one thousand dollars, RVm. In the interpretation of the parable, the talents are the goods, verse 14, whatever is given to each one for use and improvement. Our use of the word to signify mental gift or skill in accomplishing anything is derived from its use in this parable.—To each according to his several ability. To each one according to his own peculiar capacity.

16. *Straightway.* He lost no time in his Master's service.

19. *The Lord cometh.* In the interpretation of the parable, at the final judgment. See the quotation in the last lesson, page 377, from Phillips Brooks.

23. *His Lord said unto him.* He commends the one who gained but two talents in the same words that he does the one that gained five; it is faithfulness of service, not amount of service, that is approved.

24. *Hard.* Austere, Lk. 19.21. *Reaping . . . . scatter.* Proverbial expressions descriptive of an unscrupulous, grasping man. "The foolish virgins failed from thinking their part too easy: the wicked servant fails from thinking his too hard" (*Alford*).

26. *Thou knewest.* Out of thine own mouth will I judge thee, Lk. 19.22. If thou knewest this, then, verse 27.

28. *Give it unto him that hath the ten talents.* "Thus the kingly power which Saul misused was taken from him and given to David."

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

21. *Well done.* When one of Verdi's great compositions was rendered for the first time in Florence, it was received with tremendous applause by the huge assembly which came to hear it. But the torrent of popular enthusiasm which swirled about Verdi was not powerful enough to turn his gaze from the face of Rossini, who sat in the audience. Without that master's intelligent approval the tumult of the throng brought no happiness to his soul. Unless Christ says, "Well done!" we may regard our faith inadequate and our lives ineffective. *George P. Eckman,* in *Short Stories of Christian Life.*

21. *Enter thou into the joy of thy lord.* What this parable teaches so powerfully and clearly is absolute continuity of life, and absolute identity of character in this world and the next for us all. The good servant has not reached his goal—he has only come in sight of a diviner goal. He has not finished his work—he has only entered upon a nobler stage of it. He has not completed his program of activity—he has only passed out of his apprenticeship, and fitted himself for the new responsibility of being ruler over many things.

He steps into heaven as a soldier steps from the ranks to receive his regiment as the reward of faithful service on the field. He has done well only that he may do better. He has cut for himself the steps upon the mountain whereby he has climbed to a vision of loftier heights than he had ever dreamed, which it shall now be his to scale. And this is heaven—not attainment, but a constantly growing faculty of attainment—to enter into the joy of God, that joy of a glad and infinite energy, without haste and without rest, perpetually spent but never exhausted, because it grows and thrives upon its own immortal activities.

It is important for us to foresee just exactly in what manner the capacities that we train so sedulously on the earth are to be of use to us in another world; but we may be sure that God will not permit them to be wasted. In so far as they are capacities capable of goodness, they will survive, and in so far as we have been faithful in their earthly use, God will see to it that they are applied to a diviner service. Condensed from the *Reproach of Christ,* by *W. J. Dawson.*

LIGHT FROM ORIENTAL LIFE

14. *A man going into another country.* The story is true to the oriental life of the period; for, when a wealthy man was leaving his home for awhile, two courses were open to him for the arrangement of his affairs; either he might make his confidential slaves his agents, committing to them the tilling of his land, and giving to them his money to be used by them in trade; or he might take advantage of the money-changing system which had been introduced by the Phenicians and which was at the time in full operation throughout the Roman empire. *Wm. M. Taylor.*

14. *His own servants.* Slaves in antiquity were often artisans, or were allowed otherwise to engage freely in business, paying, as it was frequently arranged, a fixed yearly sum to their master; or they had money committed to them wherewith to trade on his account, or with which to enlarge their business, and bring in to him a share of their profits. *Archbishop Trench.*

16. *He went and traded with them.* The Jews have always been a trading people. They had in the first century the same genius for commerce as now. This is obvious from the prominent place which Jesus gives in His parables to the bank—the talents, the stewards, the questions of interest, capital, and revenue.

He made use of such comparisons because He knew how familiar they were to His hearers, and the Fathers have handed down to us a saying of His which is not in the Gospels, but which belongs to the same order of thought: "Be good bankers," He is reported to have said. *Edmond Stapfer.*

18. *He hid his lord's money.* It is a common practice in the East to bury money for safe-keeping.

27. *Thou oughtest therefore to have put my money to the bankers.* The Greek word, translated exchangers or bankers, is derived from the *bank* or *bench* on which money was placed. There were numerous money-changers or bankers in Palestine, who received deposits at interest. The Tel-el-Amarna tablets have records of banking transactions which took place 1400 B. C. The rate of interest varied from from four to forty per cent. The Old English word *usury,* from the Latin *usura,* signified at first merely the sum paid for the use of money, but it gradually became a "fallen word," signifying exorbitant interest.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

"Watch therefore, for ye know not the day nor the hour," are the last words of the parable of the Ten Virgins, and also in thought the first words of the parable of the Talents which immediately follows: "For it is as when a man going into another country, called his own servants, and delivered unto them his goods." Jesus has in mind His own "going into another country"; He would have His disciples realize their responsibility for the carrying on of His work. The exhortation to watch in the parable of the Ten Virgins with its lesson that the spiritual life must be kept alive by vigilant effort, is supplemented in this parable of the Talents by the exhortation to fidelity in active service during the time of waiting.

It is still Tuesday evening of Passion week, and the disciples are with their Master on the Mount of Olives. Assign paragraphs 150-154 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. "It's no use," sighed Peter, according to a story in *Around the World,* "I can't think of one single thing to do that will bring me any money to put into the missionary box. Miss Potter talked to us about giving our talents, but I haven't got any talent unless it is for going fishing." Suddenly Peter struck his hands together. "My!" he exclaimed, "I never thought of that. I believe I'll try it."

So he went to the barn and got his fishing tackle, which wasn't very elaborate. Peter knew the mountain brooks the best of all the village boys, and that day he fished more carefully than he ever did before, because of the big purpose in his heart. He even went to the deep hole, where the foaming brook comes over the cliff, and there he caught his largest trout. "He will weigh half a pound if he weighs an ounce!" cried Peter. He kept on fishing and caught many more.

Twenty-five trout, all nicely laid in cool leaves, Peter brought back to the village. "But now the hardest part of my job is to come," he said. "Guess I'll try Mrs. Purington first." "O you delightful boy!" exclaimed Mrs. Purington when Peter opened his basket. "Just what I want for my city boarders."

The next Sunday when the missionary box was passed Peter put the dollar bill, all folded tightly, into it. Miss Potter looked surprised, and then she let her hands rest on Peter's shoulder and said, "Well done, Peter!"

A famous writer (Ruskin) has said that the weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race. The trouble with a great many people is that they think their gift or talent so small, so unimportant, that, unlike Peter, they fail to make use of it. Our lesson parable tells us about such a man.

For Older Pupils. In Ben-Hur, Lew Wallace has given this graphic account (shortened) of the time of reckoning between Ben Hur, who had been in a far country, and Simonides, his father's servant:

"In anticipation of the demand," Simonides began, "I have here a statement covering the property. Will it please not thee to read it carefully now?

"Later, O Simonides, I will read the papers carefully; for the present, do thou give me their substance."

"This," said Simonides, drawing out the first leaf, "shows the money I had of thy father's, being the amount saved from the Romans; there was no property saved, only money, and that the robbers would have secured but for our Jewish custom of bills of exchange. The amount saved, being sums I drew from Rome, Alexandria, Damascus, Carthage, Valentia, and elsewhere within the circle of trade, was one hundred and twenty talents Jewish money."

He gave the sheet to his daughter, and took the next one.

"With that amount—one hundred and twenty talents—I charged myself. Hear now my credits. I use the word, as thou wilt see, with reference rather to the proceeds gained from the use of the money."

From separate sheets he then read footings and total, and then said: "To these now, to the five hundred and fifty talents gained, add the original capital I had from thy father, and thou hast six hundred and seventy-three talents!—and all thine—making thee, O son of Hur, the richest subject in the world."

He took the papyri and offered them to Ben Hur. The pride perceptible in his manner was not offensive; it might have been from a sense of duty well done; it might have been for Ben Hur without reference to himself.

Taking the roll, Ben Hur arose, struggling with emotion. "I give first thanks to the Lord, who has not abandoned me," he said with a husky voice; "and my next to thee, O Simonides. Thy faithfulness outweighs the cruelty of others, and redeems our human nature."

Simonides is the five talent man of our parable.

LESSON THOUGHTS AND ILLUSTRATIONS

I Wages in the Kingdom of God

Work that receives Wages. You remember that in the parable of the Laborers in the Vineyard the one who had worked only one hour received the same wage as the one who had worked all day, and one lesson of that parable is that God looks at the spirit in which the work is done more than at the amount of work accomplished. In the Parable of the Pounds (Lk. 19), the same amount, one pound, was given to each of three servants, and the reward was unequal, being proportioned according to the amount of service rendered by each, and its lesson is that equal talent or opportunity is rewarded according to the diligence with which it is used. In the Parable of the Talents, the talents are not the same, but the diligence is the same, and therefore the reward is the same. All three parables teach that in the kingdom of God motive counts for more than quantity, that equal ability unequally used is unequally rewarded, and that unequal ability equally well used is equally rewarded.

The Reward for Work is more Work. When Paul was imprisoned at Jerusalem by command of the Sanhedrin, we read that "the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem" thou shalt be rewarded, and this shall be thy reward—"so must thou bear witness also at Rome." Paul's reward was like that of the servant who with five talents had won five more and the one who with two talents had won two more—Thou hast been faithful over a few things, I will set thee over many things.

Enter thou into the Joy of Thy Lord. Two aspects of Christian service—its ever-present recompense, and its ever-widening horizon and scope, are often forgotten. Concerning all faithful servants, is it not a faithful saying that their reward is with them in the daily wages of fidelity? Blessing goes hand in hand with honest toil. For there is a zest in struggle, an ardor in exertion, a glow in achievement, common to all human activity. The scholar who scorns delight and lives laborious days, the explorer who adventures across uncharted deserts, the craftsman who wrestles with rival competitors in trade, each discovers in a real sense that his reward is with him. The man who—as Adam Bede said of the great Hebrew leader—"carries a hard business well through" finds a joy in battling with the very hardships which he conquers, apart from any other prize.

But in a far profounder sense Christ's true disciples discover that their reward

is with them. We cannot always say that their success is with them. Often their Master claims them for service which is passive, rather than active; often they are elected, not to achieve, but to endure. And always the cause and kingdom of God are so far-reaching that the issues of the church's labor must needs lie out of sight. Nevertheless our Lord's beatitudes are all spoken in the present tense, and to loyal hearts they are continually coming true. Those Christians which have been called to serve as pioneers of faith are seldom, perhaps, permitted to reap golden harvests, or to gain any shining success. Yet, though they spend their lives at lonely mission houses, even there their reward is with them—that reward which Thomas Aquinas summed up when he prayed: *Non aliam mercedem Domine, nisi Te*—(No other reward, O Lord, except Thee). *The Bible in the World.*

II The Fact of Fidelity

The Lesson of the Parable.

My child, be faithful.
Is the work small? This I require of thee,
Do it with all thy heart as unto Me.

My child, be faithful.
Great is thy task? My grace will suffice thee,
In well-doing weary not, colabor with Me. *Eleanor A. Sutphen.*

These two brief stanzas contain the lesson of the Parable of the Talents. The five talent man, the two talent man, the one talent man are alike required to be faithful, to make the best possible use of the talents entrusted to them. The one talent man is not required to do as much as the two talent man; the two talent man is not required to do as much as the five talent man; the greater the endowment the greater the responsibility. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not (2 Cor. 8.12). We are not responsible for the three or four talents which we have not, but we are responsible for the right use of the one talent which we have.

Not the Materials, but their Use. A well-known modern artist, having visited Italy last winter, was asked which of the great masterpieces of art he had seen there impressed him most. He answered, "Fra Angelico's painted slab. It proved the sincerity of his devotion to art. The man who could paint angels was as faithful and zealous when it became his duty to paint a stone, as though his subject had been one of transcendent merit."

The power of a great artist is proved, not by the size or loftiness of his subject, but by the way he treats it, however small it may be. Giotto showed more skill in drawing a single letter than many painters have displayed upon huge, crowded canvasses.

God puts materials into the hands of every human being for one great work, and that is the highest development of his own life. Each of us would like to make life illustrious in deeds that declare their importance to men, but the materials with which we have to do seem meagre and mean. A dull brain, inherited disease, vulgar surroundings, what, we think, can the longing soul do with these? It may be that the dull stone is given to us to paint, not the face of an archangel.

God will not blame us for the materials which He Himself has given. He will take account only of the way they are used. It was the Great Teacher who declared that it was he who had been faithful over a few things who was made ruler over many things. *Youth's Companion.*

The Average Man. The popular indictment is hurled against the culpability of the rich, the lazy and criminal indifference of the much-endowed. But this parable of the Lord enshrines the impeachment of the average man. Our Lord indicts, not leaders and captains and rulers, but the men of the rank and file. It is easy to recognize the responsibility which attaches to five talents, it requires a far finer moral perception to see the responsibility which attaches to one.

This man of the parable first went wrong in his perverse and unworthy thinking about himself. He began to make comparisons between himself and

others. Because he lacked their brilliance, he despised his own gift. We cannot safely make disparaging comparisons between showy gifts and gifts of a quieter hue. There are services committed to the man with the one talent in which the five-talented man would be altogether incompetent. Why, then, sit down and indulge in self-disparaging comparisons, the hen envying the eagle, and the useful vegetable coveting the glory of the resplendent rose?

But he not only ignored the unique ministry of the individual gift, he absolutely ignored the law of mental and spiritual increase in obedience to which a slender gift becomes enlarged. He wanted a harvest without husbanding, he wanted multiplication without work. Because he had not a great capital, he would not work with the little he had, and so he let his capital lie idle. He allowed his gift to rust. He went through his days regarding himself as poor, and shrinking from every call to service on the plea of humility, and ever affirming that he had nothing wherewith to serve the race. And all the time there was that grave he had dug, and in it his Master's buried money! But he said, "It is only one, what is the use of it?" And that is the colossal misreckoning which renders countless multitudes of mediocre lives ineffective and fruitless. "It is only one!" Nay, it is "only one" plus the Giver of it, the Lord of power and glory! *J. H. Jowett,* in *The Expositor.*

Only One Talent. One day a Swede, who had been in our country only a few days and could not speak our language, came to Mr. Moody and through a friend who knew English said he wanted to do something to help on Mr. Moody's work. "What in the world will I set this man doing?" Mr. Moody said, and then he thought that he could have him distribute hand-bills that invited people to come to the religious meetings. This the Swede did, and when rough men took them, and read "Gospel meeting" they sometimes cursed him, but he didn't know what they were saying and smiled pleasantly. In all kinds of weather, hot or cold, rain or shine, the Swede carried on his work, and many were so impressed by his cheerfulness that they came to the meetings to see what could make him so happy.

"Let us be content, in work,
To do the thing we can, and not presume
To fret because it's little."

III Use or Lose

Take ye away therefore the Talent from him. The arm that is not used becomes palsied. The mole that made no use of his eyes became blind. A Darwin that never heard good music lost the power to enjoy it. Lo, thou hast thine own, said the servant who had buried his talent in the earth, but "when it was dug up it was not as heavy as when he buried it. This gold does rust, and a life not devoted to God is never carried back to Him unspoiled."

Down in the Panama canal zone there is much "useless junk" which was once machinery worth millions of dollars, but it was left unused and rust has consumed it. In many a boy or girl there is the finest of machinery adapted to splendid uses, capable of evolving noble characters, but it may be allowed to lie idle and become as useless as a "painted ship upon a painted ocean." We cannot stand still. We cannot just hold our own, morally and spiritually. We must either gain or lose. He who uses what spiritual light he has finds that it glows ever brighter and brighter, while he who neglects it finds that the inner light has failed.

The Result of Persistent Neglect. Among the nursery rhymes that sometimes run through my head is one about the great auk which could neither walk nor fly. Modern science tells us why. The auk became a famous swimmer. He deserted the air and land for water. He failed to use his wings and legs except as paddles, and so it came to pass that wings and legs both shriveled until he was practically helpless out of water. There is in Africa a peculiar type of ape. There is no mystery about the way in which he came to lose his tail. There came a time when he forsook tree-climbing for walking. Tails were no longer needed by apes that no longer swung from trees; consequently Nature quietly withheld the investment.

We have lost certain powers in the same wise. We can not begin to see with the acuteness of the hawk. We lack the delicate sense of hearing of the

dog. We are unable to do well a score of things the aborigine could do, simply because by reason of our enfranchisement from the necessity he knew, Nature has taken away the unneeded special qualifications. The inert hand must wither. The unused foot grows helpless. The musician must practice every day. Nature palsies the useless member.

It is the common experience that any gift, persistently neglected, grows poor and finally disappears. Let any one cultivate an unloving spirit and the capacity to love will die. Let him persistently shut his eyes to "whatsoever things are true —and honest," and he eventually becomes blind to the best beauties of life.

I have sometimes thought that the most heart-breaking surprises the future can afford will be the sight of the unused powers of this present life, the possibilities of doing and becoming, as in heedlessness their stewards buried them. *George Clarke Peck.*

How Power is lost and restored. A magnet is sometimes seen in a chemist's laboratory suspended against a wall, and loaded heavily with weights hung upon an armature. We ask the reason, and the scientific man replies, carelessly, as if it were a commonplace thing: "The magnet was losing its power by lying around here without using, and I am restoring its force by giving it something to do—more and more every day." It is with men as with magnets. Idleness results in loss of power. Since the day of the great Teacher, the unused talent is "taken away." And the law of restoration is always the same. To him that uses what he hath shall be given. The secret of restored force is to have something to do. Quoted by *H. H. Smith,* in *The Sunday School Times.*

SENTENCE SERMONS

Doing nothing is enough for ruin. *Alexander Maclaren.*

All service ranks the same with God. *Browning.*

It is not enough not to steal; the Lord of the kingdom demands interest. *George Dana Boardman.*

No one knows the magnitude of the gift that is in him until he uses it. *Gipsy Smith.*

An engine of one cat power running all the time is more effective than one of forty-horse power standing still. *G. W. Curtis.*

We do not know what the year's profits have been until stock-taking and balancing-time comes: here we often say, "I have labored in vain"; there we shall say, "I have gained five talents." *Alexander Maclaren.*

Our duty is to be useful, not according to our desires, but according to our powers. *Amiel.*

Woe to him who folds his hands because of his insignificance; to do nothing is the very worst fashion of doing evil. *Charles Wagner.*

The real tragedy of life is not in being limited to one talent, but in the failure to use the one talent. *Edgar W. Work.*

A faithful man shall abound with blessings. Prov. 28.20.

Each one of us shall give an account of himself to God. Rom. 14.12.

Be thou faithful unto death, and I will give thee the crown of life. Rev. 2.10.

The ground which received the one talent, will also receive the five; you can easily find a spade to dig a grave for your talents and abilities, your money and your time, but understand that in burying your talent, you are burying yourself; in burying aught that God has given you, you are burying part of your very life. *Joseph Parker.*

THE LESSON'S MEANINGS FOR US

Every talent is a gift entrusted to its possessor by God, loaned to him for use.

The servants are praised, not for their success, but for their faithfulness.

The most of us have not five talents nor two talents, but only the one talent. God needs able leaders, five talent men, but He also needs able followers, one talent men, and according to Abraham Lincoln's reasoning he needs them still more or He would not have made so many of them. When we make our reckoning we shall not be called to account for the talents we did not receive, but we shall have to give an account of the use made of whatever talent we had.

You are in the same condemnation as this servant when you shrink from

exercising your talent; when you refuse to do anything because you can't do a great deal, when you refuse to help when you cannot lead; when you hesitate about aiding in some work, because those with whom you would be associated in it do it better, when you would be recognized as surpassed by some others. *Marcus Dods.*

Caroline Fox wrote of her sister, "Anna Maria does habitually many fine, little things." That was splendid praise. Some are eager to do big things for others, and fail to do the little things; they wish they had brilliant talents, and ignore the talents they have.

Stir up the gift that is in thee, wrote Paul to Timothy. The gift may seem as useless as the five barley loaves did to the disciples when told by Jesus to feed with them the five thousand, but it can be "stirred up," and with divine help can accomplish wonders. Do not look at the talent and leave out God.

The greatest treasure, the most invaluable talent, is what? My personal knowledge of Jesus Christ. I am to give an account before my Master for what I did in this world with what I knew about Him. *M. D. Babcock.*

Lord, I knew thee that thou art a hard man, said the wicked and slothful servant. It was his own heart that was hard.

THE LESSON BRIEFLY TOLD

The kingdom of heaven is likened to a man who leaves his goods in charge of his servants, giving to one five talents, to another two, and to a third one, to each according to his ability, while he goes away on a journey. On returning a reckoning is made. The one entrusted with five talents had at once traded with them and gained five more; the one to whom two talents were given had also doubled his capital, but the one who had only one talent had buried it in the earth. He praises the faithfulness of the first two and promises each the same reward, greater opportunities for work, and a share in the joy of their lord. "I knew that thou art a hard man," said the one entrusted with one talent. "I hid thy talent in the earth, lo, thou hast thy own." Calling him a wicked and slothful servant, and telling him that he should have returned the money with interest, the Master ordered him put out in the darkness outside, and the one talent taken from him and given to the servant who had ten talents. "For," said he, "to him who has shall be given, but from him who has not shall be taken even that which he has."

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The conservation of capacity as well as character in the future life.
2. Capitalist and laborer should share in the profits. See "When does Profit become Usury" by Alexander Graham Bell, in *World's Work,* March, '09.
3. To him that hath shall be given—the law of cumulative effect.
4. Take therefore the talent of religion from him. See Dr. Horace Bushnell's sermon on "The Capacity of Religion Extirpated by Disuse."

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. In what earlier lessons this year has Jesus said that He is to be the final judge of men? (Lesson IX of First Quarter, II of Second Quarter, and III of Third Quarter.) 2. Who had declared that Jesus would separate the chaff from the wheat? (Lesson I, First Quarter.) 3. Did Jesus mean that charitable deeds are the test of character? What did He mean? 4. What did Job say he had done for the stranger? (Job 31.32.) 5. What familiar text from Hebrew 13 is often quoted in regard to the entertainment of strangers? (Heb. 13.2.) 6. What did you learn last year in a lesson from the Epistle of James about the futility of saying to another to be warmed and fed without doing anything for him? (Jas. 2.15.) 7. When was Paul taught that what he did to others was done to Christ? (Acts 22.4,8.) 8. What is the right way to prepare for the future life? 9. Would you be willing to have the record you have already made settle your future life? 10. What reason for missions is there in the picture of the last judgment? 11. What words teach the true motive for helping on mission work?

LESSON III—OCTOBER 16

THE LAST JUDGMENT

Golden Text

Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Mt. 25.40.

LESSON TEXT Mt. 25.31-46 COMMIT verses 34-36

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels; 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment: but the righteous into eternal life.

WORDS AND PHRASES EXPLAINED

31. *The Son of man.* Jesus the Christ.—*Shall come in his glory.* Compare Mt. 24.30; 25.6,19.

33. *The sheep...the goats.* Those who trust in God, the righteous, are often called His sheep in the Scriptures; it is natural to represent the unrighteous by "the goats."

34. *The King.* The Son of man, verse 31, the Christ.—*Inherit the kingdom.* See Lk. 12.32.—*Prepared for you from the foundation of the world.* "The thought of God from the beginning looked towards those who by such conduct would inherit such a reward" (*Horton*).

35. *I was a stranger and ye took me in.* I was herborouless (harborless), and ye herborouden (harbored) me, *Wycliffe's Version.*

36. *Naked.* Poorly clad.

37. *Then shall the righteous answer him.* They are sincerely humble.

40. *Inasmuch...me.* See Mt. 10.42; Prov. 19.17.

41. *Depart from me, ye cursed.* Or, Depart from me under a curse, RVm.—*Ye that work iniquity,* Mt. 7.23.—*Prepared for the devil and his angels.* "Jewish eschatology assigned to Satan and his supporters special punishment, as in Jude 6; 2 Pet. 2.4" (*Slater*).

45. *Ye did it not unto me.* This is the important clause here. See page 392.

46. For an interpretation of the punishment, see "The Judgment," page 256.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

31. *When the Son of man shall come.* Difficulties there are, as is to be expected in even Christ's revelation of so unparalleled a scene. Many questions are raised by it which will never be solved till we stand there. Who can tell how much of the parabolic element enters into the description? We, at all events, do not venture to say of one part, "This is merely drapery, the sensuous representation of spiritual reality," and of another, "This is essential truth." The curtain is the picture, and before we can separate the elements of it in that fashion, we must have lived through it. Let us try to study the main lessons, and not lose the spirit in studying the letter. *Alexander Maclaren,* in *Expositions of Scripture.*

31. *Then shall he sit on the throne of his glory.* As Napoleon Bonaparte once said, "This man vanished for eighteen hundred years still holds the characters of men as in a vise." The little Corsican sat dumbfounded as he compared his greatness with the greatness of the Man of Galilee. Napoleon's last biographer devotes two volumes to the rise of his hero and two volumes to his decline and fall. All the volumes of the life of Jesus record the story of His ascent. He goes on and on from victory to victory, from glory to glory, and as men's eyes become cleansed and their hearts purified they see with increasing certainty that God is indeed so highly exalted as that some day every knee shall bend to Him and every tongue confess that He is King indeed. *Charles E. Jefferson,* in *The Character of Jesus.*

34. *Come, ye blessed of my Father, inherit the kingdom...for I was sick, and ye visited me.*

A poor man served by thee, shall make thee rich,
A sick man helped by thee, shall make thee strong;
Thou shalt be served thyself by every sense
Of service that thou renderest. *Mrs. Browning.*

35. *Ye took me in.*

Still, wherever pity shares
Its bread with sorrow, want, and sin,
And love the beggar's feast prepares,
The uninvited Guest comes in.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks our earth the Wonderful,
And all good deeds are done to Him. *Whittier.*

LIGHT FROM ORIENTAL LIFE

31. *When the Son of man shall come in his glory.* In Jerusalem there is a small company of people who are known as "the Armenians on the wall" because one of their homes overhangs the city wall. The house has been built there on one of the highest spots in the city, because they believe that therefore they will be the first to see Christ when He comes again.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

In chapters 24 and 25 of Matthew we have the words of Jesus spoken to His disciples on the Mount of Olives in answer to their question, "Tell us, what shall be the sign of thy coming, and of the end of the world?" Our lesson is the conclusion of the whole discourse, in which He describes the great judgment scene. It closely follows the parable of the Talents. In the parable of the Ten Virgins, it was not what the foolish virgins had done, but what they had failed to do, that shut them out in the outer darkness. In the parable of the Talents, it was again neglect that caused the unprofitable servant to be cast into the outer darkness where there was weeping and gnashing of teeth, he had failed to use and increase the talent entrusted to him. In the account of the Last Judgment it is for sins of omission that the evil are sent away into eternal punishment. In all three lessons the thought is that this life is preparatory to

the next, that duty well done here is the right preparation for eternal blessedness.

"Sitting there, a wearied Man on the Mount of Olives, with the valley of Jehoshaphat at His feet, which the Jews regarded as the scene of the final judgment, Jesus declared Himself to be the Judge of the world. Calvary was less than three days off, when He spoke thus. The contrast between the vision of the future and the reality of the present is overwhelming."

Assign paragraph 120 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Do you ever dread the time of examinations in your school? Why? If you were sure that you could give the correct answer to every question that would be asked, would you dread to be examined? If you were sure that it would make no difference afterwards whether you "passed" or not, no difference what sort of papers you handed in, would you then dread the examinations? I once knew a history professor who did not believe in written examinations, but he was obliged to have them in his classes. His pupils all knew how his examinations would be given. In the back of the history book was a list of questions, and each time it was the first five questions that were asked in regard to the work studied. The pupils looked up these five questions and were ready for examination. They knew, too, that he would never read what they had written, but would throw all the papers into the waste basket, and give them the marks he thought they deserved from their daily recitations. None of his pupils were ever heard to say that they dreaded his examinations!

The two reasons why any of you dread your school examinations are that you are afraid you may not be able to give the right answers, and you know that it will make a great difference whether you do or do not answer correctly. These are the two reasons why so many people dread the Great Examination Day before Christ the Judge. When Rabbi Jochanan ben Zakki, a great Jewish rabbi of the first century, lay dying he wept because he feared what his fate might be in the Judgment, for, he said, "If God is angry with me, His wrath is an eternal wrath, if He binds me in fetters, His fetters are eternal fetters, and if He kills me, His death is an eternal death." What Jesus told His disciples about that great examination or Judgment Day is the subject of our lesson. He told them how to prepare to pass the examination, and He also told them what a vast difference the result would make.

For Older Pupils. You remember that one of our lessons last year was Paul's sermon at Athens. Turn to it in your Bibles, Acts 17.22-34. Paul began by referring to that altar inscription which he had read in their city; what was it? He told them that that unknown God whom they were worshipping in ignorance was the one whose messenger he was. What did he tell them in the twenty-fourth and twenty-fifth verses? God is not served by men's hands as though He needed anything. What did he tell them in the twenty-sixth and twenty-seventh verses? He made of one every nation of men that they should seek God. And then he gave them a warning; what was it? Now he commandeth men that they should all everywhere repent inasmuch as He hath appointed a day in which He will judge the world in righteousness by the man whom He hath ordained. These three thoughts in Paul's sermon are three of the great thoughts in the last words of the Lord's last long discourse with His disciples. Jesus said then in a graphic way that there would be a judgment day in which service rendered the Judge would be rewarded, and service withheld would be punished, and He told them how that service could be given or withheld. All the nations shall be gathered before His throne at that day, He further said. The effect of Paul's warning is told in verses 32-34. What was it? The result of heeding or not heeding such warning is told in the last verse of our lesson. What is it?

LESSON TOPICS AND ILLUSTRATIONS

I The Judgment

The Judge. The Son of Man, the representative Man who knows human

nature, who was tempted as we are tempted yet without sin, shall be the Judge of men. We must all be made manifest before the judgment of Christ. God will judge the world in righteousness by that Man whom He hath ordained.

Only one Judge is just; for only one
Knoweth the hearts of men; and hearts alone
Are guilty or guiltless. *Sir Edwin Arnold.*

The Punishment. A Scot used to delight in hearing the terrors of hell portrayed. We have his words as follows:

"O what a gale was on my speerit
To hear the p'ints o' doctrine cleerit,
And a' the horrors o' damnation
Set furth wi' faithful' ministration.
Nae shauchlin' testimony here—
We were a' damned, and that was clear.
I owned wi' gratitude an' wonder,
He was a pleisure to sit under."

Around the word "eternal" of the 46th verse of Christ's vision of the Judgment and around the nature of that eternal punishment, countless theological battles have been fought. The horrors of hell are not often described in modern sermons, we are content to admit that we do not know what "eternal punishment" will be, but the one "doctrine cleerit" which all Christians must believe is that it will make a vast difference in the hereafter whether one has lived on earth like the Apostle Paul or like the Emperor Nero. There is a reckoning. Ian Maclaren's words in "The Mind of the Master" may well be quoted: "One can never crush out the conviction that there must be one place for St. John, who was Jesus' friend, and another for Judas Iscariot, who was His betrayer. One has seen sheep and swine feeding in the same field till evening, and has followed till the sheep were gathered into their fold, and the swine ran greedily to their stye. The last complaint that would have occurred to one's mind was that the owners had separated them, the last suggestion that they should be herded together. What was fitting had happened, it was separation according to type."

The Reward. Henry Ward Beecher once received a letter begging him to preach the next Sunday on hell that the writer might be kept from committing a great sin to which he was tempted. Mr. Beecher chose as his text for that day *In my Father's house are many mansions,* and said in his sermon that if that verse would not save the man, nothing would.

The righteous shall go into eternal life, they shall inherit the kingdom prepared for them. That is the goal which Samuel Rutherford kept before his mind, and when his end was near he was so gloriously excited at the near prospect of the reward that his friends besought him to moderate his ecstasy.

Each One chooses his Own Place. When the old negro servant of Andrew Jackson was asked, after his master's death, whether he thought the General had gone to Heaven, he replied: "I don't know, marsa, but I reckon if he *wanted to go,* he went." That would be a correct answer to make in regard to the future life of every one. He who wants to inherit the kingdom prepared for him, will so live that he will hear the joyful words, Come, ye blessed of my Father.

A Parable. Slowly and painlessly consciousness returned. He looked about him and remembered. It seemed but a moment, and yet the life he had lived on earth was as far from him as if he had died a century ago. In the stillness and measureless quiet which enfolded him after those last agonizing hours he knew that he had already entered into rest. So deep was the peace which fell softly as if from the vast heights above him that he felt no curiosity and was without fear. He was in a new life and he must find his place in it, but he was content to wait; and while he waited his thought went swiftly back to the days when, a little child, he looked up at the sky and wondered if the stars were the lights in the streets of heaven. One by one the years rose out of the depths of his memory and he recalled, step by step, all the way he had come: childhood, youth, manhood and age. He read with deepening interest the story of his life, all his thoughts, his words, the things he had done and left

undone. And as he read he knew what was good and what was ill; everything was clear, not only in the unbroken record of what he had been, but in a sudden perception of what he was. At last he knew himself. And while he pondered, one stood beside him, grave and calm and sweet with the purity that is perfect strength. Into the face which turned toward him, touched with the light of immortal joy, he looked up and asked, "When shall I be judged?" And the answer came: "You have judged yourself. You may go where you will." *Hamilton W. Mabie,* in *Parables of Life.*

II Ministering to Christ

What Christ taught. Christ did not teach that the only question at the Judgment will be whether or not one has been benevolent; were that the case, then the rich man who gives liberally to the poor, cares for the sick, helps the stranger, will have eternal life no matter how evil his own life may have been! Nor did He teach that only actions count. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me, He explains. The deeds mentioned are done "unto Christ," they show that the doer has a vital personal relationship to Christ, and "it is personal relation to Christ as acted out in the life that will fix eternal destiny." It is the spirit that lies back of what you do or what you say that counts. Lives of unselfishness indicate the possession of the Spirit of God, they are the hall-mark of the Christian.

In the second part of Pilgrim's Progress, Christiana calls her children to her as she is about to leave them and cross the river that leads to Beulah land, and she tells them that she has read with comfort the mark in their foreheads, and is glad that they have kept their garments so white. This symbolism means what Christ's words in regard to deeds done to Him mean, that character and conduct show that the doers are His true followers.

The Vision of Sir Launfal. There are many legends about persons having given or withheld aid to the poor and then suddenly learning that the supplicant is the Christ. These legends are based on Christ's words, Inasmuch ... ye have done it unto me. One of the most beautiful of these legends is told in Lowell's "Vision of Sir Launfal." The Grail was the cup out of which the wine was drunk at the Last Supper, brought to Britain by Joseph of Arimathea, as the legend says, and carefully guarded by holy knights, but lost because of the unholy thoughts of one of its keepers. Sir Launfal sets out to find it. At the beginning of his search he meets a leper and, shocked by his loathsomeness, he scornfully hurls him a gold piece and hastens onward. Years pass. In his old age, unsuccessful in his quest, he returns to his castle, and there at his own gate he hears a beggar's cry and looking down he sees "the gruesome thing,"

> The leper, lank as the rain-blanched bone,
> That cowers beside him, a thing as lone
> And white as the ice-isles of Northern seas
> In the desolate horror of his disease.

Sir Launfal does not now turn from him in loathing. Instead he says:

> I behold in thee
> An image of Him who died on the tree;
> Thou also hast had thy crown of thorns,
> Thou also hast had the world's buffet and scorns,
> And to thy life were not denied
> The wounds in His hands and feet and side:
> Mild Mary's Son, acknowledge me;
> Behold, through him, I give to thee."

And then Sir Launfal recalls "in what a haughtier guise he had flung an alms" to a leper as he started forth on his long search. His moldy crust of bread and water from the near-by stream he shares with the leper. Suddenly

> As Sir Launfal mused with a downcast face,
> A light shone round about the place;
> The leper no longer crouched at his side,
> But stood before him glorified,

Shining and tall and fair and straight
As the pillar that stood by the Beautiful Gate,—
Himself the Gate whereby men can
Enter the temple of God in man.

And these are the words that greeted him:—

In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold it is here,—this cup which thou
Didst fill at the streamlet for me but now;
This crust is My body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbour, and Me.

I. H. N. Like many other girls who visited the World's Fair, she wore a tiny silver cross. A certain morning found her in the Turkish Village, studying the bright-faced merchants and laughing at the queer jingles with which they announced their wares. One of the men was more insistent than the others—so much so that, scarcely knowing why she did it, she crossed to his booth and made some small purchase. As he was wrapping it he looked up at her. "You work for Him, don't you?" he said. For a moment the girl was puzzled. Then she touched the tiny cross. "Do you mean this?" she asked in surprise. "Do you know what it means?" "Yes," he answered, gravely. "I. H. N.—In His name. It must make you very happy."

The girl went away, but the words clung to her memory. Happy? She had known many hours of aimless impatience. Restlessness and discontent oppressed her friends as well, even those whose hands were full of life's best gifts. She and they called themselves Christians, yet one whom she might have thought a heathen had perceived her privilege and told her her duty. "You work for Him." Did she? If she failed in the thing that she had promised, how could she expect the reward of joy? The secret of the happy Christian life is service. *Youth's Companion.*

III Missionary Topic Before him shall be gathered all the Nations

A Reason for Missionary Activity. In the lesson about the Canaanitish Woman we heard Jesus say, I was not sent but unto the lost sheep of the house of Israel. We have seen that His direct earthly mission was to the Jews, yet other sheep He had, which are not of this fold; they also He must bring; and they shall become one flock, one shepherd, Jn. 10.16. Not Jews only, but Gentiles, not Christians only, but heathen, all nations, shall stand before His judgment throne. What are you doing to bring the knowledge of their Judge to your brothers of heathen lands? At this writing, the laymen of the Presbyterian Church have pledged themselves to increase their contributions from $1,200,000 to $6,000,000 in order to support four thousand instead of eight hundred missionaries; the Methodist Church South has pledged itself to increase its missionary gifts from $750,000 to $3,000,000, and the Methodist Church, North, expects to ask its General Conference to approve of this graduated scale for missions: 1909, $3,000,000; 1910, $4,800,000; 1911, $5,000,000; 1912, $5,200,000.

Two Classes. Those who ought to give for mission are: The man who believes that when God said the heathen would be given to Christ, He meant it, and can and will accomplish it, and is now accomplishing it. The man who believes in the power of the cross to conquer the world. The man who rejoices that the world is open as never before, and that the prospects are brighter than ever before. The man who feels that he has only one life to live, and wishes to make it count. The man who believes that giving is as much a Christian grace as loving or believing. The man whose ambition is to be like Christ, who gave Himself. The man who wishes to be found a faithful steward when the Lord of the Vineyard sends His Son to receive His fruits.

Those who ought not to give are: The man who believes that the world is not lost and does not need a Saviour. The man who believes that Jesus Christ made a mistake when He said, "Go ye into all the world and preach the gospel to every creature." The man who wishes that missionaries had never come to our ancestors and that we ourselves were still heathen. The man who believes it is "every man for himself" in this world—who, with Cain, asks, "Am I my brother's keeper?" The man who is prepared to accept the final sentence, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Such a man is not asked to give to Foreign Missions. *Missionary Voice.*

Ministering to Christ. One evening while visiting Aitutuaki, one of the Hervey Islands, John Williams, the great missionary to the South Seas, told the people about the ways in which Christians in England raise money to send the gospel to heathen lands. This interested them very much. "We would like to help in this good work of causing the word of God to grow," they said, "but we have no money."

"If you have no money you have something to buy money with," replied the missionary. This was entirely a new idea to them. "What have we that will buy money?" they asked at once.

"The pigs I brought to your island on my first visit have multiplied so greatly that all of you now have a large number of them," was the reply. "If every family in the island were to set apart a pig for 'causing the word of God to grow,' and when the ships come were to sell it for money, instead of for cloth and axes, a large contribution might be raised."

This idea pleased them so much that each family set apart one or more pigs for the purpose. Early next morning as they were branded with a special mark in the ear their squalling was heard all over the settlement.

Some time after when a ship stopped at the island the captain bought the pigs and paid for them most honorably. When the missionary came again the people had their pig money ready for him. To his great amazement it amounted to one hundred and three pounds, about five hundred dollars.

"This was the first money they ever possessed," says John Williams, "and every farthing was dedicated to the cause of Christ." *Belle M. Brain,* in *Adventures with Four-footed Folk.*

A Day of Prayer. In May of this year the great meeting of the World's Sunday-school Association was held in Washington. At its previous meeting in Rome, the recommendation was made that this day, the third Sunday in October, be observed by evangelical churches everywhere each year as a day of prayer for Sunday-schools throughout the world. For thirty-seven years this Sunday has been observed in England as a "Day of Special Prayer for Sunday-schools." Among the topics of prayer especially suggested are these: That the World's Sunday-school Association may help to foster the Missionary Spirit in all Sunday-schools, and that its efforts to strengthen the Sunday-school movement in various parts of the world may be specially blessed; and that Sunday-school missions may be owned and blessed of God. In the words of Dr. Bailey, the chairman of the Executive Committee, you are "invited to engage in public and private prayer to Almighty God for a special blessing upon Sunday-schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer, which is intended to encircle the globe, strengthening the tie which unites us in a common bond of service, deepening our affection for each other, and increasing our zeal in an effort to secure the universal study of the Word, which is 'the power of God unto Salvation to every one that believeth.' 'And all things whatsoever ye shall ask in prayer, believing, ye shall receive.'"

SENTENCE SERMONS

I have so ruled my life that when death come, I might face it without fear. *Henry Havelock.*

Love ye therefore the sojourner. Deut. 10.19.

He that is afraid of solemn things has probably solemn reason to be afraid of them. *Spurgeon.*

The glory is not in the task, but in the doing it for Him. *Jean Ingelow.*

The plea of ignorance will never take away our responsibilities. *Ruskin.*

The world in all doth but two nations bear,—
The good, the bad; and these mixed everywhere.
Andrew Marvell.

To apprehend the life that is to be we must learn to think more largely and sacredly of the life that is now: We must enlarge the scope and measure of to-day, must identify to-day with what we call eternity. *Charles Cuthbert Hall.*

When the veil of the body falls, how we shall look into each other's faces astonished—after one glance at God's! *Mrs. Browning.*

What a man does for the love of God, he does differently. *Grenfell.*

The condemnation given from the judgment throne is all for the *undones,* and not for the *dones. Ruskin.*

Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it as for Thee. *George Herbert.*

He hath appointed a day in which He will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17.31.

He that hath pity upon the poor lendeth unto Jehovah,
And his good deed will he pay him again. Prov. 19.17.

THE LESSON'S MEANINGS FOR US

We are apt to lose ourselves in the crowd. Let us pause and think that "all" includes "me." I shall be there. *Alexander Maclaren.*

"And I saw a poor little girl on the street, to-day, cold and bare-footed; but it's none of our business, is it, God?" a little girl said in her prayer at night. Inasmuch as ye did it not unto one of these least, ye did it not unto Me.

Do we think that if Christ could come into our home as He did into that home at Bethany, that we should delight in serving Him? Do we delight in serving Him in the way that we can? In the morning let us ask ourselves what we can do for Him during the day, and in the evening let us bring to Him a report of our day's service.

Let us remember that we are ministering to Christ in the little services, as well as in the great; in the word of sympathy or "happy morning face" as well as in the deed of help.

We are responsible for the things left undone, as well as for the things done. Doing nothing at all is sometimes the worst kind of evil doing.

THE LESSON BRIEFLY TOLD

At the time of universal judgment, Jesus Christ the King shall sit on His throne of Judgment and before Him shall be met all the nations, and He shall separate them as the shepherd separates sheep from goats, putting the righteous on His right hand and the unrighteous on His left. To those on the right the King shall say, Come ye blessed of my Father, inherit the kingdom prepared for you, for you fed Me when hungry, you gave Me drink when thirsty, you welcomed Me when a stranger, you clothed Me when in need, you visited Me when sick or in prison. Amazed and humbled, the righteous shall ask,—When? and shall receive this answer, Inasmuch as you did unto one of these My brethren you did it unto Me. And those on His left the King shall bid depart into the eternal fire, for they had not done these things for Him. They, too, shall be surprised and shall ask in their turn, When? and shall receive the solemn answer that in not caring for others they had not cared for Him. These shall go away into eternal punishment, but the righteous into eternal life.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The responsibility and the grandeur of having a life.
2. What shall become of those who not only give nothing to Christ's poor, but by fraud and extortion rob them of what they have? *Luther.*
3. Jesus' teaching about future punishment. See "Mediævalism not the Gospel" in *Outlook,* April 25, '03.

REVIEW

Golden Text

And it came to pass, when the days were well nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face. Luke 9.51.

A REVIEW OF CHAPTERS XVI-XXV OF MATTHEW'S GOSPEL

(See note, page 144.)

Lesson III. It was time that the disciples had learned to have faith in Jesus as the Messiah, and at Cæsarea Philippi Jesus tested them. First, asking them who others said that He was, and receiving the answer John the Baptist, Elijah, Jeremiah, or one of the prophets, Jesus put His great question, But who say ye that I am? And Peter answered: Thou art the Christ, the Son of the living God. On Peter and his confession Jesus could now build His Church. From that time He began to tell His disciples plainly that He must go to Jerusalem and be killed, and be raised up the third day. This terrible prophecy they could not grasp. Peter rebuked Him: This shall never be, he declared, and Jesus called him a stumbling-block, and warned him that His disciples must share His cross.

Lesson IV. With Peter, James and John, Jesus ascended a high mountain and was transfigured before them, His face shining as the sun, His garments white as light. When Peter saw Moses and Elijah with his Lord, he wished permission to build three tabernacles for them there, but while he was speaking a bright cloud overshadowed them, and a voice was heard bearing testimony to Jesus as God's beloved son. The awed disciples fell on their faces; when Jesus touched them and said, "Arise, be not afraid," they lifted their eyes and saw no one save Jesus only.

On descending the mountain Jesus cured an epileptic boy, whom the disciples had vainly attempted to cure. The reason of their failure was lack of faith.

Lesson V. The disciples came to Jesus asking who was greatest in the kingdom of heaven, and Jesus replied that he who would even enter the kingdom must humble himself as a little child. He warned them against causing one of the little ones to stumble, and by the parable of the lost sheep taught the value in God's sight of every individual.

Then he spoke about one's duty to offenders, and this led Peter to ask, "How often shall I forgive my brother? until seven times?" There should be no limit to forgiveness, Jesus replied, and taught him the duty of forgiveness by the parable of the Unmerciful Servant. A servant, who owed his king ten thousand talents, was to be sold with all his household that payment might be made, but his urgent supplication gained the compassion of his lord and his debt was forgiven. This same servant sent out and siezed a fellow servant by the throat and demanded the payment of a hundred shillings due him, and cast the man into prison. When the king learned what this servant had done, he was very angry. "You should have had mercy even as I had mercy," he declared, and he delivered him to the tormentors till he should pay all that was due. "So shall also my heavenly Father do unto you, if ye forgive not every one his brother."

Lesson VI. Little children were brought to Jesus for His blessing; the disciples would have sent them away, but Jesus said: "Suffer the little children and forbid them not, to come unto me: for to such belongeth the kingdom."

"Teacher, what good thing shall I do, that I may have eternal life?" questioned a young man, and Jesus bade him keep the commandments. "All these have I observed, what lack I yet?" persisted His questioner. "Go and sell what thou hast and give to the poor; then come and follow me." The young

man went away sorrowful, for he had great possessions. Turning to His disciples, Jesus said: "It is hard for a rich man to enter the kingdom of heaven," and He emphasized the difficulty by using a familiar saying: It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom. In astonishment the disciples asked, "Who then can be saved?" "With men this is impossible," Jesus replied, "but with God all things are possible."

Lesson VII. Peter reminded Jesus that His disciples, unlike the rich young man, had left all they had to follow Him, and asked what their reward should be. Jesus assured them that they should have their reward, and then by His parable of the Laborers in the Vineyard showed how their idea of recompense must be revolutionized. The kingdom of heaven is like a man who hired laborers to work in his vineyard, agreeing to pay those who began early in the morning a shilling a day, and those later hired whatsoever was right, while he made no agreement with those engaged at the eleventh hour. When the laborers were paid, those last hired received a shilling. The first hired murmured because they who had labored all day received no more than those who had worked but one hour. You agreed to work for a shilling, explained the owner of the vineyard, and I do you no wrong because it is my will to give to the last hired as much as to you. Is it not lawful for me to do what I will with my own?

Lesson VIII. On the way to Jerusalem Jesus' thoughts and words were about His coming crucifixion and resurrection, but His disciples could not comprehend Him. They were still thinking of an earthly kingdom, and were ambitious for pre-eminence therein. The mother of James and John came and asked that her sons might have the two chief places in the kingdom. They should indeed share His cup, but it was one of suffering, Jesus said; and when the ten were indignant at the request of the two brothers Jesus patiently told them, what He had taught many times before, that greatness in the Kingdom is in service. On the way from Jericho Jesus cured two blind men.

Lesson IX. As Jesus and His disciples neared Jerusalem, He bade them go to a village for a young ass on which He would enter the city even as Isaiah had prophesied the King should enter Zion. The disciples put their garments on the animal for Him to sit on, the crowd spread their garments and branches of trees in the way, and shouted as they preceded and followed Him, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." All Jerusalem was aroused as Jesus made His triumphal entry.

In the temple court Jesus drove out those who were buying and selling. "It is written," said He, "My house shall be called a house of prayer; but ye make it a den of robbers." When the chief priests and scribes heard the children in the temple crying, "Hosanna to the son of David," they indignantly asked Jesus why He permitted this. "Did ye never read," returned Jesus, "Out of the mouth of babes and sucklings thou hast perfected praise?"

Lesson X. As Jesus was teaching in the temple the chief priests and elders came and challenged His authority. "I will tell you by what authority I do these things," Jesus replied, "if you will tell me by what authority John baptized." "We know not," they answered, fearing that if they said by divine authority, Jesus would ask them why they had not accepted John's testimony to Him as the Christ, and that if they denied John's divine commission, the people would take offense. Jesus then refused to discuss with them His authority, but He emphasized His rebuke by the parable of the Two Sons, one of whom promised to work in his father's vineyard and failed to keep his promise; the other of whom at first refused and then went. Like the latter son were the outcasts whom His listeners despised: like the former son were they themselves. Another parable, that of the Wicked Husbandmen, brought home still more closely their guilt. The owner let his vineyard to husbandmen and went away. His servants whom He sent to collect his fruits were beaten or stoned, and his son was killed. "What shall he do with those husbandmen?" Jesus suddenly asked His listeners, and they replied, "He will miserably destroy those miserable men, and will let out the vineyard to others." "The Kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof," said Jesus, and the Pharisees perceived that His parable applied to them; they would have killed Him had they not feared the people.

Lesson XI. The parable of the Marriage Feast and Slighted Invitation was also aimed at the chief priests and elders. When guests were bidden to the

marriage feast of the King's son, they made light of the invitation, some going to their farm or place of business, and others even killing the king's messengers. The angered king sent armies to destroy the murderers. Then he sent servants into the highways, where they collected a company of guests for the wedding feast. Among them was one who appeared without a wedding garment; he was speechless when the King rebuked him, and the king ordered him cast without.

Lesson XII. The Pharisees next sought to ensnare Jesus in His talk, by asking questions which they thought He could not answer without getting Himself into trouble. "Is it lawful to give tribute unto Cæsar, or not?" they asked. "Whose is this image and superscription on this denarius," He questioned. "Cæsar's." "Render therefore unto Cæsar the things that are Cæsar's" —who could find fault with this?—"and unto God the things that are God's,"— who could not see the rebuke in this? They marvelled and left Him. Sadducees next asked Him, "Whose wife shall a woman be in the resurrection who has had seven husbands?" "In the resurrection there is no marriage," Jesus replied, "but there is a resurrection, for God is not the God of the dead but of the living." Next a lawyer questioned, "Which is the great commandment?" "Thou shalt love the Lord thy God is the first great commandment," replied Jesus, "and a second like unto it is, Thou shalt love thy neighbor." Jesus asked them a question which they could not answer, and no one dared ask Him more questions.

Lesson I of Fourth Quarter. Chapters 23 and 24 of Matthew's Gospel give Jesus' denunciation of the Pharisees, His lament over Jerusalem and prophecy of the destruction of the temple, the signs of His coming again, and the rewards of faithful and unfaithful servants. The parable of the Ten Virgins continues the thought of the Judgment. Five virgins were wise in taking a supply of oil with them and five were foolish in failing to do this, when they went to meet the bridegroom. He delayed His coming and the oil in their lamps burnt out. At midnight His coming was announced. The wise virgins filled their lamps, but could not grant the appeal of the foolish to give them oil. While the foolish virgins went to buy oil the bridegroom came and went in with the wise virgins to the marriage feast. The door was shut; the foolish virgins could not enter. "Watch therefore, for ye know not the day nor the hour."

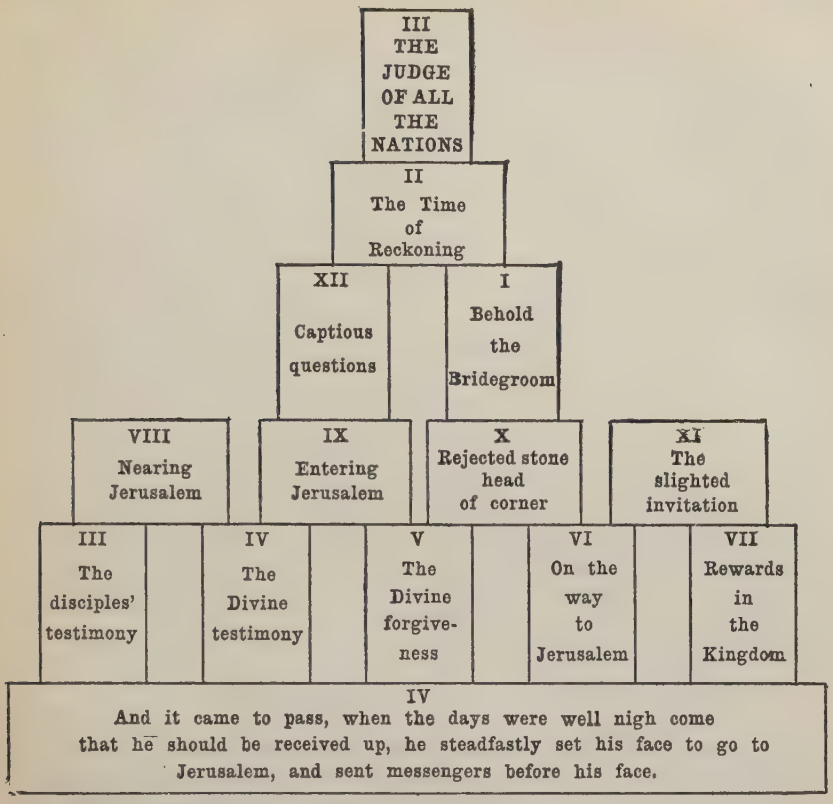
Lesson II. A man going to another country entrusted his goods to his servants, giving to one five talents, to another two, to another one. When he returned and made a reckoning, he found that the one given five talents had traded with them and gained five more, and the one given two talents had also doubled the amount received. Each of these he commended as good and faithful servants, and said that their reward for being faithful over a few things should be to be placed over many things. The one given one talent had buried it in the earth. From that wicked and slothful servant the talent was taken away and given to the one who had ten talents, and he was cast out into the outer darkness. Faithful service is rewarded and unfaithfulness is punished.

Lesson III. When the Son of man shall judge all the nations He will separate the good from the evil even as the shepherd separates the sheep from the goats. To the righteous the King will say, Inherit the kingdom prepared for you, for you fed me when hungry, gave me drink when thirsty, clothed me when in need, visited me when sick or in prison. When? they will ask in amazement, and will be told that in doing this for others they did it for the King. The wicked shall be sent into eternal punishment, for in not serving others they had failed to serve their King.

REVIEW OUTLINES FOR THE BLACKBOARD

Fourteen Words for Fourteen Lessons

III. Confession.
IV. Transfiguration.
V. Forgiveness.
VI. Peril.
VII. Reward.
VIII. Greatness
IX. Triumph.
X. Condemnation.
XI. Invitation.
XII. Questions.
XIII. Temperance.
I. Preparation.
II. Talents.
III. Judgment.



Fourteen Sentences for Fourteen Lessons

III: If you wish to nourish faith, speak it. *Maclaren.*
IV. Every mountain top of privilege is girdled by vales of lowly duty. *Van Dyke.*
V. Love is not to be limited to the multiplication-table. *Schaff.*
VI. The worst thing about money is that it so often costs so much. *Emerson.*
VII. God knows our motives, and He judges our acts accordingly.
VIII. The true man thinks last of himself. *Schiller.*
IX. No noble nature yet was ever irreverent. *Farrar.*
X. It is worse not to change afterwards than not to choose at first the good. *Chrysostom.*
XI. There is no reason why you should not be among the few. *Dods.*
XII. You cannot know God and not love Him. *Morgan.*
XIII. We want religion with our temperance. *Gough.*
I. The last day lies hid; therefore watch every day. *Augustine.*
II. The Lord of the kingdom demands interest. *Boardman.*
III. All good deeds are done to Him. *Whittier.*

A WRITTEN REVIEW FOR YOUNG PUPILS

III. Near Cæsarea Philippi Jesus asked His ... who men ... He was. John the ..., ... or a prophet, was the answer. But who do ... say that I am? Thou art the ..., the ... of the living ..., answered ... for them all. Blessed art thou, said Jesus, upon this ... will I build my ... But when Jesus began to tell them that He must ... and ..., Peter ... him, He was no longer a rock, but a ... to Jesus. Jesus then told His ... that they must suffer for His sake.

IV. Jesus took...disciples up into a mountain. While He was...His face was

glorified. The disciples beheld with Him celestial visitors, ... and ..., talking about His departure from earth. Peter asked that they might build three ... there, for he would keep the heavenly visitors. A ... overshadowed them and from the cloud this message was heard, This is my ... Son, ... Him. The cloud disappeared, and the disciples saw no one save ... only.

V. How often shall my brother sin against me and I ... him? Till ... times? asked Peter. Until ... times seven, answered Jesus. Then by a ... He showed the duty of forgiving others as God forgives us. A certain King finds that a servant owes him ... thousand talents, but because of his entreaties, he ... him. This servant, to whom much has been forgiven, refuses to ... in his turn a fellow ... who owes him a trifling sum, and has him cast into ... The King, very angry at the ... servant then punishes him for his injustice.

VI. Little ... were brought to Jesus and He ... them. A ... young man came to Him and asked what he must do to have eternal life. Keep the ..., answered Jesus. I have kept them, what lack I yet? continued the young man. Sell what thou hast and ... to the ... and come, ... Me. But he went away ...for he had great possessions. To His wondering ... Jesus explained that to put one's trust in riches is not the way to inherit ... life.

VII. A man hired laborers to work in his ... Some of them worked all ..., others only a few ... and some only ... hour. When he paid them he gave them all the ... amount, one shilling. Those who had worked all day found fault, but the owner of the ... told them that he had paid them what he had agreed to pay, and that he did them no ... in paying the others the same.

VIII. The mother of ... and ... came to Jesus and asked Him to give her sons the ... places in the kingdom. Jesus told them that such places were for those who deserved them. The other ... were ... because these two had asked this, and Jesus told them all that greatness is in ... others.

IX As Jesus was near ... He sent His disciples to a village for a young ass. They obeyed, and after they had put their ... on it Jesus rode into the city with a great multitude who ... their garments in the ... and cut down ... branches for Him to ride on, crying as they went: Hosanna to the ... of David, ... is He that cometh in the name of the ... In the ... Jesus ... out the traders. The ... and lame were brought to Him and He ... them. When the chief ... and ... saw the wonderful things He did, and heard the ... crying ... to the Son of David they were indignant, but Jesus liked to have their praise.

X. A man told his ... sons to go and ... in his vineyard. One said, I ... not, but he afterwards repented and ... The other said, I go, Sir, but he went ... Which one did the will of his ...? asked Jesus. The ... answered His hearers. A householder planted a ... and left it in the care of his ... When he sent messengers for the ... the servants treated them badly. He then sent his ..., and the servants ... him. What shall the lord of the vineyard do to these ..., Jesus asked. He will miserably destroy those ... men, and give the ... to others, the Pharisees answered. Jesus then told them that so the kingdom would be taken from them, for they were like those servants.

XI. Yet another ... Jesus spoke to the Pharisees. A certain King made a marriage ... and invited ... but they refused to come, and killed his messengers. The king sent his armies and destroyed those murderers. Then he sent his servants to bid others to come to the ... These came, but among them was one who had on no ... garment, and the king ... him out. Like those who killed the King's messengers were the Pharisees, for they were planning to kill ... Like the man without the wedding ... are those who would enter the ... of heaven without doing as the King wishes.

XII. The Pharisees came to Jesus and asked Him whether it was right to give tribute to ... Jesus called for a penny and asked, "Whose ... is upon it?" "Cæsar's." Then said Jesus, Give back to Cæsar the things that are Cæsar's and to God the things that are ... A lawyer asked Jesus what was the great ... Thou shalt ... the Lord thy ... with all thy ... and with all thy ... and with all thy ..., and Thou shalt ... thy ... as thyself, answered Jesus.

I. The ... of heaven, said Jesus may be likened unto ... virgins who took their ... and went to meet the bridegroom. Five of them were ... and five ... The ... took no ... with their lamps and when the bridegroom came their ... went out. While they were away trying to get more ... the bridegroom came and went into the ... with the ... wise virgins. When they came back

the door was ... and they could not enter. The bridegroom is ... and the ... teaches that we must live always so as to be ... for His coming.

II. In the parable of the . ..Jesus said that one man who had been given ... talents by his Lord gained with them ... more; one who had received ... talents, gained ... more, and one who had been given one talent went and ... it in the ... When the Lord came back he praised the two who had been ... but took the one talent away from the ... servant and gave to the one that had ten talents. Faithful service will be rewarded and unfaithful service will be ... in God's kingdom.

III. At the Judgment Jesus will be the ... He will reward the ... and punish the ... The good are those who have done something for others for the sake of ... Inasmuch as ye have done it unto one of these my brethren, ye ... it unto ..., said ...

QUESTIONS FOR A WRITTEN REVIEW

For Younger Pupils.

See note, page 149.

1. What disciple was both praised and blamed in one of our lessons?
2. Why was he praised? Why blamed?
3. What great change came over Jesus while He was praying?
4. Which disciples were with him then?
5. What question did Peter ask in regard to forgiving others? The answer?
6. What do we call that parable which teaches the duty of forgiveness?
7. What did Jesus say about letting the children come to Him?
8. What question did a young ruler ask? How did Jesus answer him?
9. What question did a lawyer ask Jesus?
10. What was His answer?
11. Tell what you can about the triumphal entry.
12. Tell the parable of the Wise and Foolish Virgins.
13. Tell the parable of the Talents.
14. How did Jesus say that we can serve Him?

For Older Pupils.

1. Why was the confession made by Peter for the disciples so important?
2. What are the lessons of the Transfiguration?
3. What was Jesus' purpose in entering Jerusalem in the way He did?
4. In what lessons has Jesus shown divine power?
5. What divine claims has He made in this quarter's lessons?
6. Upon what day did Jesus enter Jerusalem in triumph?
7. What occurred on Monday?
8. What occurred on Tuesday?
9. How have the Pharisees shown their hostility to Jesus?
10. What three parables of warning did Jesus address to them?
11. What was Jesus' standard of riches?
12. What was Jesus' standard of greatness?
13. Tell the parable by which Jesus taught the duty of forgiving offenders.
14. Tell the parable by which He taught the peril of riches.
15. The parables by which He taught the duty of watchfulness.
16. What does the parable of the Talents teach?
17. What did Jesus teach in regard to the last Judgment?

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. In what earlier lesson have we learned that Jesus prophesied His death? (Lessons III and VIII of third quarter.) 2. What judgment had Caiaphas already pronounced in regard to Jesus? (Jn. 11.47-53.) 3. Why had they not siezed Jesus when He cleansed the temple? (Mt. 21.46.) 4. Why not at the Feast of Tabernacles, six months before? (Jn. 7.32, 45-47.) 5. When did the event in Bethany take place according to John's record? (Jn. 12.1.) 6. What had happened the last time that Jesus was in Bethany? (Jn. 11.) 7. Who were present at the supper when Jesus was anointed, and what special reason had each for loving Jesus? (Jn. 11 and 12.) 8. How has Tennyson described this scene in *In Memoriam?* 9. What does the phrase "a memorial of her" mean?

LESSON V—OCTOBER 30

THE ANOINTING OF JESUS

Golden Text

She hath done what she could. Mark 14.8.

LESSON TEXT Mt. 26.1-16 COMMIT verse 13

1 And it came to pass, when Jesus had finished all these words, he said unto
his disciples, 2 Ye know that after two days the passover cometh, and the Son
of man is delivered up to be crucified. 3 Then were gathered together the
chief priests, and the elders of the people, unto the court of the high priest, who
was called Caiaphas; 4 and they took counsel together that they might take
Jesus by subtlety, and kill him. 5 But they said, Not during the feast, lest a
tumult arise among the people.

6 Now when Jesus was in Bethany in the house of Simon the leper, 7 there
came unto him a woman having an alabaster cruse of exceeding precious oint-
ment, and she poured it upon his head, as he sat at meat. 8 But when the
disciples saw it, they had indignation, saying, To what purpose is this waste? 9
For this *ointment* might have been sold for much, and given to the poor. 10
But Jesus perceiving it said unto them, Why trouble ye the woman? for she
hath wrought a good work upon me. 11 For ye have the poor always with you;
but me ye have not always. 12 For in that she poured this ointment upon my
body, she did it to prepare me for burial. 13 Verily I say unto you, Where-
soever this gospel shall be preached in the whole world, that also which this
woman hath done shall be spoken of for a memorial of her.

14 Then one of the twelve, who was called Judas Iscariot, went unto the
chief priests, 15 and said, What are ye willing to give me, and I will deliver him
unto you? And they weighed unto him thirty pieces of silver. 16 And from
that time he sought opportunity to deliver him *unto them.*

WORDS AND PHRASES EXPLAINED

1. *And it came to pass.* Mt. 7.28.—*All these words.* Recorded in chapters 24 and 25.

2-5. Mk. 14.1,2; Lk. 22.1,2.

2. *Ye know.* Mt. 20.18,19.—*After two days.* See the Historical Background.—*The Passover.* One of the three great annual Jewish festivals.—*Is delivered up.* The graphic present tense is used here, for the time is near at hand.

3. *The chief priests and the elders.* Members of the Sanhedrin.—*The court of the high priest.* The inner court of his palace. See Caiaphas' words in Jn. 11.47-53.

4. *They took counsel together.* See the account in Jn. 11.47-53.—*Subtlety.* Craft, in secret.

5. *Not during the feast.* Better than *on the feast day* (AV); the feast lasted seven days. But the proposition of Judas, verse 15, seemed a safe one, which would avoid the uproar.

6-16. Mk. 14.3-11; Lk. 7.37-39; 22.3-6; Jn. 12.1-8.

6. *When Jesus was in Bethany.* See the Historical Background.—*Simon the leper.* He must have been healed of his leprosy, or his guests would have been made Levitically unclean. Probably he was still called "the leper" to distinguish him from other Simons, just as Matthew was called "Matthew the publican" after he had left his tax-collecting.

7. *A woman.* Not Mary Magdalene, nor "the woman that was a sinner" (Lk. 7.), but Mary, the sister of Martha and Lazarus, Jn. 12.2,3.—*An alabaster cruse.* Or, *a flask,* RVm.—*Ointment.* Pure nard, very costly, Mk. 14.3. It has

been suggested that Mary may have purchased this ointment for the embalment of her brother Lazarus.—*Upon his head.* His feet also, Jn. 12.3.—*He sat at meat.* Or, *reclining at table,* RVm. It was at a supper given in Jesus' honor, Jn. 12.2.

8. *When the disciples saw it.* Judas is especially mentioned in John's account, Jn. 12.4-6.

9. *Might have been sold for much.* For above three hundred shillings, Mk. 14.5. The shilling was the wage for a day's labor.—*And given to the poor.* See John's comment, Jn. 12.6.

10. *She hath wrought a good work upon me.* She did it to prepare me for my burial, verse 12.

11. *Ye have the poor always with you.* And whensoever ye will, ye can do them good, Mk. 14.7.—*Me ye have not always.* He would not remain with them as now, yet He would remain with them in spirit, Mt. 28.20.

12. *She hath done what she could,* Mk.14.8.—*She did it to prepare me for burial.* Whether Mary's love made her more in sympathy with Jesus than were the disciples and she had understood His words as they had not, or whether Jesus gave to her loving deed a greater significance than she had intended, cannot be known.

13. *Verily.* A solemn affirmation.—*This gospel.* Or, *these good tidings,* RVm. —*For a memorial of her.* In memory of her. Before John records this incident he refers to her as "that Mary who anointed the Lord with ointment," Jn. 11.2, as though the story was well known at the time of his writing.

14. *Then ... Judas Iscariot went unto the chief priests.* And Satan entered into Judas, Lk. 22.3.

15. *Thirty pieces of silver.* The price of a slave, Ex. 21.32. See Mt. 27.1-10.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

10. *She hath wrought a good work upon me.* In the closing lines of "Snow-Bound" Whittier speaks of the thanks that are to him like

"odors blown,
From unseen meadows newly mown."

To one the fragrance from the newly mown meadow means only hay. To another, the odor itself brings to the gaze the unseen field, and perhaps carries the thought back to memories of other days. Just as the fragrance that comes through an open car window will annihilate the years and carry the soul back to the early happiness, so the odor of the ointment from the broken box, and the finer spiritual fragrance which it suggested and typified, carried the mind of Jesus to the Father and to that love which is the very foundation of His kingdom. For the instant the glories of an existence before the worlds were may have burst upon His view. Shut in upon earth's dusty roadway He nevertheless caught gleams of the summer-fields of glory just beyond the fringes of His human life. The ointment was not in one sense a necessity to the nourishment of the mind of Jesus, but it transported Him into the realms of highest joy. *Francis J. McConnell,* in *Sunday School Journal.*

12. *She did it to prepare me for burial.* That word changes everything. The sunlight fades out, and a wave of infinite sadness rushes over the hearts of the feasters. In the great ceremonial feasts of Egypt it was customary when the mirth ran highest to introduce a train of mourners bearing a dead man on his bier, that the feasters might remember man was mortal. It is as though such a thing had happened in this house at Bethany. No throb of funeral music shook the air indeed; no slow company of mourners passed through the chamber, following the dread effigy of silence on the lifted bier: but the effect was the same. An ineffaceable vision flashed upon all the feasters for an instant—they saw their Jesus dead, His face cold and pale, His mouth silent, His eyes unanswering, His hands pierced and folded. Who among them would grudge the dead his last anointing? What man of them would think frankincense and myrrh too precious for the dead Master? *W. J. Dawson,* in *The Reproach of Christ.*

13. *Wheresoever this gospel shall be preached in the world that which this woman hath done shall be spoken of for a memorial of her.* That which we do for ourselves is forgotten; that which we do for Christ is immortal. *Talmage.*

LIGHT FROM ORIENTAL LIFE

7. *An alabaster cruse.* In the A. V. the Greek word μύρον is translated *box;* according to the light thrown upon the Gospel story by J. Garrow Duncan in his recent book, "The Exploration of Egypt and the Old Testament," it probably was a box, not a cruse. In Tell Yahud ("the mound of the Jew") in a space set apart at the head of graves for toilet articles, the excavator found alabaster ointment-boxes, of Syrian make, "probably the nearest yet found to the alabaster ointment-box in common use in the time of Christ." In Mk. 14.3 it says that Mary "brake the cruse;" the box was doubtless sealed to preserve its aromatic contents and, as Mr. Duncan remarks, the present-day Arab would use a verb having that meaning when describing the opening of a sealed box.

Alabaster Box and Vases

7. *She poured it upon his head.* To pour fragrant ointment on the hair of a guest was a customary way of showing him honor. Perfumes and incense are still lavishly used in the East. A resident of Constantinople says that at social gatherings servants bring in censers of burning perfumes and dip sprigs into perfumed water and sprinkle the guests.

14. *What are ye willing to give me.* We see the traitor surrounded by a group of priests and scribes, chaffering over the bargain, as if they were buying and selling a beast for the shambles. It is a hard-and-fast bargain, and, as is the Eastern wont, Judas had doubtless asked a higher figure than he at last accepted. But he was beaten down in his price. *Henry Burton,* in *Gleanings in the Gospels.*

15. *They weighed unto him thirty pieces of silver.* Coins were in use, but they varied in value, and the old custom of weighing them was in vogue, as it is even now in the Orient. The thirty pieces of silver were worth about twenty dollars, but their purchasing value was six times as much.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

As we learn from Jn. 12.1, the anointing of Jesus by Mary in Bethany took place six days before the Passover, on the evening, therefore, of Saturday, after the close of the Jewish Sabbath, before the triumphal entry into Jerusalem. See paragraphs 24 and 25 of the Introduction. Matthew has postponed the telling of the incident in order, evidently, to show its connection with the betrayal,—to contrast Mary's love with Judas' treachery, to chronicle a gracious deed in the midst of an atmosphere charged with murderous hatred. It was Mary's deep gratitude for the restoration to life of her brother Lazarus a few weeks earlier (Jn. 11), as well as her fervent love for Jesus and active faith in Him, that prompted her deed.

Assign paragraphs 130-132, 160, 161 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils.

Where'er a noble deed is wrought
Where'er is spoken a noble thought,
  Our hearts, in glad surprise,
  To higher levels rise.

Honor to those whose words or deeds
Thus help us in our daily needs,
  And by their overflow
  Raise us from what is low.

You all recognize these beautiful words of Longfellow. Our lesson is about a noble deed that comes as a surprise in the sad record of Christ's last week on earth. The doer of the deed received high honor from Christ, who commanded that it should be told in her memory wherever His words are preached. And it has been told for nineteen hundred years, and now we, in a land that at the time the deed was done was only a wilderness, its very existence unknown, are hearing about it. Who was the one so honored?

For Older Pupils. In our first three quarters' lessons we have heard the words of Him like whom never man spoke, and seen that life like which never man lived, and now in this last quarter we see that suffering and death like which never man passed through. Inflamed with malice and hatred, the chief priests and elders of the people are seeking to compass Jesus' death; the fickle people, though a tumult among them is feared by the authorities if Jesus should be killed during the feast, were easily swayed for or against Him, and in His little inner circle of chosen friends and disciples, there is cowardice and blackest treachery.

In vivid contrast to all this, we are told of the deed of one loving heart that received high praise from the Master.

LESSON THOUGHTS AND ILLUSTRATIONS

I Prodigality of Love

Our Golden Text. Simon the leper gave a supper in honor of Jesus the Christ; Martha gave her services in His honor; what could Mary do to honor Him? She might have thought that the others were doing all that could be done, there was nothing for her to do, but she found what she could do and did it, she gave the costliest gift she had in loving gratitude to her Lord. "She hath done what she could," Jesus told His disciples, and His words were high praise. Jesus did not mean, as so many seem to suppose, that Mary did very little, but it was the best she knew how to do; on the contrary, He meant that she had done very much, the very best and greatest thing she could do.

Dr. Maclaren's words on this point are forceful: The saying implies a stringent demand, as well as a gracious defence. Nothing less than the full measure of ability is the measure of Christian obligation. Power to its last particle is duty. Jesus does not ask how much His servants do or give, but He does ask that they should do and give all that they can. He wishes us to be ourselves in serving Him, and to shape our methods according to character and capabilities, but He also wishes us to give Him our whole selves. If anything is kept back, all that is given is marred.

She did what she could. An English philanthropist asked a friend who was a duchess to visit with her the slum dwellers in the East End of London. The duchess decided to do what she could, and appeared at her friend's house, a dazzling apparition in court dress, tiara and jewels. "Oh, my dear," the philanthropist gasped, "Don't you know that we are going to one of the most squalid slums? I can't promise that you will bring any of that back with you." But her friend only laughed. "I quite understand you," she said, "but poor people love beautiful things. Just wait and you will see!" And her friend did see, for the poor, half starved slum dwellers had eyes for no one but the dazzling young beauty who had done them the infinite honor of coming to see them in her most beautiful gown and jewels.

To what Purpose is This Waste? Thus the disciples questioned, for they had failed to note that her wastefulness was a revelation of her love. An English writer recalls Robert Browning's exquisite little poem, "One Word More,"—he has told his love in verse, but longs for one word more that shall fully express his devotion—and says that Mary's alabaster box was her "one word more." "Ordinary methods, commonplace avowals, will not satisfy her. She must have more, and so she breaks her alabaster cruse, flings down her long hair, and with self-abasement asumes the attitude of a slave, and with her flowing locks wipes His feet."

Because he loved her. The tall, awkward boy, just in from his work at the shop, carefully unrolled the big bundle he carried, and disclosed a blooming plant. A woman in the kitchen, one who felt that her slight relationship and

neighborly services gave her a right to free speech, looked at the flower, and remarked, "It's pretty, but there are plenty of things needed a sight more than flowers in this house." "It's for mother," answered the boy with a brusqueness intended to conceal any deeper feeling. "She's had a whole lifetime of doing without things she liked because something else was needed worse. She's going to have flowers now, if I can get them." It would not be for long; they both knew that, and the invalid in her plain little room caressed with loving fingers and eager eyes the treasures that were brought to her. She was too weak to question now with voice or brain how such things were procured; she only watched for and enjoyed them, and the boy saw to it—at what cost of self-sacrifice and overwork he only knew—that the supply did not fail. But the well-meaning woman in the kitchen shook her head over each arrival, and murmured to herself, if to no one else, that it was "a shame to spend the money for just flowers with so many things worse needed about the house." Love's lavish offerings have often a reason and meaning not fathomed by those who coldly compute the pence they cost. The flowers in the sickroom were pleasure and comfort to the dying mother, but who shall estimate what threads of fineness and nobility their purchase wove into the character of the boy? Quoted in *The Sunday School Times* from *Forward.*

II Anoint the Living

Words that might have been spoken. You remember how Tom Brown was off on a fishing excursion when he heard of the death of his old schoolmaster, Arnold of Rugby, how he started back at once and sat down alone in the chapel where the Doctor had already been buried under the altar, and how he turned to the pulpit and leaning forward with his head in his hands, groaned aloud. "If he could only have seen the doctor again for one five minutes; have told him all that was in his heart, what he owed to him, how he loved and reverenced him, and would by God's help follow his steps in life and death, he could have borne it all without a murmur. But that he should have gone away forever without knowing it all, was too much to bear."

Such sorrow as Tom Brown's has been the portion of countless mourners throughout the ages. What kind words are said of the dead, and how often his friends say, "If he only could have known how others regarded him!" "Oh, the anguish of the thought," writes George Eliot, "that we can never atone to our dead for the stinted affection we gave them, for the little reverence we showed to that sacred human soul that lived so close to us, and was the divinest thing God had given us to know." Anguish was Mary of Bethany's portion when her Lord was crucified, but there was no bitter self-reproach mingled with it. She had shown Him her love, she had anointed Him while living.

The Jester's Tribute to Lincoln. During our Civil War, *Punch,* London's comic paper, held Lincoln up to ridicule, for the English people could not imagine that a man of so humble an origin and so limited an education could be a great statesman, and one of earth's truest noblemen. But the English people gradually learned to know him as he was, and when word of his assassination came, there appeared a cartoon in *Punch* that astonished the world; it was entitled "Britannica sympathizes with Columbia," and represented Great Britain laying a wreath on the dead President's bier. The beautiful tribute from Tom Taylor, whose pen had so often held Lincoln up to ridicule, began with these pathetic words:—

You lay a wreath on murdered Lincoln's bier!
You, who with mocking pencil wont to trace,
Broad for the self-complacent British sneer,
His length of shambling limb, his furrowed face,

His gaunt, gnarled hands, his unkempt, bristling hair,
His garb uncouth, his bearing ill at ease,
His lack of all we prize as debonair,
Of power or will to shine, of art to please;

You, whose smart pen backed up the pencil's laugh,
Judging each step, as though the way were plain;

Reckless, so it could point its paragraph,
Of chief's perplexity, or people's pain!

Beside this corpse, that bears for winding-sheet
The stars and stripes he lived to rear anew,
Between the mourners at his head and feet,
Say, scurrile jester, is there room for *you?*

Yes; he had liv'd to shame me from my sneer,
To lame my pencil, and confute my pen,
To make me own this hind of princes peer,
This rail-splitter a true-born king of men.

There is yet time. Hortense had not been to see Miriam since the death of her father, and she felt that the visit could not be otherwise than sad. To her relief, Miriam met her with a calm sweetness of manner that at once made her feel more comfortable.

"I'm so glad you have come, Hortense," she said, after a few minutes of commonplace conversation. "I've been wishing to talk to you. I want every one that cares for me to know how happy I am in the memory of such a father as mine. Somehow, as I look back, I feel that I've been more blessed than most daughters, for I have so many hours of happy companionship with my father to remember. The seven years that I drove into town with him to high school, and then later to my office work every morning and home again every evening, when we lived in the country, have furnished me with loving recollections that will make my whole life better and sweeter. Some girls do not have the chance for intimate association with their fathers that I have had, and I feel that I've been unusually fortunate."

Hortense, listening, remembered with shame how she and other friends of Miriam had pitied her that long tedious drive, winter and summer, through mud or dust, with no one to talk to but her father.

"I am selfish in speaking so much of myself," said Miriam, after a moment's silence. "How is your father? Does he get out much, now that business no longer takes him away from home?"

"Not so very much, but I'm going to begin walking with him every day." A faint color rose in Hortense's cheeks as she spoke, for she recalled several of her father's invitations for a walk that she had either declined or postponed. "O Miriam, you have made me see my neglected opportunities—how much I have lost in not passing more time with him. I came here to try to help you in your sorrow, and you have helped me. You have awakened me suddenly to the great value of father's days that are still left to me. Oh, I've been careless and blind to my blessings!"

"But there is yet time," said Miriam softly. Condensed from the *Youth's Companion.*

III Judas

Was Greed the Motive of the Betrayal? Perhaps you have seen the famous Strassburg clock and have watched the figures of the twelve apostles as they appear one after the other, at the hour of twelve, and pass before the figure of the Lord. A clever mechanic made a similar contrivance, in which Judas when he stops to turn toward his Master is caught by the purse he carries and is left standing with averted face while the figure of Jesus withdraws. The mechanic has expressed the popular belief as to the motive that prompted Judas to his dastardly deed. In the fourth Gospel we are told that Judas was a thief, and having the bag took away what was put therein. "They tell us," writes Mr. Henry Burton, in "Gleanings in the Gospels," "that but few ships by dead reckoning can make the Bilbao channel exactly; and the reason given is that the immense mass of iron ore in the neighboring mountains deflects the needle, and makes the compass untrue. So here the life of Judas veers round from the direct and straight course. The heart had become metallic. What at first was a lawful desire—for the desire of gain is a hidden and powerful spring wound up by the unseen Hand—grew into a morbid passion, taking complete possession of him, until the needle we call Conscience, which points steadily to the eternal

Right, swung round to the eternal Wrong." Covetous Judas undoubtedly was, but had he been actuated solely by greed would not the thirty pieces have satisfied him for a time, and would he so soon have repented and hung himself?

Was Judas playing a Game in the Hope of Winning whichever Side was Victorious? This is Dr. W. Boyd Carpenter's theory. Judas saw the conflict coming between the authorities and Jesus, and thought to make himself secure with each. He did not break with the disciples, but His Master was condemned and all his hopes in that direction ceased. He visited the priests and with an affectation of misgiving, expressed doubts concerning his own action, expecting them to laugh at his misgivings and laud him as a patriot who desired well of the powers that be. But he was quickly undeceived, for in their eyes he was nothing but a paid spy, and then coolly said "What is that to us?" He had lost, and there was nothing left for him to do but hang himself. But would not such reasoning as this better befit certain politicians of to-day than this Judean peasant?

Was Judas actuated by Good Motives? Some see in his deed a desire to give Jesus an opportunity to show His power and make His escape from His enemies, while others think he was guilty only of presumption, in that he thought thus to force Jesus to proclaim Himself King. In that case had Jesus said of him, "It had been good for that man if he had not been born"?

Was Disappointed Ambition the Cause? Judas, like James and John and the other disciples, was self-seeking. While the two brothers were disappointed in their expectation that Jesus would be proclaimed king and they would be great in His Kingdom, they were nevertheless so loyal in their devotion to their Lord that they overcame their self-interest and mastered their disappointment. Judas' baffled ambition turned his loyalty to hatred, and his hatred to treacherous revenge. Before the actual deed revenge seemed sweet; afterwards remorse came and showed it in its true light. Mr. J. B. Hawthorne, in "An Unshaken Trust," aptly explains the hatred of Judas. "As long as a bad man can conceal his meanness from you he is not apt to be hostile toward you; but when he discovers that you are cognizant of his bad character and iniquitous deeds he begins to hate you and to seek opportunities to inflict injuries upon you. A distinguished gentleman in one of our Southern cities invited me to dine with him that he might have a favorable opportunity to assure me of his warm sympathy with my temperance principles and work. His protestations of fealty to me and to the cause with which I was somewhat conspicuously identified were very emphatic and impressive. A few months afterward I came unexpectedly upon that man just as he was emerging from a bar-room. For months he did not speak to me when we met. My accidental discovery of his hypocrisy made him my enemy. So it was with Judas. As long as he supposed Jesus to be ignorant of the baseness of his character he cherished for him no ill-feeling; but when he realized that Jesus understood him thoroughly, he hated Him and was ready to seize the first opportunity to betray Him."

SENTENCE SERMONS

If you have two loaves of bread, sell one and buy a lily. *Chinese Saying.*

The greater part of a deed is its motive. *Maclaren.*

Detracting comments find ready ears. *Maclaren.*

If you do not do all you can, how can you prove yourself a Christian? *McCheyne.*

A rose to the living is more
Than sumptuous wreaths to the dead. *Nixon Waterman.*

"Utility is not all of life: every cornfield has a margin where wild violets grow."

A dumb love is acceptable only from the lower animals. *Henry van Dyke.*

A fellowship that does not beget affinity evokes antipathy, the mind that has not learned to love is dangerously near to hate. *Fairbairn.*

THE LESSON'S MEANINGS FOR US

What can I do? was Mary's thought. To approve or to criticize what the Simons and Marthas are doing is sometimes the only part that the Marys have in Christ's work. Is it yours?

Do you expect others to "make allowances" for what you say and do, to "take

your will for the deed"? It is your duty to be generous, not only with loving deeds, but also with loving words. To-day is the only time of which you may be reasonably sure. To-day is filled with opportunities for expressing your love.

Thou art like the spirit which thou comprehendest, said Goethe. Do you comprehend Judas' criticism better than Mary's deed?

Mary did what she could, not the least that she could but the most that she could. As the parable of the talents teaches, we are held responsible, not for the greatest amount of work in Christ's kingdom, but for the greatest amount that is within our capacity and opportunity. The remainder that comes from subtracting what one does from what one might do, is one's unpaid debt to the Giver of talents.

THE LESSON BRIEFLY TOLD

On Tuesday, while the chief priests and the elders of the people took counsel with Caiaphas, the high priest, as to the best plan for seizing and killing Jesus, and decided that they could not do this during the feast of the passover for fear the people would raise a tumult, Jesus himself was warning His disciples of His approaching crucifixion "after two days." Matthew, in his account, turns from this prophecy to record an event that took place at Bethany the Saturday previous, which shows the spirit of Judas, who betrayed Jesus into the hands of His enemies.

It was at a feast given Jesus in the house of Simon the leper that Mary, the sister of Martha and Lazarus, showed her great love for her Lord by pouring precious ointment on His head. Judas and the other disciples saw in the deed only the waste of what might have been sold for much and given to the poor. Jesus saw the love that the deed symbolized and rebuked them. "Ye have the poor always with you; but me ye have not always. She hath wrought a good work upon me, she did it to prepare me for my burial." And then He added those words that have immortalized the loving deed: "Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

What a contrast between Mary and Judas, to whom Matthew next turns! Judas went to the chief priests and agreed with them to betray his Master for thirty pieces of silver. And then he sought opportunity to carry out his bargain.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Utilitarian Valuation. See "The Value of National Scenery" in the *Outlook,* Sept. 26, '08.

2. The relief of the poor. See "Charity Problems" in *Outlook,* Oct. 31, '08; "Keep up your Charities" in *Outlook,* Dec. 28, '07; "The Prevention of Poverty," in *World's Work* for Feb., '08.

3. The problem of Judas. See "Lenten Meditations" in *Outlook,* Feb. 27, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Which disciples were sent to obtain the room for the passover feast? (Lk. 22.8) 2. How were they to know the man at whose home they were to prepare for the passover? (Mk. 14.13-15.) 3. What did the feast of Passover commemorate? (Ex. 12.15-17.) 4. What festival do we have whose purpose resembles that of the passover? (Thanksgiving.) 5. Tell the strife that occurred among the disciples before the Last Supper as to which one was the greatest. (Lk. 22.24-30.) 6. Read the farewell discourse given by Jesus at this time, chapters 14,15, 16 and 17 of John's Gospel. 7. The question of each of the disciples, Is it I? was in accord with what teaching of their Lord in the Sermon on the Mount? (Lesson VIII, first quarter.) 8. On what earlier occasion did Jesus tell His disciples that He came to give His life a ransom for many? (Lesson VIII, third quarter.) 9. Where are we told that Jesus said, This do in remembrance of me? (Lk. 22.19; 1 Cor. 11.24.) 10. What does Paul say the Lord's Supper proclaims? (1 Cor. 11.6.) 11. Read what is said in Mark, Luke, John and 1 Corinthians about the Last Supper, and write an account containing all the facts. (Mk. 14.12-26; Lk. 22.7-23; Jn. 13.21-30; 1 Cor. 11.23-26.)

LESSON VI—NOVEMBER 6

THE LAST SUPPER

Golden Text

This is my body which is given for you: this do in remembrance of me. Luke 22.19.

LESSON TEXT Mt. 26.17-30 COMMIT verses 26-28

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The teacher saith, My time is at hand; I keep the passover at thy house with my disciples. 19 And the disciples did as Jesus appointed them; and they made ready the passover.

20 Now when even was come, he was sitting at meat with the twelve disciples; 21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? 23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. 24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. 25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

WORDS AND PHRASES EXPLAINED

17-30. Mk. 14.12-26; Lk. 22.7-23.

17. *On the first day of unleavened bread.* Naturally, the first day of unleavened bread was the one following the passover day, but that day as well as all the days of the festival following, seem to have been popularly called days of Unleavened Bread. See Ex. 12.18-20. For the date, see the "Historical Background."—*Eat the passover.* The passover meal.

18. *The city.* Jerusalem.—*Such a man.* There shall meet you a man bearing a pitcher of water: follow him, Mk. 14.13. As carrying water was usually woman's work, this was a marked sign. Jesus gives neither the man's name nor the location of his home, evidently intending to keep the place of meeting secret that Judas might not know in time to betray Him there.—*My time is at hand.* The time of His death. Mark adds: He will show you a large upper room furnished and ready: and there make ready for us.

19. *The disciples.* Peter and John, Lk. 22.8.—*Appointed.* Directed.

20. *Sitting at meat.* Or, *reclining at table,* RVm. The washing the disciples' feet occurred at this time, Jn. 13.1-20.

22. *Is it I, Lord?* The form of the Greek implies a negative answer, as if each questioned, "Surely it is not I?"

23. *He that dipped his hand with me in the dish.* All had no doubt done this, and Jesus' words only emphasize the treachery of His betrayer. See "Light from Oriental Life." To John privately Jesus indicated the betrayer, Jn. 13.21-26.

24. *Goeth.* To His death.—*Even as it is written of Him.* As in Isa. 53.7-9;

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THE LAST DISCOURSE

Dan. 9.26.—*Good were it for that man if he had not been born.* "A proverbial expression for the most terrible destiny, forbidding the thought of any deliverance, however remote" (*Schaff*).

25. *Thou hast said.* "What was required was just what σὺ εἶπας expresses, an ambiguous affirmative, suggesting to the traitor himself the certainty that his treachery was known; to others, if they overheard it, a half uncertainty as to what was meant, and leaving opportunity to Judas of withdrawing from his course of treachery before its absolute and final exposure" (*Allen*).

26. *Jesus took bread.* Or, *a loaf,* RVm. It was unleavened bread, especially prepared for the paschal meal. With this act began the institution of the "Lord's Supper." Neither Matthew nor Mark says that it was established as a permanent institution, but Luke (22.19) records Jesus' words, "This do in remembrance of me," and Paul says, in writing to the Corinthians, "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come (1 Cor. 11.26.)—*And blessed.* "Blessed is he who giveth the bread of earth," is said to have been the usual blessing. When He had given thanks, Luke says, 22.19; and from the Greek word εὐχαριστήσας, thanks, has been derived the word *Eucharist,* one of the names given to the Lord's Supper.—*Brake it.* This verb has led to the calling of the ordinance of the Lord's Supper the "Breaking of Bread."—*This is my body.* This represents my body. In like manner we say of a portrait, This is my friend.

27. *A cup.* Some ancient authorities read *the cup,* RVm.—*Drink ye all of it. All* agrees in the Greek with *ye.*

28. *For.* The reason for drinking the wine.—*This is my blood.* The wine in the cup represents my blood. Because Paul says in First Cor. (10.16) "The cup of blessing which we bless, is it not a communion of the blood of Christ?" the sacrament is also called "Communion."—*Of the covenant.* Many ancient authorities insert *new,* RVm. Compare Ex. 24.8, where Moses sprinkled blood upon the people and said, "Behold, the blood of the covenant which Jehovah hath made with you"; so here Jesus declares that His blood is poured out to ratify a covenant, or agreement of forgiveness between God and the many.—*Is poured out for many unto remission of sins.* The graphic present is used—is poured out—for the sacrificial death is close at hand.

29. *When I drink it new with you in my Father's kingdom.* He is about to die and leave them, but in that new spiritual kingdom of His Father's He, the Son, will meet them again.

30. *When they had sung a hymn.* Psalms 113-114 were sung at the beginning of the paschal meal, and 115 to 118 at the close, according to the Talmud.—*They went out.* Before leaving the house and the city, Jesus gave the farewell discourse preserved in Jn. 14; 15; 16; 17.—*Into the Mount of Olives.* To the Garden of Gethsemane.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

25. *Judas who betrayed him.* A Danish painter in representing the Last Supper resolved to paint each disciple from a living model; he succeeded very easily until he came to Judas, then everybody declined to sit; no one would lend his shadow for the sordid traitor. But in actual life men readily take the place of Judas; they are ready to sell themselves and everything that is sacred for a few pieces of silver. *W. L. Watkinson,* in *The Lessons of Prosperity.*

26. *Take, eat; this is my body.*

O lead my blindness by the hand,
Lead me to Thy familiar feast,
Not here or now to understand,
Yet even here and now to taste
How the Eternal Word of Heaven
On earth in broken bread is given. *Wm. E. Gladstone.*

30. *When they had sung a hymn.* The feast Jesus kept with His disciples, which He had so earnestly desired to eat with them, was a glad feast—a eucharist in fact as well as in name, a feast of thanksgiving, and though now the shadow of the Cross fills His heart, though He knows the dread hour is come at last, yet how cheerfully He speaks: "Let not your heart be troubled!"

And then, for the only time as far as we know, He sings a hymn with His disciples; and the lips of Jesus which have ever spoken such gentle words, and which to-morrow will have the cold seal of death upon them, sing out from the shadow of the Cross, as sometimes we hear a lark singing out of a cloud: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." *Henry Burton,* in *Gleanings in the Gospels.*

LIGHT FROM ORIENTAL LIFE

17. *Where wilt thou that we make ready to eat the passover?* The residents of Jerusalem were very free in offering their homes to strangers for this feast. A curtain was sometimes hung in front of a door to make known that there was still room within for guests. "Though each company might not consist of fewer than ten persons," says Edersheim in "The Temple and Its Service," "it was not to be larger than that each could partake of the Paschal Lamb—and we know how small lambs are in the East."

17. *Eat the passover.* At the present time the Jews eat the meal standing, with staff in hand and little bundles on their back, thus reminding the little ones of the wonderful deliverance from the land of bondage. Sitting around the chamber the elders tell the people of the wonderful and glorious days that are in store for the whole house of Israel, when the Messiah comes to be their King. He says to them: "It may be, nobody knows, that on this very night, before the rising of the sun, this same Messiah may make His appearance, and as we believe His spirit is in every home with the passover, it becomes us to give that Spirit a welcome." A little boy, the first-born of the family, will then rise, throw open the door, and bowing low will say, *"Baroch Aba,"* "Blessed of the Father, honor us with Thy presence," then all will rise and bow their heads to the floor and repeat the words in chorus. The rest of the night is passed in singing songs to the Almighty. *Wad-el-Ward,* in *Palestine through the Eyes of a Native.*

23. *He that dippeth his hand with me in the dish.* Knives and forks and spoons were not in use; a bit of bread was dipped in the common dish containing a sauce of bitter herbs. "I loved him so much that I gave him the morsel from my own mouth" is a common Eastern saying. Partaking of a common meal is an oriental pledge of fellowship. "It is hard for us to realize the infamy of one, according to oriental standards, who would betray a man with whom he had eaten," says an eastern traveler. "An oriental host was entertaining a guest. Said he, 'When we wish to honor a guest we do this,' and he detached a piece of roast mutton with his fingers and passed it to his guest, who took it with his fingers and ate it. 'Do you know what I have done?' questioned the host. 'You have given me a delicious piece of meat and I have eaten it,' 'Much more than that. By this act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you.'"

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

According to Matthew, the discourse on the Mount of Olives closed with the picture of the Last Judgment, our lesson three Sundays ago. Wednesday was probably spent at Bethany, but we have no record of that day. While the city of Jerusalem was making ready to celebrate the passover supper that commemorated the passage of the Red Sea by the children of Israel, and the chief priests and elders were planning how they might put Jesus to death, Jesus bade His disciples prepare for their celebration at the home of a friend where they would be safe from disturbance. The place was an upper room, according to tradition the one where the disciples afterwards met on the Day of Pentecost. The time of the meeting was after sunset on Thursday, the evening before the crucifixion (April 6, A. D. 30), according to the accounts given in the Synoptic Gospels. (John 19.14 seems to place it a day earlier.) For the probable order of events that evening see page 470. Assign paragraphs 126, 162-166 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Here is a copy of a famous picture, the Last Supper

by Leonardo da Vinci. (It may be obtained in the penny reproductions.) Before the artist began his painting he sat for days without moving his hand, lost in thought, awaiting the moment when his mind could grasp a face that should be worthy of representing that of the Christ. You see by the anxious faces of the disciples that the scene is that moment when their Lord had declared, "One of you shall betray me." What is wrong about this picture? We must not think of a table and seats such as the artist has pictured, but of a low eastern table with couches on which all reclined. Were there knives and forks and spoons on the table? How did people eat in those days?

For Older Pupils. Orthodox Jews of the present day observe their Feast of Booths, Passover, the Feast of Lights and Purim, but these are all unimportant when compared with *Yom-ha-kippurim,* or Day of Atonement. On this day, according to ancient tradition, the Book of Life is closed for the year and the fate of the tribe of Israel is sealed. For twenty-four hours the Jews abstain from all food and drink. At sundown, the men, clad in their shrouds and sandals, attend the services in the orthodox houses of worship which last till midnight and beginning again before daybreak continue uninterruptedly until sunset the next day. A Jewish writer says that, though the passover feast may in course of time disappear from the Jewish calendar, the Day of Atonement will survive as long as the Jewish community shall maintain its independent religious existence.

Neither Passover nor the Day of Atonement is celebrated in Christian churches. At the last feast of the passover held while our Lord was on earth, He explained that He Himself was the Atonement, as He instituted that rite which has been observed in all Christian lands from that day to this.

LESSON THOUGHTS AND ILLUSTRATIONS

I Is it I?

One of you shall betray Me. With what amazement those disciples heard this startling prophecy! One of them, one of that little band whose lives had been so closely united with their Master's, was to be guilty of such infamous treachery! Their mood was not one of self-sufficiency; they did not indignantly deny the charge, nor passionately affirm their loyalty. They did not ask "Is it Judas?" "Is it Andrew?" But each one with bated breath murmured, "Is it possible that it is I?"

The Rev. G. Campbell Morgan says that when he began preaching he had a sermon about Judas in which he said most scathing things of him, but now he would not preach it, not because he in the least excuses Judas for his infamous deed, but because he has discovered that in his own life there was the making of a traitor, it might be the giving of a traitor's kiss. As you read George Eliot's Romola, and as you follow the downward course of Tito Melema through selfishness and weak self-indulgence to indolence, through indolence to cowardice, through cowardice to ingratitude, and through ingratitude to murder, did you ask whether there are similar possibilities for evil in your own self, similar seeds of selfishness that await only the right influence to ripen into villainous deeds? Man does not leave the straightened way that leadeth unto life by a broad path at right angles, but he enters on the broad tangent road, that seems at first almost parallel to the right way, which may lead at last to destruction.

The Seventh Man. The chaplain and superintendent of the state reformatory sat one Saturday facing the forty-two new arrivals of the week. The chaplain asked of each man his name, age, nationality, religion, offense, and certain questions concerning his family and friends. These answers he entered in a catalogue. The superintendent had little to say in this part of the meeting, but watched each man closely and noted his answers. Then the superintendent gave a little talk.

"There are forty-two of you," he said. "That number is divisible by seven, and enables me to prophesy a little. Thirty of you men, if the average of our statistics holds good, will leave here permanently better for having been here; six of you will leave about as you came. The other six will find the worst men in the institution, and make them their associates. They will resist our

best efforts to do them good; they will be suspicious and unruly, and will leave here worse than when they entered, and become a permanent addition to the criminal class. We shall hear from them afterward at the state prison, and they will spend their short lives in crime.

"I have been looking in your faces, trying to find those six men. Let me count, beginning at this end: One, two, three, four, five, six, seven—No, not you! You are one of the two married men, and have a little child! I should not like to think it would be you! You must be a man for the sake of that wife and baby!

"I will begin at the other end: One, two, three, four, five, six, seven—but that brings it to the lad from North Carolina, whose old mother is a member of the church, and will be praying every day for her boy. I should not like to think a young man with so good a face as you have could break a mother's heart! I don't believe you will. Let me see, where shall I begin?"

By this time the atmosphere was tense. There was a searching of hearts as on the night when the disciples asked, "Lord, is it I?"

The superintendent said at last, "I will not count again, for the truth is, I cannot tell which of you it will be. But you can tell. Each one of you can make a resolution this minute that with God's help you will not be the seventh man."

The young men went to their cells in a thoughtful mood. The lesson was one which most of them will remember all their lives, and some of them will heed. It is a lesson good for others also; for the matter of statistics of human conduct becomes a matter of personal choice, and each man determines for himself whether he will, or by the grace of God will not, be the seventh man. *Youth's Companion.*

Is it You?

Some one's selfish, some one's lazy;
Is it you?
Some one's sense of right is hazy;
Is it you?
Some one lives a life of ease,
Doing largely as he please—
Drifting idly with the breeze;
Is it you? *Baltimore American.*

II Unto Remission of Sins

This is my Blood of the Covenant, which is poured out for Many. The broken body of the Lord Jesus given for us receives a striking illustration in the work and death of Livingstone. In the eighteen years of solitary travel in Africa he was worn out. Reduced by fever, starved, bereaved (the disablement by the lion's jaws was one of the lesser of his physical sufferings), a man of sorrows and acquainted with grief, he not only opened up Central Africa by his discoveries, but touched the imagination and heart of the world by his sufferings. It was his death that completed and crowned this breaking of his body for Africa. Borne in a litter to Chitambo's country, and laid in the hut at Ilala, he finished his course. On his knees he was found, dead, arresting for ever the attention of the Church, and challenging Christians to evangelize Africa. To make the breaking of his body perfect and manifest for all time, the heart was buried there in the centre of the continent, and the body was brought by Susi and Chamah to the coast, and thence to the central shrine of the Anglo-Saxon world. Out of the broken body has sprung the evangelization of the Congo and of the Uganda; Livingstonia and the mission stations on Nyassa testify to it. It will work its miracles until all Africa is won to Christ. *Robert F. Horton,* in *Expository Times.*

Unto Remission of Sins. Repent ye; for the kingdom of heaven is at hand; these were the first words of Jesus as He began to preach, Matthew tells us. That repentance and obtaining of pardon for sin must be the beginning of the reign of God in the hearts of men was Jesus' constant recognition, and now at the close of His life He declares that His death is for many unto remission of sins.

You remember how Jesus saw Zacchæus, the publican, in the sycomore tree

and called to him to make haste and come down, for to-day He would abide at his house, and how Zacchæus obeyed at once and received Him joyfully, and the people murmured because Jesus lodged with a man that was a sinner. Bring forth therefore fruit worthy of repentance, John the Baptist had called out to the Pharisees. Zacchæus brought forth such fruit, for he said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore him fourfold. And then Jesus declared, To-day is salvation come to this house: for the Son of man came to seek and to save that which was lost. Jesus took Zacchæus as an illustration of how He ransomed men from their sins. There are many explanations offered of the how and the why that Jesus laid down His life a ransom for many—the atonement and the theories of the atonement are difficult to understand—but this illustration of the atonement, the at-one-ment with God, we can all grasp.

How does God forgive Sin? We have forgiveness through the blood of Christ. In other words, forgiveness comes to us through divine suffering. The quality of the water in the little pool on the shore is the same as that of the water in the ocean. The best love of earth is in nowise different, except in degree, from the love of God. Begin, then, with what we see and know of human love. Get the foot of the ladder there and climb to the heights. Let there be a rupture between friends, let them become alienated from each other, and it is certain they cannot become reconciled without pain. If the forgiveness is complete it will mean the cross. Try it for yourselves. Go to the men with whom you have been at enmity for years, to the man who has wronged you, and hold out the hand of reconciliation, and see if it does not cost you suffering.

Take it into the closer and tenderer relations of the home. A boy becomes a wanderer. He runs off into sin. In his want and shame and wretchedness he resolves to go back to the old roof he has forsaken. He starts, and when he returns he finds that the door had always been kept open; he find that his father and mother weep for joy and fall on his neck and kiss him, but he finds also that their heads have grown grey, and that the marks of a great sorrow are in their faces. He does not know, he never knows, the agony they suffered; and that agony was their righteous condemnation, their measureless abhorrence of his sin.

Well, this may help us to understand the teaching that we have forgiveness of our sins through His blood. If human love must suffer in forgiving, and if through all creation love is the same, why should it be thought a thing incredible or unreasonable that God should suffer in forgiving? Is that which is noble and sublime in an earthly parent unworthy of the great Father of us all? *Robert Francis Coyle,* in *The Church and the Times.*

III This do in Remembrance of Me

Where the Lord's Supper is celebrated. "In upper rooms, in catacombs, where the dust of the dead rested, and the spirits of the living met to speak to each other words of holiest cheer; in desert places and moorlands, where hunted fugitives assembled to listen to a voice which, though a man's, seemed God's; in cathedrals, where form and space spoke majestically to the eye, and lofty music to the ear; in rude huts in savage or heathen lands; in ornate churches in wealthy, busy, and intellectual cities—men of the most varied types and conditions, saintly and sinful, ignorant and educated, rich and poor, peer and peasant, sovereign and subject, priest and people, forming a multitude no man can number, have for centuries met together to celebrate this supper, and be by it made wiser, happier, holier."

In these graphic words Dr. Fairbairn tells us where the Lord's Supper has been celebrated, and to them may well be added a recent testimony from the mission field. A Hindu, who had been led to Christ by reading the Gospel, who lived far away from any missionary, and had never been inside a Christian church, found in his New Testament the command to eat and drink in memory of the Saviour's death, till He should come. Knowing nothing of the church order and ritual, he was accustomed day by day to take a little rice, saying, "This I do in remembrance of Christ," and then to drink a little water saying, "I drink this because Christ died for me."

This do. When a British subject receives an invitation to the royal table,

it is said that his majesty "commands" his presence. When the King of Kings bade His disciples make Him their guest and recall His life and love and sacrifice as they broke bread together, it seems a wish, rather than a command, for only they who love Him can rightly thus renew their pledge of loyalty. A loving wish is more impelling than any command.

In Remembrance. The Lord's supper is a monument nineteen centuries old whose inscription, "In Memory of Jesus the Saviour" is as legible as when first graven. By partaking of the Lord's Supper His followers in a dramatic way proclaim the Lord's death. They eat the bread and drink of the cup in remembrance of Him. But what is it to remember Jesus Christ? In the words of another, To remember Jesus is to accept Him as our Mediator, to trust Him as our Redeemer, to love Him as our Friend, to follow Him as our Teacher, to obey Him as our King, to take Him for our all in all. Of all this the symbolic act should be a pledge.

Ye do show the Lord's death until He come. Now if there is one scene that sensitive hearts would shrink from, it is the awful scene of crucifixion. We never could have endured to look on Calvary, and yet it is Calvary that we commemorate. Is not that strange? A story I heard the other Sunday will explain it: There was a lady who was very beautiful—all excepting her hands, which were misshapen and marred. And for many a long day her little daughter had wondered what was the meaning of those repulsive hands. At last she said to her: "Mother, I love your face, and I love your eyes and your hair, they are so beautiful. But I cannot love your hands, they are so ugly." And then the mother told her about her hands: how ten years ago the house had taken fire, and how the nursery upstairs was in a blaze, and how she had rushed to the cradle and snatched the baby from it, and how her hands from that hour had been destroyed. And the baby saved was her little listening daughter. And then the daughter kissed the shapeless hands (that she used to shrink from, before she knew their story), and she said: "Mother I love your face and your eyes and your hair; but I love your hands now best of all." *G. H. Morrison,* in *The Footsteps of the Flock.*

One Great Value of the Ordinance. We have all of us had such views of truth, and such corresponding desires and purposes, as would transform us were they only permanent. By fixed hours of worship, by rules and habits of devotion, by public worship, and especially by the monumental ordinance of the Lord's Supper, must we cherish the memory of known truths, and deepen former impressions. *Marcus Dods.*

A Great Duty. Shall I come to His table and take the sacramental bread and say, "It is His body broken for me," and then proceed to say, "But as for Him, the crumbs which fall from my table—the odd shillings and sovereigns that can be spared, the things that are left after my needs, present or future, have been met—these, these shall be payment for Gethsemane and requital for the Cross." The question is not, what will be easy, but it is, what are we bound to do by honor, and duty, and love. *Thomas Arnold.*

As we draw near Christ we draw near to One Another even to the Ends of the Earth. Dr. Trumbull Backus used to say that he always knew as he looked over the report of the church treasurer on what days the communion services had fallen by the size of the missionary offering. Invariably whenever the offering fell on a communion Sunday the missionary offerings were from twenty-five to fifty per cent. greater than on any other day. On the days that the people drew nearest to Jesus, when their hearts were melted and tender with His love, on these days they drew near also to the uttermost parts of the earth. What draws us close to one another at any time is the fact that each one of us is drawn close to our Lord. *Robert E. Speer,* in *The Master of the Heart.*

SENTENCE SERMONS

Believe, and thou hast eaten. *Augustine.*

He who feeds on Christ becomes Christ-like. *Maclaren.*

If it is a Eucharist on Sunday, it must prove on Monday that it also was a Sacrament. *Babcock.*

The Holy Communion stands as a symbol and witness of the divinest truth of Christianity—the living Christ in the hearts of living men. *Abbott.*

As you take this symbol, take the living Christ Himself. *Abbott.*

Greater love hath no man than this, that a man lay down his life for his friends. Jn. 15.13.

Therefore doth the Father love me, because I lay down my life, but I may take it again. No one taketh it away from me, but I lay it down of myself. Jn. 10.17,18.

The blood of Jesus His Son cleanseth us from all sin. 1 Jn. 1.7.

THE LESSON'S MEANINGS FOR US

Luther reminds us that it is not enough to say, "I believe in the forgiveness of the sins of Simon Peter, or the Magdalene, or Saul of Tarsus." Do we believe in the forgiveness of our own sins?

You say, Why should I take my place in the visible church? What have I to do with baptism, communion? It ought to make you solemn when you remember how earnestly, how lovingly, in the very last moments of His precious life, your Lord commanded you to do what you have never done. It ought to stir your conscience when you see this world, which needs your Christian influence, robbed of it by your silence. *Phillips Brooks.*

Do you reflect upon the mote in your brother's eye and ask, Is it Bartholomew? Is it Peter? and disregarding the beam in your own eye fail to ask, Is it I?

THE LESSON BRIEFLY TOLD

Jesus and His disciples were probably at Bethany when they came to Him and asked where He would have them prepare to eat the passover. Go to the city to such a man—a man bearing a pitcher of water—and tell him that the Teacher and His disciples will keep the passover at his house, Jesus replied. As they were eating in that upper room at Jerusalem Jesus exclaimed, Verily I say unto you, that one of you shall betray me. In amazement and sorrow, each disciple humbly asked, Is it I, Lord? In answer Jesus emphasized the treachery of the deed, for it was one who dipped his hand with his Lord in the common dish, one of His close companions, and He added: "The Son of man goeth, even as it is written of him; but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born." Judas, too, asked, "Is it I, Rabbi?" "Thou hast said," returned Jesus. Perhaps it was at this point that to John, who was next Him, Jesus said, "He it is, for whom I shall dip the sop, and give it him." To Judas He gave the sop, saying in a low voice, "What thou doest, do quickly." And Judas straightway went out.

As they were eating Jesus took bread and gave thanks, and said, Take, eat, this is my body. And He took a cup and bade them all drink, saying, "For this is my blood of the covenant, which is poured out for many for the remission of sins," and told them that He should not drink with them again till the day when they should drink it anew in His Father's kingdom.

After a long farewell talk, and a final intercessory prayer, the scene changed to the sad journey across the brook Kidron and along the slope of the Mount of Olives to the Garden of Gethsemane.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Ecclesiasticism of Jesus Christ. See article with this title in *Outlook,* Jan. 16, '09.

2. Judas Iscariot. See *Current Literature,* April, '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. What question did the disciples ask Jesus in Mt. 24.3? 2. Read the entire answer of Jesus. 3. When and for what purpose had Jesus before used a fig-tree for an object-lesson? (Mt. 21.20.) 4. What lessons have we already studied that teach the need of watching? 5. In what parable is the reward of faithful service similar to that of the faithful steward in verse 47? (Lesson II, Fourth Quarter.) 6. Of what future event in our own lives are we absolutely certain, but just as uncertain when it will occur? 7. What verses of our lesson apply to this event?

WORLD'S TEMPERANCE LESSON

Golden Text

Watch and pray lest ye enter into temptation. Mt. 26.41.

LESSON TEXT Mt. 24.32-51 (Print 32-44) COMMIT verse 44

32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 33 even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. 37 And as *were* the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. 40 Then shall two men be in the field; one is taken, and one is left: 41 two women *shall be* grinding at the mill: one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

WORDS AND PHRASES EXPLAINED

32-36. Mk. 13.28-32; Lk. 21.29-33. The prophecies of Jesus in this chapter refer both to the destruction of Jerusalem (in one sense a coming of the Lord) and to the second coming of the Son of Man to judge the world. See Dr. Maclaren's words, page 423.

32. *Her parable.* Here the word *parable* is used in the sense of an illustration from which a comparison is drawn.

33. All these things. The events referred to in the earlier part of the chapter. —*He.* Or, *it,* RVm. He, the Christ, or it, the Kingdom of God.—*At the doors.* "The doors of the house of human life."—As the season of summer shows itself in the burgeoning of the fig-tree, so the apocalypic event, *viz.,* the destruction of the old Judaism, to make way for Christianity, will be the sure promise of the summer season, the reign of Christ in the affairs of men" (*Horton*).

34. *Verily I say unto you.* Thus emphasizing the solemn importance of what He is about to say.—*This generation ... accomplished.* "All the things predicted in verses 4-31 would occur before or in immediate connection with the destruction of Jerusalem. But like events might occur again in connection with another and greater coming of the Lord, and such seems, evidently, to be His meaning" (*Broadus*). See Dr. Horton's words, page 424, and Dr. Maclaren's, page 423.

35. Like "Verily I say unto you," in these words Jesus emphasizes the importance of what He is saying.

36. *Neither the Son.* This is not in the AV. and as the RVm states, is omitted in many versions, but it was spoken by Jesus, whether recorded originally by Matthew or not, for its presence in Mk. 13.32 is not questioned.

37-38. Lk. 17.26,27; Gen. 6.5;7.6-23.

37. *As were the days of Noah.* Explained in verses 38, 39.

38. These words indicate the unconcern of the people of Noah's time while Noah was building the ark.

39. As unxpected as the coming of the flood to the antediluvians will be the

coming of the Son of Man to those living at the time, in spite of all the warnings.

40. Lk. 17.34.—*One is taken, and one is left.* See verse 31.

41. Lk. 17.35. See "Light from Oriental Life."

42. Mk. 13.33. "The last day is hidden that all days may be observed" (*Augustine*).

43-51. Mk. 13.34-37; Lk. 21.34-36; 12.35-38, 42-46.—*Broken through.* Greek, *digged through,* RVm. The common houses were made of clay or mud, whose walls could be dug through.

45. *To give them meat in due season.* He is the steward, like Joseph in Potiphar's house.

51. *Cut him asunder.* Or, *severely scourge him,* RVm.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

32. *From the fig-tree learn her parable.* The parable of the fig tree teaches that we should not shut our eyes to the foreshadowings of future things. We are taught not to be anxious about to-morrow. But there is also a duty of looking ahead as well as not looking ahead. The good sailor watches the skies, and he would be criminally foolish were he to pay no heed to the foretokens of a storm.

Young people, as they feel the impulses of life in their souls, and hear the calls of God sounding in their ears, should be reminded of the duties and responsibilities of life, toward which they are moving, and should diligently prepare themselves for filling well their place. Each period of life brings its own special work; and there are always forecasts which, if heeded, will enable us to prepare ourselves for what God is preparing us. If we are faithful, one day will prepare us for the next, and we shall never be found by any event, however sudden, unprepared to meet it. *J. R. Miller.*

Fig Leaves and Fruit

35. *Heaven and earth shall pass away.*

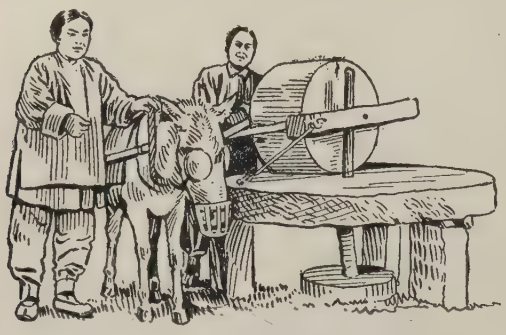
> The cloud-capp'd towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve. *Shakespeare.*

36. *Of that day and hour knoweth no one not even the angels of heaven, neither the son.* Either Jesus was mistaken in forecasting His advent as near instead of distant, or the evangelist is mistaken in the arrangement of the sayings of the Lord. The former alternative has been eagerly seized to show that during His life Jesus was ignorant of much which concerned Himself. And certainly verse 36 supports this view. We certainly know that the speedy return of the Lord was expected in the Apostolic age. But the delay in His coming was foreshadowed even by Jesus Himself (verse 48). And it presents a very grave objection to the foreknowledge of the Seer if the "these things" of verse 34 includes the parousia of verse 30. The second alternative, therefore, should be tried, and relied on, by preference. It is more probable that the evangelist made a wrong arrangement of his material than that Jesus declared that He would come again within that generation. We have seen all through the Gospel that Matthew worked on the principle of putting together all the material of one kind. And it is very likely, therefore, that He would put together in these two chapters (24 and 25) all the sayings of our Lord which forecast the future. The comparison with Luke, indeed, shows that he has done this; for what is here given as a single discourse is found in fragments distributed over at least three different occasions in Lk. 12, 17, and 21. The clue, then, for interpretation, is this: Matthew has grouped together all the references of Jesus to the future, which he found in his collection of sayings, with the result that the events of that generation, culminating in the fall of Jerusalem, are mixed up

with the things which were to come after, the return of Jesus and the end of the world. *R. F. Horton,* in *Commentary on Matthew.*

LIGHT FROM ORIENTAL LIFE

41. *Two Women shall be grinding at the mill.* It is quite probable that the millstones formerly were often larger than they are now, but even with the present mills, it is better if two women can arrange to do together the tedious work of grinding their meal. Then one will turn the upper stone with her right hand, and the other help her by seizing the handle with her left hand and at the same time pouring the grain into the mill with her right hand. When they become tired, they change places and thus they can keep up the grinding for several hours, if necessary. When the writer of Ecclesiastes (12.3) describes the old man's inability to chew his food by saying, "The grinding women cease because they are few," he refers to the fact that the work of grinding goes slowly and poorly when one of the two grinders is left alone by her companion. Two persons naturally belonging together are separated when, according to Christ's saying of the two women grinding at the mill "the one shall be taken and the other left." *Gustaf Dalman,* in *Biblical World.*



Two Chinese Women Grinding at the Mill

51. *Shall cut him asunder.* This refers to an ancient mode of punishment used in several countries. Isaiah is reported to have been sawed asunder. That it was an ancient mode of punishment is evident from what Herodotus says, that Sabacus, King of Ethiopia, had a vision, in which he was commanded to cut in two all the Egyptian priests. It may also have reference to that mode of punishment in which the different members were chopped off, first the feet, then the hands, next the legs, then the arms, and lastly the head. *Clarke, Commentary.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

The second Sunday in November is the World's Temperance Sunday, therefore our Lesson Committee has deferred giving till to-day a selection from the 24th chapter of Matthew's Gospel, on which they have based the temperance lesson.

On leaving the temple courts, where He had probably been discoursing all day Tuesday, Jesus predicted the complete destruction of the temple, and then, sitting on the Mount of Olives, He gave the great discourse told in chapters 24 and 25. See page 33 of the Introduction. Assign paragraphs 167-172 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Where is Mt. Vesuvius? What kind of mountain is it? On the beautiful Bay of Naples, almost at the foot of Mt. Vesuvius, there was once a city called Pompeii, but suddenly one day, lava, stones, cinders, and ashes burst forth from the volcano and completely buried the city. That was eighteen centuries ago, and there the city lay, its site forgotten, vineyards and mulberry trees growing upon it, until it was accidentally discovered in the middle of the 18th century. Since then its ruins have been uncovered, and the world has learned from them how people lived in that Roman city so long ago.

A sculptor's abode with his tools, blocks of marble, and half-finished statues, bakers' shops with their loaves of bread, mills for grinding corn, and the skeletons of those who made the bread and ground the corn have been discovered. Were the people ready for this suddent destruction, were they prepared to meet their fate? Fifty years before this city met its doom, Jesus told His disciples that their beautiful city of Jerusalem would be destroyed, and told them at the same time that He, the Son of Man, would come again suddenly for final judgment, at what time they knew not, and urged them to be ready. The people of Pompeii seem to have met such a fate as is described. What did Jesus say the people were doing before the flood? What did He say about two men working in the field? About two women grinding corn?

For Older Pupils. On the Mount of Olives, looking across to the city lying in the sad, fading evening light, Jesus spoke the prophecies of this chapter, which begin with the destruction of Jerusalem, and insensibly merge into the final coming of the Son of Man, of which that was a prelude and a type. The difficulty of accurately apportioning the details of this prophecy to the future events which fulfil them is common to it with all prophecy, of which it is a characteristic to blend events which, in the fulfilment, are far apart. From the mountain top, the eye travels over great stretches of country, but does not see the gorges, separating points which seem close together, foreshortened by distance.

There are many comings of the Son of Man before His final coming for final judgment, and the nearer and smaller ones are themselves prophecies. So, we do not need to settle the chronology of the unfulfilled prophecy in order to get the full benefit of Christ's teachings here. In its moral and spiritual effect on us, the uncertainty of the time of our going to Christ is nearly identical with the uncertainty of the time of His coming to us. *Alexander Maclaren.*

LESSON THOUGHTS AND ILLUSTRATIONS

I Imperishable Words

Heaven and Earth shall pass away, but my Words shall not pass away. There has been many a man who has thought himself a genius, and has believed his words worthy of perpetual life, but that they would live for ever he has not been sure. His pride and doubt have been blended as these lines of Lew Hamilton's express—

"I know not in what metal I have wrought,
Nor whether what I fashion will be thrust
Beneath the clods that hide forgotten thought.
But *if* it be of gold it will not rust,
But when its hour is come it will be brought
Into the sun and glitter from the dust."

But He who spoke as never man spoke could say, Heaven and earth shall pass away, but my words shall not pass away.

"Almighty Lord, the sun shall fail,
The moon forget her nightly tale,
But, fixed for everlasting years,
Unmoved amid the wreck of spheres,
Thy Word shall shine in cloudless day,
When heaven and earth have passed away."

We stand, not only upon our Faith in Christ, but upon Christ's Faith in Himself. This prophecy has been fulfilled. His words have not passed away. Neither, indeed, have the heaven and the earth; but the face of them has been changed. The heavens have yielded up their secret; the earth has told its tale. They have filled libraries with their records, and the latest volumes have made the ancient useless. The school books of the fathers cannot be put into the hands of the children. The words of your masters have passed away, and new masters have taken their places. But the slender volumes that contain the words of Jesus are not displaced. They were never more alive and pertinent than they are to-day.

There is wealth of strength and comfort in this prophetic consciousness of Jesus. Asked what is the bed-rock on which our religion rests, many of us

would probably reply, "Faith in Christ." The answer is fair and just, but we may go down to something deeper. We stand not only upon our faith in Christ, but upon Christ's faith in Himself. There are times when our own faith wavers, when we walk uncertainly and by dazzling lights. There was at least one sad hour when the Lord Himself questioned the fidelity of men: "When the Son of Man cometh shall He find faith upon the earth?" But His Faith in His own gospel never trembled. That He should have to die for it perturbed Him in Gethsemane. There was one black moment on Calvary when the cry, as of a deserted soul, broke from His lips. That truth should stand upon the scaffold seemed strange even to the divine Man; but He did not doubt that it was truth that stood there. Into His agony there never entered the destroying fear that He had lived and was to die for a lie. At the judgment bar of Pilate, with malicious priests and a hostile crowd outside, He does not falter in this: "To this end was I born and for this cause came I into the world, that I might bear witness unto the truth." When our own faith falters we fall back upon the faith of Christ. When in the heat of the battle panic creeps over our spirits, and round us men are crying that all is lost, we lift our faces to the General and reassure ourselves with the victory in His eye. Our faith draws its strength not only from the Gospel of Christ, but from the Christ of the Gospel. We respond to His invitation "Believe also in Me," and find the center of our confidence in Christ Himself. Condensed from an article by *W. Charter Piggott,* in *Sunday School Chronicle.*

Why Christ's Words can not pass away. Christ's teaching was, first of all, of God His Father, and truth about God, about eternal God, is from the very nature of the case, if only it be truth, truth that cannot pass away.

Next, Christ came to teach us, and did teach us about man. About man as a spiritual and immortal being, man in his enduring aspect, man in his relations to God and to eternity. It might be the poorest beggar on the street; it might be the greatest sinner in the city; Christ always looked on that man and that woman in the light of their relation to God and to eternity, and therefore Christ's teaching about man endures.

And then again Christ teaches us about spiritual truth and duty, and that in its very nature is truth that can not pass away. Christ teaches us about the Kingdom of God and His righteousness, and that righteousness is an enduring thing. His righteousness shall not be abolished. Even God Himself—we may say with reverence—could not make that which is essentially wrong right, or that which is essentially right wrong.

And, last of all, Christ came to teach us about salvation. I might have put that at the beginning, for that after all sums up the whole nature of Christ's mission to the world. He came to seek and to save the lost. He came that we might have life, and that we might have it more abundantly. In the very nature of the case truth about eternal life is truth that cannot pass away. *James Orr,* in *Homiletic Review.*

II Watch

The Motive for Watchfulness. Watch therefore, for ye know not on what day your Lord cometh, said Jesus. The Second Advent, or the coming of the Lord, is understood in various ways by Christians, and no one can say which of them all is the only right one. Dr. R. F. Horton, in the "Commandments of Jesus" has these words in regard to ineffective and effective motives for watchfulness. "An unexpected Second Coming which does not occur century after century cannot by the nature of the case have any decisive effect on our moral or spiritual life. If the postponed Advent is greatly desired, it will charge life with the heart-sickness of deferred hope; if it is dreaded, it will harden the conscience in the defiance of denial. But suppose we venture to press the more primitive meaning of the word *Parousia.* It signified *being present.* It may refer, therefore, to the presence of Jesus with His people, which was promised in many forms during His life. Where two or three should be gathered in His name, there He would be present. When He was leaving the world, He said that in the person of the Comforter He would return. As He poises Himself on that limit between the seen and the unseen, before vanishing out of sight, He declares: Lo, I am with you alway, even unto the end of the age. This last is the exact expression used in the inquiry: What shall be the sign of the

Presence and of the end of the age? (Mt. 28.20.) Is it not this presence which excites our profound interest and furnishes the motives for watchfulness?"

A Jewish Interpretation. One of the old Jewish rabbis tells how once in a vision he asked the Prophet Elijah when should Messiah come. "Go and ask Him," said Elijah. "Where shall I find Him?" "He sits among the beggars at the gate of Rome." The rabbi went and found Him, and asked when He would come. "To-day," was the answer. The rabbi returned to Elijah the Prophet, and told him the story; but even while he was telling it, the day was over, and the sun was set. "How?" exclaimed the rabbi; "the day is past, and He has not come! Has He then spoken falsely to me?" "No," answered the Prophet; "what He meant was, 'To-day if ye will hear my voice.'" *F. W. Farrar,* in *Messages of the Books.*

Be ye Ready. The word *watch,* as used by Jesus, means preparedness for opportunity, readiness for duty, wherever and however they may come to one. You remember how Wolfe and his English soldiers captured the Heights of Abraham, the strongest natural citadel of America. "It would seem as if a band of schoolboys might have held this fort against an army," remarked a visitor to the guard on duty, as he looked down those precipitous cliffs. "How did it happen that the French were defeated?" he continued. "Oh," replied the guard, "the soldiers got careless, over-confident, and pleasure-loving, and one dark night while they were off guard, the citadel was taken."

The lesson that Jesus would have us learn is that we must never be off guard, but must so live that we are ready to have our life judged whenever the summons may come.

A True Narrative. Our ship was bound for Constantinople. About one hundred miles to the east of Malta the wind dropped, and for three days we experienced a dead calm. The sails idly flapped against the masts as the ship slowly rolled from side to side. I had gone below to dinner with my three fellow midshipmen. We had just commenced our pea-soup and salt pork when the captain's voice was heard, "All hands on deck. Furl sails." And looking down to our cabin he said, "Now youngsters, up on deck. Look alive!"

"What could this order mean? Why, there's no wind. Not a cloud to be seen. Wish there was." We soon had our wish. It was no use discussing the "why." We had to obey. My work was to furl the mainroyal sail. When up aloft, I saw a jetblack cloud on the western horizon. It rose rapidly. Beneath it was a white line. We were evidently in for a white squall. Hurriedly the sails were furled. By this time one-third of the sky was clouded over. The captain and officers were looking anxious.

About half a mile astern of us was a brig. All her sails were set. Evidently the coming squall had not been noticed, and was unprepared for. Only a few minutes before the squall struck her, we saw the crew hurrying aloft to furl the sails. At that moment a flash of lightning struck the brig, and we heard afterwards that four of the crew, who were furling the foretopsail, were struck and fell to the deck, charred corpses. The next moment we lost sight of her and thought she had foundered. A minute more and the hurricane struck us.

How was it our captain had expected the tempest, when there was no cloud to be seen, and no wind to be felt? Passing the barometer in his cabin he noticed that the mercury was rapidly falling, and was sure a storm was coming, and hence the order, "All hands on deck. Furl all sails." Here were two vessels near each other, yet how differently commanded! If on a voyage, in which ship and under which of these captains would you like to be? Your reply at once is, "Under the captain on the lookout, and in the ship prepared for the storm."

Apply this true narrative to yourself. We are on a voyage from Time to Eternity. A greater tempest is nearing. Your sky may be just now unclouded. No storm is in sight. You may be saying, "Take thine ease, eat, drink, and be merry" (Lk. 12.19). "Foolish one, this night thy soul (life) shall (or may) be required of thee." Condensed from the *Scottish Monthly Visitor.*

The Best Preparation for a New Day or a New Life. Towards evening comes the thought of sleep, telling you that God in His great mercy is giving you this preparation of rest and sleep for another day. I think the best preparation for another day is to let the thought of Jesus be the last that consciously abides with us, as we leave the ended day behind; to fall asleep with our soul set hopefully and trustfully forward to meet the duty which is to be—

to meet it with Christ, that we may enter it with Him when it comes, that we may live with Him through all its busy hours, and that we may still be with Him when, at sunset, to-morrow, too, shall pass away. *Charles Cuthbert Hall.*

III TEMPERANCE LESSON

The Lesson Jesus taught. The evil servant, whom his lord had set over his household during his absence, saw that his lord delayed his coming, and being only an eye-servant he became unfaithful, and began to beat his fellow servants and to eat and drink with the drunken. If there were no God, no one to whom we are responsible for what we do in this life and for what we make of our characters, then that Rich Fool in the parable who said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry," were not so wholly foolish. But God said unto him in the parable: "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God." There is a God, and it matters much whether or not one is rich toward Him. The lord of the household shall return in a day and in an hour when the evil servant knoweth not, and finding him eating and drinking with the drunken shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

In those days which were before the flood they were eating and drinking. These words do not necessarily mean that the antediluvians were drunkards, but that they were so busy with the everyday occupations that they gave no heed to the repeated warnings. They were so devoted to the things of the flesh that they had no thought for the things of the spirit. As Dr. J. H. Jowett reminds us: "In Tennyson's *Vision of Sin,* the soul is compared to a finely-organized steed

That would have flown,
But that his heavy rider kept him down.

The flesh can be a heavy rider restraining the soul from its flights. To live coarsely in the body is to vulgarize the soul. A man's eating has direct relation to the quality of his spiritual organism, and to be negligent about the one is to seriously impair and imperil the other."

Make no lesser demand than Phillips Brooks counsels, namely, Demand of every common thing of life, whether it be your body or your money or your daily experience, that it shall blossom into fine results in your own soul and in your influence on the world.

The Coming Man.

"Says, boys, did you ever stop to think
That we are the coming men?
That we've only a few short years to prepare
Ourselves for the work, and then
The fate of the world will rest in the hands
Of those who are boys to-day?
I tell you it makes a fellow feel that
He wants to be armed for the fray!
We cannot afford to hamper ourselves
With habits that work us harm;
We need to be true of head and heart,
With a steady, strong right arm;
We need to be men,—real, honest men,
With a love of life and its joys,
But ever ready to stand for the right;
And in order to do that, boys,
We've got to begin right now, or else—
Now I am not "Preacher Ben."
But don't let's forget in our work or our play
That we are the coming men!" *Fannie Herron Wingate.*

Watch and pray lest ye enter into temptation. "I am not a temperance lecturer in disguise," said Mr. Andrew Carnegie, "but a man who knows and tells you what observation has proved to him, and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor

than from any of the other temptations likely to assail you. You may yield to almost any other temptation and reform, but from the insane thirst for liquor escape is almost impossible. I have known of few exceptions to this rule."

SENTENCE SERMONS

Earth changes, but thy soul and God stand sure. *Browning.*

The true effect of watchfulness is to harness us to the car of duty. *Maclaren.*

To apprehend the life that is to be we must learn to think more largely and sacredly of the life that is now. *Charles Cuthbert Hall.*

Christianity is domiciling itself in every quarter of the globe, and unfolding to each generation the true interpretation of that generation's life, because the mind of its Founder was tramelled by no provincialisms, and His thoughts are eternal. *G. A. J. Ross.*

Our strongest watch must ever be placed, not at that part of the fortress of our souls at which we are not assailed, but at the weak part where the assault is most terrible. *F. W. Farrar.*

THE LESSON'S MEANINGS FOR US

We are preparing to-day for the crises of to-morrow.

We should expect nothing so much every day as we expect Christ's coming every day. That is the secret of a true Christian life. *Horton.*

Do we know the words of Christ that shall abide for ever?

THE LESSON BRIEFLY TOLD

As Jesus sat on the Mount of Olives, His disciples came to Him and said, Tell us, what shall be the sign of thy coming, and of the end of the world? Jesus answered by telling them of many things that should occur, especially in regard to the destruction of Jerusalem, and then He said: Just as you know that summer is near at hand when you see the new leaves on the fig tree, so you may know that the Christ is near when you see these things come to pass. This generation shall not pass away till all these things are accomplished. Heaven and earth shall pass away, but my words shall not pass away. The time of the coming of the Son of man will be unexpected. The flood is a picture of the world at that coming. As the flood surprised men in their daily occupations and pleasures, despite the warnings they had had, so shall the Lord's coming take people unawares, and the closest associations of life shall be broken, of two men in the field and of two women grinding at the mill one shall be taken and the other left. Watch, therefore, for ye know not on what day our Lord cometh. Jesus then used several illustrations to show that He meant by watch the being ready at all times for His coming. The thief breaks into a house when unlooked for; the householder returns unexpectedly and finds the faithful servant doing his duty but the unfaithful servant eating and drinking with the drunken and each receives his merited reward; the bridegroom comes unexpectedly and five virgins are prepared and five unprepared to go with him into the feast; the householder returns and rewards his servants according as they had meanwhile made good use or not of the talents intrusted to them.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Name the disciples to whom Jesus said, "Sit ye here, while I go yonder and pray." 2. Who were the two sons of Zebedee? 3. Why did Jesus wish to have the three disciples near Him? 4. When before had those three been the favored disciples? (Mt. 5.37; 17.1.) 5. What was the "cup" of verse 39? 6. When had Jesus asked the disciples if they were able to drink the cup He was about to drink? (Lesson VIII, third quarter.) 7. What was the "hour" of v. 45? 8. What petition in the Lord's prayer is recalled by Jesus' prayer in Gethsemane? 9. How was Jesus betrayed? (Vv. 47-56.) 10. What did Jesus do for the servant whom Peter struck? (Lk. 22.51.) 11. Read the Sermon on the Mount, and write out all Jesus' words there about prayer. 12. On what special occasion had Jesus spent much time in prayer? 13. Read all four Gospel accounts concerning Gethsemane, and write your own account.

LESSON VIII—NOVEMBER 20

JESUS IN GETHSEMANE

Golden Text

The Son of man is betrayed into the hands of sinners. Mt. 26.45.

LESSON TEXT Mt. 26.36-56 (Print 36-46) COMMIT verses 38,39

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. 39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

WORDS AND PHRASES EXPLAINED

36-56. Mk. 14.32-52; Lk. 22.39-53; Jn. 18.1-12.

36. *Then.* See verse 30.—*A place called Gethsemane.* Greek, *an enclosed piece of ground,* RVm. A garden, Jn. 18.1.—*While I go yonder.* Probably out of the moonlight, for the passover was at full moon.

37. *Peter and the two sons of Zebedee.* Peter, James and John, the especially privileged disciples, Mk. 5.37; Mt. 17.1.

39. *He went forward a little.* He was parted from them about a stone's cast, Lk. 22.41.—*My Father, if it be possible.* Not "if Thou hast the power," but, "if Thou hast the purpose."—*Let this cup pass away from me.* Compare Mt. 20.22. *The cup* expresses an appointed portion: in Ps. 75.8 it is the portion of judgment; in Ps. 23.5 of mercy; here, of suffering and death. Compare Mk. 14.35,36 where *the hour* and *the cup* are synonymous, and Jn. 18.11. (Some scholars have said that Jesus prayed to be delivered, not from death on the cross, but from death in the Garden, for strength to reach the cross; others think that the cup was the whole of His suffering for the sin of the world; but these interpretations have been held in order to explain the *reason* for the agony in the Garden—which we may not understand.)

40. *Saith unto Peter.* Peter had promised most, v. 33.—*What.* "It is hardly possible to convey the exact force of the Greek οὕτως, **thus! so!** The idea is, are ye thus unable, or so utterly unable to watch!" (*Vincent*).

41. *Watch and pray, that ye enter not into temptation.* Or, *Watch ye, and pray that ye enter not,* RVm.—*The spirit indeed is willing, but the flesh is weak.* "Do not look to the soul's readiness and be bold, but look to the flesh's weakness and be humble" (*Euthymius*).

45. *Sleep on now, and take your rest.* Or, *Do ye sleep on, then, and take your rest?* RVm. They have lost their opportunity for watching with Him, v. 38.—*Behold.* Perhaps at this moment, as He said this, He beheld the approaching soldiers with Judas at their head, and pointed to them as He spoke.

Photograph by E. Warren Clark

THE MOUNT OF OLIVES WITH THE GARDEN OF GETHSEMANE IN THE FOREGROUND

46. *Let us be going.* To meet Judas and the rest.

47. *A great multitude.* The band of soldiers and officers, Jn. 18.3. Chief priests, and captains of the temple, and elders, that were come against Him, Lk. 22.52.—*With swords and staves.* With lanterns and torches and weapons, Jn. 18.3.

48. *A sign.* A token, Mk. 14.44. A signal that had been privately agreed upon.—*Kiss.* This was the customary salutation between men.

49. *Kissed him.* Greek, *Kissed him much,* RVm.—*Friend, do that for which thou are come.* As the italics show, the verb is not expressed in the Greek. "That for which you have come—and He breaks off. It might be, This, then, is what you have come for—to give a hypocritical kiss" (*Horton*).

51. *One of them.* Peter, Jn. 18.10.—*The servant of the high priest.* The servant's name was Malchus, Jn. 18.10.

52. *Put up again thy sword into its place.* Suffer ye them thus far, are the words in Lk. 22.51, who adds, and He touched his ear, and healed him.—*All they that take the sword shall perish with the sword.* Compare Gen. 9.6; Rev. 13.10.

53. *Or thinkest thou.* Another reason why they should not attempt to defend Him: He was not yielding because He was defenceless, but because thus *it must be,* v. 53.

54. *The scriptures.* The Old Testament books, but the thought here is of the prophets, v. 56. See Isa. 53.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

37. *He took with him Peter and the two sons of Zebedee.* One was the type of vision, to whom the very heaven would yet be opened; one was the type of action, who should declare Christ's name before councils; one was the type of heroism, who, first of the Apostolic band, was to seal his testimony with his blood. They were spectators of Christ's most wonderful works, the witnesses to His glory, the companions of His passion. When Jesus called back Jairus's little maid from the dead by His kindly word, they stood beside the couch, when the veil between the seen and the unseen dissolved, and Jesus' garments shone white as no fuller on earth could whiten them, they were on the Mount; when He drank the bitter cup of this world's sin, they saw His hands tremble at the lifting thereof. He is your intimate to whom you turn in the solemn moments of life, and this was the honor set by Jesus on the three Apostles. *Ian Maclaren* in *The Sorrowful Way.*

38. *Abide ye here, and watch with me.* Yet, what could they do? They did not even know what was coming. And if they had been ever so vigilant they could not have anticipated it; or, if they had, they could not have averted that great shadow which was coming upon Him. They could not even enter into His sorrow when it did come. Had they been by His side, His groans would have seemed to them without interpretative meaning. Neither, had they known, could they have consoled Him. His trouble was beyond their depth. What could they do? What can a little child do, that looks up into the face of the mother, and sees her tears dropping one by one, and knows not what ails her, and still less knows how to comfort her, and can only once in awhile climb up into her lap and say, 'Don't cry, mother."

Were the disciples any stronger than that? And could they comfort Jesus any more than in that blind way in which children's sympathy comforts parents or sometimes heightens their sorrow? Since to watch with Jesus could not have been to give Him strength; nor to interpret anything to Him; nor to enter freely and fully into His feelings, it could only be this, that the heart of Jesus in His great trial would be comforted if those whom He loved and who loved Him were present with Him, and were in sympathy with Him. *Henry Ward Beecher.*

40. *Could ye not watch with me one hour?*

O Thou, who in the garden's shade didst wake the weary ones again,
Who slumbered at that fearful hour, forgetful of thy pain—
Bend o'er us, as over them, and set our sleep-bound spirits free,
Nor leave us slumbering in the watch our souls should keep with Thee!

John G. Whittier.

46. *Arise, let us be going.*

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame. *Sidney Lanier.*

LIGHT FROM ORIENTAL LIFE

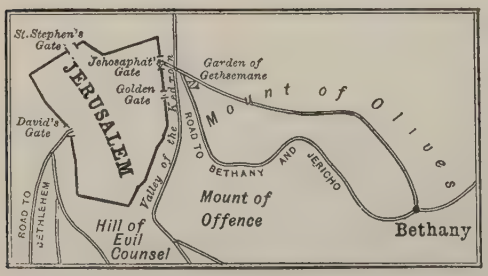
36. *A place called Gethsemane.* The word *Gethsemane* means *oil-press.* The Garden of Gethsemane we call it, from John's Gospel. A garden in eastern language means a place with fruit-trees or shrubs, rather than with flowers. In the garden now called Gethsemane there are eight olive trees for which a special tax has been paid since 636.

39. *As thou wilt.* Very different is the resignation of the modern Turks to Kismet or Fate. *Oldou,* it has become! they say after any event, and it is accepted as satisfactory "unless another event should be fated to undo it." In an account of the recent revolution it is said that "The old Sultan pockets his pride with the reflection, 'It was fate,' and the new monarch ascends the throne with a like acquiescence in the moods and methods of Providence. As far as this ascribes the final say of things to God, it is very well; but as far as it imports a reflection upon human freedom and responsibility it is ill."

46. *He is at hand that betrayeth me.* Judas betrayed his Lord with a kiss. In Prov. 27.6 we read that "The kisses of an enemy are profuse," and the Greek verb used in verse 49 means "He kissed much." It is customary in the East for men who are friends to greet each other with a kiss. If they are old friends, or of rank very nearly equal, Van Lennep tells us, each places the right hand upon the other's left shoulder, and kisses him on the right cheek, then puts the left hand on the other's right shoulder, and kisses him on the left cheek.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

From that upper room in Jerusalem when Jesus had had His last solemn talk with His disciples and had eaten with them the Last Supper, He went with the eleven out of the city, across the brook Kidron, and over the Mount of Olives as far as the Garden of Gethsemane. It is but two days since Jesus had said, "Know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through." The eleven little realized what was before them; they were still under a delusion as to Jesus the Christ; they were exhausted and sad, and not knowing that the thief was coming, were unprepared to watch against his coming. To Jesus all was clear. He knew full well to what He was going. Therefore He went into the mountain to pray.



Notice the position of the traditional garden on the diagram. Assign paragraphs 130 and 173 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Of course you have heard about Stanley's search in Africa for Livingstone, the great missionary. After crossing oceans and mountains and rivers and forests Stanley stumbled upon a hut one day, and there he found Livingstone, gaunt and worn, for he had endured great privations and sufferings. Stanley urged him to return to civilization, telling him that he had labored long enough, and all the world would rejoice to see him take the rest

he so much needed and had so richly earned. "Come back with me," said Stanley. "The queen wants to see you, old England wants to honor you, America has sent me after you, and your own dear Scotland wants to press you to her heart." Don't you think this must have sounded very tempting to the lonely man who for years had not seen a white man's face? But Livingstone could not be induced to leave the people for whom he was laboring, and there he stayed till one morning he was found dead on his knees as he had knelt in prayer. Livingstone labored and suffered and died for the cause of Christ. The temptation that came to him to avoid the hardships of his life was similar, though in a very small way, to that his Master endured. When Jesus began His public ministry, what was His last temptation in the wilderness? All these things will I give thee, said the devil from an exceeding high mountain whence they had seen all the kingdoms of the world, if thou wilt fall down and worship me. That is, there was an easier way for Jesus to gain His dominion over the world than by the way we have seen Him traverse, the way of toil and suffering, despised and hated and at last scourged and crucified. But that was not His Father's will. It is written, said Jesus, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Now at the close of His life, just before His betrayal, we see Jesus again troubled and again obedient to His Father's will.

For Older Pupils. In the wilderness before He began His public ministry Jesus was tempted to be an imperial Messiah, to establish His messiahship by an easier and quicker way than by the way of the cross. It was not His Father's will, and He resisted the temptation. After He had set His face stedfastly to go to Jerusalem and suffer, Peter's suggestion near Cæsarea Philippi that this should never be unto Him was a stumbling block, which He quickly resented.

On Tuesday of Passion Week certain Greeks came seeking to see Jesus. Should He extend His mission to them or go speedily on to the cross? "Now is my soul troubled; and what shall I say? Father, save me from this hour." It was His Father's will that He should be lifted up, for by that means He would draw all men unto Him, and He resisted this temptation. In the Garden beneath the olive trees He met and conquered His last temptation. "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."

"Toward the garden called Gethsemane
We turn our faces and our steps to-day
And wait in hushed and pitying grief apart,
While Christ takes the world's sins upon His heart!
For this He came—the Child of Bethlehem!
To meet this hour He trod strange, toilsome roads,
Misunderstood, despised, hated and feared,
He takes at last the heaviest of all loads—
To bear for others punishment and pain,
And so redeem the world for God again!"

LESSON THOUGHTS AND ILLUSTRATIONS

I Watch and Pray

Jesus has set us an Example. The will of Jesus was kept in harmony with the will of God by constant prayer. I and my Father are one, He could truly say, but that oneness was maintained through communion the one with the other. All the crisis of His life He met with prayer. He could calmly face Pilate and the mocking soldiers and the mob on the morrow because He had faced His Father on the Mount the night before. He counseled His disciples to watch and pray, but they slept instead, and when the morrow with its terrible events came they all basely fled, and the staunchest one of them all that night before ignobly denied his Lord. Watch and pray, that ye enter not into temptation, said Jesus. The watching is necessary to make one ready to meet temptation when it comes. "Anticipate your battles; fight them on your knees before temptation comes, and you will always have the victory."

Luther's Gethsemane. The night that Luther spent in prayer before he went to the Diet of Worms Dr. D'Aubigne calls his Gethsemane. Luther knew that the agents of the Pope had decreed his death, he knew that his answer to

the charges against him on the following day might seal his fate. In great anguish he sought the strength that comes only from prayer, and the next day as he boldly proclaimed: "Here I stand; I can do no other; so help me God," and thereby won the battle of the Reformation, he was the calmest man in all that great assembly.

"We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious, or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?"

That ye enter not into Temptation.

An' O! be sure to fear the Lord alway,
An' mind your duty, duly, morn and night!
Lest in temptation's path ye gang astray,
Implore His counsel and assisting might:
They never sought in vain that sought the Lord aright.

Robert Burns, in *The Cotter's Saturday Night.*

II The Great Proviso of Prayer

The Lesson of Jesus' Prayer. In the Sermon on the Mount Jesus has given us His model Prayer, and has told us many things about prayer, but from His own prayer in Gethsemane we get the best instruction in regard to true prayer and its answer.

Jesus began by saying, My Father, if it be possible, let this cup pass away from me. In agony of soul He prayed, "His sweat became as great drops of blood falling down upon the ground." He shrank from the cup of suffering, as we shrink from ordeals before us, and He asked His Father to let Him escape it, even as we rightfully make the same petition in our trials. What the "cup" of suffering was we may not know; not the fear of death, of that we may be sure; not the mere physical pain alone that was before Him, though that may well have been a small portion of His cup; the most bitter part must have been the weight of the world's sins, for "The Lord hath made to meet on Him the iniquities of us all." But while He asked to be spared the cup if it be possible, that is, if it be possible in accordance with the purpose which He came to earth to fulfil—for from that purpose He never swerved—yet He added, "nevertheless, not as I will, but as thou wilt." That was the great condition; He asked not to have His will if it were not also His Father's will. Well says Dr. Robertson, that that prayer which does not succeed in moderating our wish, in dragging the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is not true prayer.

Thy Will be done. In a short story in *Harper's Magazine,* entitled "An Angel in the House," Harriet Prescott Spofford has told about a woman who suddenly became blind in her old age. Quickly her prayer came, "Oh, our Heavenly Father, come to us with Thy Spirit. Help us to be willin'. Be with us in the dark;—oh, be with us in the dark!"

With her husband, whose heart is breaking under the affliction, she visits the oculist, who gently tells her that nothing but a miracle can bring back her lost sight, "And the days of miracles are gone," he adds.

"No," she said quietly, "it may not be worth while for me. But the Power that made this world must still be living in it."

"And can transcend law? I wish it could and would."

"Perhaps not that way," she answered with a lovely dignity. "But by comin' to me—and helpin' me to bear. By comfortin' him," for he had dropped his head in her lap and was crying like a child. "Dear, it is the Lord's will;" she said, her hand resting on his head. "I would have liked to see the beautiful world again—but in the next life there will be so much to see, p'r'phaps it is best to rest a little first. Dear, dear," as he shook her with his sobs, "I would let you have your will. Shan't the Lord have His will, too, when we love Him so?"

"There is no charge," said the doctor when the man drew out his ancient wallet. "She has done more for me than I could do for her."

How his Prayer was answered. Three times Jesus left the disciples and

went away to pray. My Father, if this cannot pass away except I drink it, Thy will be done, were His words. He learned His Father's will, and when He returned the third time He said calmly and decisively, Arise, let us be going; behold he is at hand that betrayeth me; that is, let us go forth to meet what I have been asking to be spared from, for my will and my Father's are one. His prayer had been heard and answered; the cup had not been removed, but He had received strength to drink it.

"I shall never believe in prayer again" said a broken-hearted girl, as the *Youth's Companion* tells us. "If ever any one prayed in faith, I prayed that my mother might recover. But she died. Oh, how could God be so cruel?"

Wisely her friend answered. "There are few deaths, thank God, where no one present prays that the dear one may live. Do you suppose that the gift of prayer was given us in order that no one may ever die? Do you think God intended men to live on in growing infirmity, till at last they prayed for death to save them from despair? If God gave us all we ask for—gave it to all men—we should never dare to pray. Prayer is a blessing because God knows best how to answer. God knows when to say no.

You prayed. Thank God that you could pray. You prayed in hope, and even now you would not have it otherwise. Pray still, but pray in trust. Pray that God will give you strength for your present burdens, and light enough to follow in the path of duty, one day at a time. You said you could never pray again, but you will.

There are no unanswered prayers. Pray that you may know your duty; pray for rest and hope and trust. With those will come peace and new courage, but not absence of sorrow. The peace and courage will enable you to bear the sorrow. That will be the answer to your prayer."

So with calmness of spirit the sad young woman faced the world again, and daily prayer gave her daily strength. In the deepening of her life and the strengthening of her character her friends discovered the answer to her prayers, even those that had seemed unanswered.

III The Use of Sorrow

It pleased Jehovah to bruise him. The wail of the heathen poet was that "The gods decree to wretched men to live in pain and woe, but they themselves are griefless." This has never been the Christian's lament. His Lord passed through the dark experiences of human life; He was tempted as we are yet without sin; He was persecuted and maligned, abused and sacrificed. It pleased Jehovah to bruise Him, we read in the fifty-third chapter of Isaiah. Pleased Him! He was bruised for our iniquities. It was a natural feeling that Richard Baxter expressed when his wife died; "Nor will I consent to be judged by any who has not felt the like," he declared. We have not a High Priest that cannot be touched with the feeling of our infirmities. In the words of a wise bishop, Jesus Christ revealed God's hidden heart, not by arguments, not by miracles, but in His own Person. In His bitter passion and death He expressed the depth of the Divine self-sacrifice. He proves to us that behind the groaning creation there lies God's love—and beyond it all God's victory.

Our Gethsemanes. However bright the brightest of your lives may hitherto have been, yet for every one of you, I suppose, sooner or later the Gethsemane of life must come. It may be the Gethsemane of struggle, and poverty, and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death beds of those we love; it may be the Gethsemanes of remorse, and of well-nigh despair, for sins that we will not, but which we say we cannot, overcome. Well, my brethren, in that Gethsemane, aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek Him, come to comfort us. He will, if, being in agony, we pray. He can be touched, He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has lain face downwards in the night upon the ground; and the comfort which then came to Him He has bequeathed to us—even the comfort, the light, the hope, the faith, the sustaining arm, the healing anodyne of prayer. Yes, being in an agony, we pray; and the talisman against every agony in there. *F. W. Farrar,* in *The Silence and Voices of God.*

Learn the Lesson of Suffering. Woe be to him that suffers and grows hard. Woe be to them who suffer and sink down, and down, and down. Suffer as the vine does. The cutting off of the branch by the pruner's knife is not lost strength. The vine says, "If I may not grow in that direction, I will grow in some other direction." And so it pours new blood into the cluster; and more sugar goes to each grape. And God prunes those that He loves, that they may bring forth more and more and better fruit.

Is God dealing with you and laying his cross upon you? Submit. Do not ask to have the pain taken away. Say, "Lord teach me how to use my suffering for Thy glory. Teach me patience. Teach me faith. Teach me how to commingle joy with sorrow. Teach me how to see what I never should have seen but for these trials. Bring me nearer home." *Henry Ward Beecher.*

Gratitude.

We thank Thee, O Father, for all that is drear,
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain
Thy mercy permitteth a sorrow or pain.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour,
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand. *Will Carleton.*

The Heavenward Side.

One having moved from his clay tenement
Was passing softly in a rapture sweet
Through the new country of the soul and came
Upon a sudden radiance of bloom.
He stood before it wrapped in reverie,
Till some one touched him, saying, "It is yours.
You sowed the seed on earth and watered it
With bitter dew of tears. Do you forget?"
The spirit wondered at the thing he heard:
Too far he was from Sorrow, now, to see
Her bleak, sad shadow. Breathing breaths of balm,
All bathed in joy, he scarcely understood
The angel's meaning when he softly said:
"This is the heavenward side of your great grief."

Mary F. Butts, in *The Outlook.*

SENTENCE SERMONS

In His will is our peace. *Dante.*

You only discover the will of God as you obey it the moment you discover it. *G. C. Morgan.*

He that would be little in temptation, let him be much in prayer. *John Owen.*

To do Thy will is more than praise
As words are less than deeds. *Whittier.*

Watchfulness keeps us prayerful, and prayerfulness keeps us watchful. *Maclaren.*

"They pray the best who pray and watch,
They watch the best who watch and pray."

He enters into temptation who neglects to pray. *Jerome.*

THE LESSON'S MEANINGS FOR US

What, could ye not watch with me one hour? The reproach is ours. Inasmuch as ye did it not unto one of these least, ye did it not unto Me. The kindly word, the encouragement and cheer, withheld from another in his need is withheld from Him.

Sleep on now, and take your rest. It was too late to watch with Jesus, the opportunity for this service was past. Whatever we do for others and thus for Him, we must do during their time of need.

Thy will, not mine, be done, does not mean, If my will cannot be done, then

let Thy will be done: it means, It is my will that Thy will be done. Let us make ours this prayer of Whittier's:—

And as the path of duty is made plain,
May grace be given that I walk therein,
Not like the hireling for his selfish gain,
But cheerful, in the light around me thrown,
Walking as one to pleasant service led,—
Doing God's will as if it were my own.

We need the whole armor of God in order to be able to withstand in the evil day: we cannot successfully wrestle with temptation unless we have earlier buckled on the armor of prayer.

We may have the comfort of knowing, as Frances E. Willard reminds us, that every Gethsemane has beside it the serene, sweet heights of the Mount of Olives, and from its summit, the resurrection into the heaven of heavens.

THE LESSON BRIEFLY TOLD

Late Thursday night Jesus went with His eleven disciples to the Garden of Gethsemane. Taking with Him Peter and James and John, He left the larger group and went farther to pray. "My soul is exceeding sorrowful," He said to His best loved disciples: "abide ye here, and watch with me." Going still farther on, He fell on His face and prayed in anguish: "My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt." Returning to the three, he found them asleep. To Peter He said reproachfully, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation," and then in His tender compassion He added, "The spirit indeed is willing, but the flesh is weak." A second and a third time He prayed, "My Father, if this cannot pass away, except I drink it, thy will be done." A second and a third time He returned and found the disciples asleep. "Sleep on now, and take your rest," He told them; the time for watching was over, for the hour was at hand that He should be betrayed. He had come from the struggle calm and confident, for His will and His Father's will were one, and He bade the disciples arise and go with Him to meet the betrayal.

When the people would force upon Him a crown Jesus had fled; now that they came out with swords and staves to seize Him, He went forth to meet them. Judas was with them, and coming to Jesus He betrayed Him to the others with a kiss. "Friend, do that for which thou art come," said His Lord. To the multitude He said, "I am He," and they fell to the ground awed by His divine majesty. As they laid hand upon Him, Peter drew his sword and struck off the ear of the high priest's servant. Jesus rebuked him, saying that if He had wished He could be defended by twelve legions of angels: He was going to His death willingly. Greater love hath no man than this, that a man lay down his life for his friends.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The problem of pain.
2. The need of the world for hospitals and asylums and libraries is being met, but there is great need of the friend, the "big brother." See "New View of Charity," *Atlantic*, Dec., '08.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. How many witnesses were necessary according to the law? (See marginal reference in your Bible.) 2. In what respects was the charge of v. 61 false? 3. What had Jesus said? (Jn. 2.19.) What did He mean? (Jn. 2.21.) 4. What commandment did the witnesses break? (Ex. 20.16.) 5. When was the charge made against Jesus in v. 61 repeated to Him? (Mt. 27.40.) 6. What was the false charge brought against Stephen? (Acts 6.14.) 7. Why did Jesus "hold His peace"? 8. Read the 53d chapter of Isaiah. 9. When did Jesus say, Learn of me, for I am meek and lowly in heart? (Lesson IV, second quarter.) 10. What had Caiaphas already decreed in regard to Jesus? (Jn. 11.49-52. 11. What does the word "adjure" mean? 12. To what charge made before Pilate did Jesus answer in v. 64 lead, as recorded in John? (Jn. 19.7.) 13. What does the word "blaspheme" mean? 14. When before was Jesus accused of blaspheming?

LESSON IX—NOVEMBER 27.

THE TRIAL OF JESUS

Golden Text

Who, when he was reviled, reviled not again. 1 Pet. 2.23.

LESSON TEXT Mt. 26.57-68 COMMIT verse 64

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together. 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said, This man said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye? They answered and said, He is worthy of death. 67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands, 68 saying, Prophesy unto us, thou Christ: who is he that struck thee?

WORDS AND PHRASES EXPLAINED

57-68. Mk. 14.53-65; Lk. 22.54, 63-71; Jn. 18.12,14,19-24.

57. *They that had taken Jesus.* Verses 47, 49.—*Caiaphas.* See his decree in regard to Jesus, Jn. 11.47-53.—*The scribes and the elders.* Members of the Sanhedrin.

58. *Peter followed him afar off.* "Midway between courage and cowardice" (*Bengel*). See Jn. 18.15.

59. *The whole council.* A quorum of the Sanhedrin, at least twenty-three members.—*Sought false witnesses.* The judges were the prosecutors.—*That they might put him to death.* That they might present such a charge to the Roman governor, Pilate, as would induce him to execute their death sentence.

60. *Came two.* Two witnesses were required by law, Dt. 19.15.

61. *I am able to destroy the temple of God, and to build it in three days.* What Jesus had actually said was, Destroy this temple, and in three days I will raise it up, Jn. 2.19, but He spake of the temple of His body, Jn. 2.21. The chief priests and Pharisees knew what Jesus had meant, Mt. 27.63. "The murder of Jesus was the suicide of the nation. Caiaphas and his council were even now pulling down the temple" (*Maclaren*).

63. *Jesus held his peace.* See Isa. 53.7.—*I adjure thee by the living God.* I put thee on oath in the presence of God as a Witness and Judge. Such an adjuration required an answer, Lev. 5.1.

64. *Thou hast said.* See verse 25. This is equivalent to Mk. 14.61, *I am.*—*Nevertheless.* Furthermore.—*Ye shall see . . . Power.* Psa. 110.1; Mt. 22.44.—*Coming on the clouds of heaven.* Dan. 7.13. This answer led to the charge of blasphemy recorded in Jn. 19.7.

65. *Rent his garments.* Num. 14.6; Acts 14.14. See "Light from Oriental Life."—*He hath spoken blasphemy.* Compare Jn. 5.18: He called God His own Father, making Himself equal with God. A false claim of divinity was blasphemy.

66. *What think ye?* In these words he put the question to vote.—*He is*

worthy of death. Greek, *liable to,* RVm. Death was the penalty for blasphemy, Lev. 24.16.

67. *Did buffet him.* They struck him with their fists.—*Smote.* Slapped.—*With the palms of their hands.* Or, *with rods,* RVm.

68. *Prophesy.* Divine, guess. This was said after they had blindfolded Him, Lk. 22.64.—*Thou Christ.* Spoken in irony.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

57. *Where the scribes and the elders were gathered together.*

Follow to the judgment hall,
View the Lord of life arraigned;
O the wormwood and the gall!
O the pangs His soul sustained!
Shun not suffering, shame, or loss,—
Learn of Him to bear the cross! *James Montgomery.*

59. *The whole council sought false witness.* A process begun, continued, and apparently finished, in the course of one night, commencing with witnesses against the accused who were sought for by the judges but whose evidence was not sustained even by them; continued by interrogatories which Hebrew law does not sanction, and ending with a demand for confession which its doctors expressly forbid; all followed, twenty-four hours too soon, by a sentence which described a claim to be the Fulfiller of the hopes of Israel as blasphemy—such a process had neither the form nor the fairness of a judicial trial. *A. Taylor Innes.*

61. *I am able to destroy the temple of God and to rebuild it in three days.* The gravest charge they could formulate. Out of all the words He had spoken and works He had done they could find no graver. They could not charge Him with violation of the Sabbath law without approving the interpretations of their old enemies, the Pharisees. They could not charge Him with violent conduct in purifying the temple, for it was precisely conduct all the Pharisees and zealots would approve. They could not prove that the triumphal entry had any political origin or purpose, for He had not used it or made to it any public reference. His denunciations of the Pharisees they could not condemn; nor in His discourses in the city could they find matter to their mind. The utmost they could do was to build on this poor, perverted misinterpreted saying, 'I am able to destroy the temple of God and build it in three days.' *Fairbairn's Studies.*

64. *Henceforth.* Jesus' answer, while plainly claiming to be the Messiah, expands itself in regard to the claim to be "Son of God," and shows its tremendous significance. It involves participation in divine authority and omnipotence. It involves a future coming to be the Judge of His judges. It declares that these blind scribes and elders will see Him thus exalted, and it asserts that all this is to begin then and there ("henceforth"), as if that hour of humiliation was to His consciousness the beginning of His manifestation as Lord, or, as John has it, "the hour that the Son of Man should be glorified."

The characteristic which marks off Christ's teaching as something new, peculiar, and altogether *per se,* is not its morality, not its philanthropy, not its meek wisdom, not its sweet reasonableness, but its tremendous assertions of the importance of Himself. *Alexander Maclaren,* in *Gospel of St. Matthew.*

LIGHT FROM ORIENTAL LIFE

58. *Peter followed him unto the court of the high priest, and entered in, and sat with the officers.* The palace of the high priest was built in the form of a quadrangle, with an open court in the center. Peter entered through the "porch," the passageway from the street through the front of the house. At the "wicket," a heavy, folding gate at the street entrance of the porch, he had been detained by a maid till John came to his release, Jn. 18.16. The officers were probably the military guard who had delivered up their Prisoner, and were seated around a brazier of lighted charcoal. A stairway led to the hall or assembly room above, where Jesus was being examined.

59. *The chief priests and the whole council.* In Judea and Samaria the

Procurator ruled, but the administration of justice was left to the local councils or to the great Sanhedrin at Jerusalem. The Sanhedrin was a Jewish senate under whose notice came all matters affecting Jewish interests. Its decisions were final, but its power was limited in that it could not pronounce a death sentence; only the procurator could do that. There were seventy-one members, most of whom belonged to the priestly aristocracy. The scribes, because of their hold on the people, had a controlling influence. The high priest, as president, sat at the western end of the Hall, the members in a semi-circle around him, and before him the prisoner stood, bound and guarded. According to Rabbinic writers, there were two shorthand writers present to take down the speeches made for and against the accused. The voting began with the youngest members, that they might not be influenced by the oldest. The accused could not be pronounced "guilty," but might be pronounced "not guilty," on the day of the trial. A trial could not be begun in the night, nor could it be held on Sabbaths or feast days. In capital cases, witnesses must be warned and cautioned.

60. *This man said, I am able to destroy the temple of God.* He not only perverted what Jesus said, but he professed to take literally what Jesus had spoken figuratively. In like manner the Emperor Trajan condemned to death Ignatius, one of the early Fathers, because he said he bore Christ in his heart. "We decree," said Trajan, "that Ignatius, who says that he bears the Crucified within him, shall be bound and carried to Rome, to be thrown to the beasts and become a spectacle to the people."

60. *Many false witnesses came.* Anywhere in Asia, not to speak of other countries, there are hangers on about the courts ready to sell testimony. The law expressly forbade the death penalty upon the testimony of a single witness (Num. 35.30). *John A. Broadus.*

65. *The high priest rent his garments.* This was the usual expression of grief, horror, or other violent and uncontrollable emotion. The custom, which existed also among the early Greeks and Romans, doubtless originated in the fact that excited emotions often cause one's garments to seem confining. The Talmud directs that when the judges in a case of blasphemy rend their garments, they must not be sewed up again. *John A. Broadus.*

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

To-day we see how Jesus slowly and willingly began to drink the cup which His Father had given Him. From Gethsemane He was taken bound to Annas.

Annas and Caiaphas—*Copyright J. J. Tissot, 1896-7.*

No figure is better known in contemporary Jewish history than that of Annas, says Dr. Edersheim. He had held the position of high priest for only six or seven years; but it was filled afterwards by five of his sons, by his son-in-law Caiaphas, and by a grandson; and while they acted publicly, he really directed affairs. At the informal trial before Annas, no witnesses were called, but an attempt was made to ensnare Jesus in His own words. Jesus rightly demanded that charges should be brought by witnesses. He had taught openly, and those

who had heard could answer Annas. Whereupon a brutal officer struck Him, saying, "Answerest thou the high priest so?" "If I have spoken evil, bear witness of the evil," returned Jesus, "but if well, why smitest thou me?" From Annas He was taken to Caiaphas and the Sanhedrin.

It is probable that the high priest's house was occupied by both Annas and Caiaphas, and was located on the southern slope of Mount Zion. The time was before day, Friday, April 7, A. D. 30.

Assign paragraphs 126, 174, 175 of the Georgraphical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. A little girl in New York saw some men at work on the top of a twenty-story building. "What are those boys doing up there?" she asked. Her father explained to her that they were men, but they looked like boys because they were up so high. After a moment of silent thought she exclaimed, "They won't amount to much when they get to Heaven, will they?"

If we measured people, not by size, but by what they really are at heart—by their true selves—we would find some very small people, and among the smallest would be Caiaphas, the high priest of our lesson to-day.

For Older Pupils. When a man is being selected for service as a juryman, what question is asked him in regard to his opinion of the case to be tried? If he has already formed an opinion which evidence cannot change, he is disqualified for service. In the Jewish trial of Jesus the members of the Sanhedrin were the jurors. Had they any preconceived opinion in regard to the guilt of their Prisoner? It is a maxim of our common law that "Every man is presumed to be innocent until proved guilty;" and another maxim is that "No man can be called upon to give evidence against himself." These maxims have come down to us from the Hebrew practice. As we discuss the trial of Jesus, let us see whether these principles were carried out.

LESSON THOUGHTS AND ILLUSTRATIONS

I Self-Interest

The Expediency of Caiaphas. Caiaphas was a cold, selfish Sadducee, whose conscience was not troubled at putting to death an innocent one for party benefit or self benefit. After the raising of Lazarus the chief priests and Pharisees met in council and said that if Jesus were let alone all men would believe on Him, and the Romans would come and take away their place and their nation. Ye know nothing at all, then said Caiaphas, nor do ye take into account that it is expedient for you that one man should die for the people, and that the whole nation perish not. So from that day forth they took counsel that they might put Jesus to death. "It is expedient for you," it was conducive to their self-interest—this was the reason Caiaphas and the Sanhedrin condemned Jesus.

The Old Testament high priest wore upon his brow the inscription, "Holiness to the Lord," and once a year he entered the Holy of Holies to make atonement for the sins of the people. But Caiaphas, the high priest of the New Testament, condemns to death Him who is the Atonement! In his report of the words about expediency, John adds that he was unconsciously fulfilling prophecy: This he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that He might also gather together into one the children of God that are scattered abroad.

Actuated by the spirit of Caiaphas were these two men of whom Dean Farrar speaks in "A Voice from Sinai:"—Was there ever in human history a more despicable picture than that of the prophet Jonah, wishing himself dead because of the gourd, yet "exceedingly displeased and very angry" because—to save the man's miserable reputation—God did not destroy Nineveh with its one hundred and twenty thousand inhabitants? Was there ever a more wicked speech uttered than that of Napoleon I, when Prince Metternich told him that his plans would cost the lives of a hundred thousand men, and he haughtily replied, "A hundred thousand men? What are a hundred thousand men to me?" And Metternich, walking to the window, and flinging it open, exclaimed with indignation: "Sire! Let all Europe hear that atrocious sentiment." Yet the Hebrew prophet and the

modern conqueror were men, not monsters. They only show what gigantic proportions our selfishness can assume.

The Modern Caiaphas. Go to the Caiaphas in business and tell him that the mill which he is running is to be judged, not merely by the kind of boot or plow that it is turning out, but by the kind of man it is making of the laborer, and show him that the situation could be changed so that the worker would be benefitted. He does not know what you are talking about. The idea of a mill-owner's being responsible for the manhood output of his concern seems absurd, not to say amusing. He can meet it with figures. The statistics are on the side of Caiaphas. With the business Caiaphas the statistics take the form of dollar accounts. With the Caiaphas in politics the statistics have to do with votes. The rightness or wrongness of a policy is not the essential, but rather the votes. The only aspect in which justice and righteousness and truth ever come before his gaze is the aspect of vote-getting. The need of great reforms to-day is apparent to any eye which can see the real primacy of moral issues. Christ is standing before Caiaphas repeatedly in moral crises, but unfortunately for the Christian cause Caiaphas has the statistics. He sometimes gets a hearing even in the Church of God. In a heresy trial of a decade or more ago the argument advanced by one speaker against the accused was that the truth or falsity of the questioned views did not enter into the question. The question was as to the effect upon the believers in a strictly literal interpretation of the creed if the views were allowed to pass uncondemned. The accused may or may not have been standing for the truth, but we can be perfectly certain that at least one of his opponents was a Caiaphas. He approached a grave moral question from the statistical side. Figures never lie, we are told. But let Caiaphas get hold of the figures and they can be used to strike the very heart of the truth.

Suppose Caiaphas to have been right so far as the figures went. Suppose the continued preaching of Christ had caused the nation the loss of some measure of self-control, through giving the Roman an opportunity to step in and make a forcible peace between contending factions. Of what consequence is it to-day that the Romans did or did not make a change in their administration of Judea as compared with the fact that the advice of Caiaphas brought Christ to death? *Francis J. McConnell,* in *Sunday School Journal.*

II Meekness

The Meekness of Jesus. Twice in our lessons this year we have heard about the meekness of Jesus. In the great invitation He said, Take my yoke upon you and learn of me; for I am meek and lowly in heart. When Jesus made His triumphal entry into Jerusalem, Matthew says He fulfilled the prophecy of Isaiah—

> Tell ye the daughter of Zion,
> Behold, thy King cometh unto thee,
> Meek, and riding upon an ass,
> And upon a colt the foal of an ass.

In the trial before Caiaphas, the high priest said to Jesus, Answerest Thou nothing? What is it which these witness against thee? But Jesus held His peace. As our Golden Text from 1 Peter says, When He was reviled, he reviled not again. Standing there in regal silence He was an example of His own words, Learn of Me for I am meek. And then when He was adjured by the high priest to answer whether or not He was the Christ, the Son of God, He showed His perfect fearlessness by not only saying that He was, but by adding further claims which He knew would arouse the anger of the high priest.

There is no bravery which He did not show during His ministry. He was equally brave in His bringing home to His enemies their falseness, and in carrying out His mission despite the fact that it led to death. But where in the Gospels is there a record of His defending Himself against a false accusation? As F. W. Robertson says, "I read very little in that life respecting His rights, but I hear a vast deal respecting His wrongs—wrongs borne with a majestic, God-like silence."

The Passive Virtues. To superficial sense law seems more commanding than love, thunderstorms more than the dew of the silent nights, blood and iron more effectual than a sweet reasonableness; but those who see below the sur-

face recognize in right, truth, and longsuffering, sovereign forces which prevail all the more certainly purged from wrath. Jesus Christ made no mistake in relying upon the passive virtues as the annihilators of evil and the purifiers of society. Practical men say that there is no barricade like snow. A bullet fired from a distance of fifty yards will not penetrate a wall of snow six feet thick; whereas the same bullet passes through dense earthworks and shatters trees when discharged at a much greater distance. The trick of the snow is all its own. It greets the murderous missile with disarming courtesy, lulls it with a caress, kills it with a kiss. Strangely enough the fairy flakes are more effectual than solid cores of wood or steel. So gentle goodness overcomes evil in all its pride and wrath. *W. L. Watkinson,* in *The Supreme Conquest.*

The Kingdom of the Meek.

Kings choose their soldiers from the strong and sound
And hurl them forth to battle at command.
Across the centuries, o'er sea and land,
Age after age, the shouts of war resound;
Yet, at the end, the whole wide world around,
Each empty empire, once so proudly planned,
Melts through time's fingers like the dropping sand.
But once a King—despised, forsaken, crowned
Only with thorns—chose in the face of loss
Earth's poor, her weak, her outcast, gave them love,
And sent them forth to conquer in His name
The world that crucified Him, and proclaim
His empire. Lo! pride's vanished thrones above,
Behold the enduring banner of the Cross!

Priscilla Leonard, in *The Outlook.*

The Wrong Weapon. The Poor Children's Institute at Beuggen was once wrongly and viciously attacked by the Swiss newspapers. "I sharpened my pen" so Heinrich Zeller, the Inspector, tells us, "and sat down to write an answer full of sarcasm and bitterness. My conscience slightly disapproved, but I paid no heed to it, and I took pleasure in the writing. The President of the Institute came to see me, and I showed him what I had written. I looked at him as he read; he was very serious. I thought he would at least smile at some of the hits; but instead he shook his head more and more, and then said: 'Dear Brother, do not dip your pen in the devil's inkstand.' I did not print my article."

Whosoever smiteth thee on thy Right Cheek, turn to him the Other also. A man once came in great anger to his pastor and hurled at him a volley of the most insulting words. The minister listened quietly and then offered his caller a seat. "Sit down, dear friend," he said, "and be good enough to tell me all that over again slowly and distinctly; I have not rightly understood all that you said." His accuser grew red in the face, stammered, and then begged his pardon. The man who had been thus insulted knew what Paul meant when he said Be not overcome of evil, but overcome evil with good.

III Half-Truths

Falsehood baited with Truth. Destroy this temple, and in three days I will raise it up, said Jesus, speaking of the temple of His body, as John explains. That the chief priests and Pharisees understood His meaning, is clear from their words to Pilate when they asked for a guard at the sepulchre after the burial of Jesus. "We remember that that deceiver said while he was yet alive, After three days I rise again." Yet at the trial of Jesus before them, they were glad to have two witnesses say, "This man said, I am able to destroy the temple of God, and to build it in three days." Jesus had not said that He would destroy the temple, nor had He referred to the temple of God at Jerusalem; but there was some semblance to the truth in what the witnesses said, it was a half-truth that is one of the worst of perjuries. "Falsehood is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right."

Even the Sun can be made to lie. The general notion is that a photograph

must be, without question, an almost ideal of truthfulness; we feel sure that the sun cannot lie; and yet it has been shown in an ancient-lights case that photographs can be taken of the same site which are mutually contradictory. The photograph is made to speak for this or for that, according to the interests of the parties concerned. The artist has to select his lens, to find the desired standpoint, and to take the picture at the right time of day. By sundry devices walls may be represented as near or far, windows misplaced by a sinister angle, various sections of premises magnified into disproportion, and the whole scene confused by lights and shadows cunningly distributed. When the two photographs taken in the interests of the two litigants were brought into court they gave diametrically contradictory witness. Thus although in one sense the camera must be literally accurate, yet in another sense the photograph may seriously lie and mislead. And just as photography, whilst mechanically veracious, may give directly false evidence, so the verbally accurate witness, whilst telling the circumstantial truth in the main, may, through prejudice, pride, or interest, suppress some item or introduce some small and concealed element of falsehood as serves to turn the whole of his testimony on the side of unrightness. *William L. Watkinson,* in *The Duty of Imperial Thinking.*

A Political Half-Truth. How common it is in these days for a politician to take a portion of another's words away from their setting and use them to his hurt in a way he never intended! The morning after Bishop Goodsell had given a commencement address at Boston University, a Boston paper gave this startling headline to its report: "Scores the President," and quoted in proof these words: "I doubt whether any graduate of the older school would not have been stripped by that older education of that joy in hitting well-selected heads which exhilarates Theodore Roosevelt." And a New York paper devoted half a column to scoring Bishop Goodsell for his supposed criticism of President Roosevelt. But what were the facts? The quoted words were really spoken in commendation of Roosevelt's outspokenness, for Bishop Goodsell's subject was "The High Court of Scholarship," and in comparing the lives and ideals of scholars of fifty years ago with those of to-day, to the disadvantage of the former who were afraid to move out of their chosen path, certain of the worth of precedent, he used President Roosevelt and others as doers of deeds which they could not have done.

Twisted Truth. There is no lie so hard to combat as a twisted truth—truth turned and distorted until it holds all the harm-working properties of a falsehood with ten times its power. Yet, oddly enough, there are many consciences that shrink from using a simple and unadulterated lie and yet feel no qualms in laying hold of a perverted truth to serve their purpose. "Anyway it is true," they say, as if that statement excused both motive and result. A truth may be so disguised and sent on so deceitful an errand as to become Satan's own messenger. *Forward.*

SENTENCE SERMONS

A lie which is half a truth
Is ever the blackest of lies. *Tennyson.*

You need not tell all the truth, unless to those who have a right to know it all, but let all you tell be truth. *Horace Mann.*

Blessed are the meek: for they shall inherit the earth. Mt. 5.5.

I have had to learn to keep absolutely quiet under every accusation. *Lincoln.*

The fruit of the Spirit is . . . meekness. Gal. 5.22,23.

Prejudice is the closed window-blind, with the mind sitting within the darkness; the sun may be great in his glory, able to give light to invisible worlds, but he shines in vain for all who are covered by that willfully closed blind. *S. M. Vernon.*

Consider him that hath endured such gainsay of sinners against himself, that ye wax not weary, fainting in your souls. Heb. 12.3.

By no great change of words is often made a great calumny. *Bengel.*

Quiet endurance may be more heroic than violent resistance, and the Christian law of bearing insults and injuries meekly tends to the development of the highest courage and of the truest manliness. *Mahaffy.*

Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay. Acts 2.23.

He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. Isa. 53.7.

THE LESSON'S MEANINGS FOR US

We need to be on our guard that we do not knowingly or unknowingly sacrifice principles to expediency.

It is so easy by a slight change of words to distort a truth into a falsehood. Be mine that true sense of uprightness that scorns the slightest deviation from the truth.

The great question of Pilate—Tell us whether thou art the Christ, the Son of God—Jesus answered by saying, "Thou hast said." What think *you* of Jesus?

THE LESSON BRIEFLY TOLD

The trial of Jesus was sixfold; three times before the Jewish authorities, and three times before the Roman officials. From the trial before Annas (See "Historical Background") Jesus was taken before Caiaphas, the high priest whom the Romans recognized, and the Sanhedrin, which had been hastily summoned in the dead of night. John had come with Him, but Peter followed afar off, and took a place with the officers in the court, there to be tested and to fall.

False witnesses were sought, and two were selected who testified, "This man said, I am able to destroy the temple of God, and to build it in three days." Thus did they pervert His saying about His own death. "Answerest thou nothing?" asked Caiaphas, but Jesus calmly held His peace. Only when formally put on oath did He solemnly assert that He was indeed the Son of God, and added that He should sit hereafter on the right hand of Power. At last Caiaphas had Jesus in his power. What mattered it if he had found no charge worthy of the ear of the Roman governor who alone could put Him to death? The Sanhedrin could condemn Him on a religious charge, and Caiaphas could turn that charge into a political one. He accused Jesus of blasphemy, and according to custom, rent his garment in token of his horror. Then he put the question—What think ye? The ready answer came, He is worthy of death. The scene closed with the infamous treatment of Jesus; spat upon, struck and further insulted, He still "held His peace."

After daybreak on Friday, the Sanhedrin held a formal meeting, for that held during the night was illegal, and condemned Him to that death to which they had already judged Him *worthy*. He was then bound, and delivered to Pontius Pilate, the Governor.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The Messianic claims of Jesus.
2. Will Jesus ever be outgrown? See article with this title in Current Literature, July, '07.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. When before in Matthew had Jesus prophesied His resurrection? (Mt. 16.21; 17.23; 20.19.) 2. What does "I will go before you into Galilee" mean? (See the references in your Bible). 3. What question had Peter asked Jesus about forgiveness? (Lesson V of third quarter). 4. What words of counsel had Jesus given Peter and the rest in the Garden which, if heeded, would have prevented his denial? (Mt. 26.41.) 5. How does Paul in his letter to the Ephesians say that we may keep from falling? (Eph. 6.10-18.) 6. How did Peter learn that Jesus forgave him? (Jn. 21.15-17.) 7. How did Peter prove his penitence? 8. What did you learn last year about Peter's discipleship after his Lord's death? 9. Did Judas prove his penitence by committing suicide?

LESSON X—DECEMBER 4

PETER'S DENIAL

Golden Text

Let him that thinketh he standeth take heed lest he fall. 1 Cor. 10.12.

LESSON TEXT Mt. 26.31-35, 69-75 COMMIT verses 74, 75

31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended. 34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.

69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there, This man also was with Jesus of Nazareth. 72 And again he denied with an oath, I know not the man. 73 And after a little while they that stood by came and said to Peter, Of a truth thou also art *one* of them; for thy speech maketh thee known. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

WORDS AND PHRASES EXPLAINED

30-35. Mk. 14.26-31; Lk. 22.31-34.

31. *All ye shall be offended in me.* Caused to stumble. See Mt. 11.6; 26.56.—*It is written.* Zech. 13.7.—*The Shepherd.* Jesus.

32. *After I am raised up.* This promise of His resurrection was made in 16.21; 17.23; 20.19.—*I will go before you into Galilee.* As a Shepherd before his flock, v. 31. See Mt. 28.7, 10.16; Mk. 16.7.

33. *All.* All the other disciples. Compare Jesus' question in Jn. 21.15—Lovest thou me more than these? —*Offended.* Greek, *caused to stumble,* RVm.

34. *Before the cock crow thrice.* Before daybreak. Twice, Mk. 14.30. *Thrice* may mean repeatedly.

35. *Peter saith.* He spake exceedingly vehemently, Mk. 14.31.

69-75. Mk. 14.66-72; Lk. 22.55-62; Jn. 18.16-18, 25-27.

69. *Peter was sitting without in the court and a maid came unto him.* See v. 58. "John says that the maid, who was the doorkeeper, and who was induced by John to admit Peter, asked him the question; and this might seem in conflict with the other accounts. But John's brief statement does not necessarily mean that she asked him at the moment of admitting him. She would very naturally close the door and return to the fire herself, and might then ask the question" (*Broadus*).—*Without.* Not in the assembly room with Jesus and the Sanhedrin, but by the fire in the central court.—*The Galilean.* With Judæans a term of reproach.

71. *The porch.* See "Light from Oriental Life."

73. *Thy speech maketh thee known.* "Galilean peculiarities of speech are repeatedly mentioned in the Talmud. As early as Judges 12.6 the local change of *shibboleth* to *sibboleth* was marked and invariable" (*Broadus*).

74. *The cock crew.* It was contrary to the ceremonial law to keep poultry in

the city of Jerusalem, and it is thought by some that the scene was not in the palace of the high priest in the city but in the home of Annas on Mount Olivet. —*Began he to curse.* "Invoking a curse upon himself if he were speaking falsely."

75. *And Peter remembered.* And the Lord turned and looked upon Peter, and Peter remembered, Lk. 22.61.—*The word which Jesus had said.* Verse 34. —*And wept bitterly.* See Jn. 21.15-17. "If I could paint a portrait of Peter, I would write on every hair of his head forgiveness of sins" (*Luther*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

31. *All ye shall be offended in me this night.*

"Forsake the Christ thou sawest transfigured, Him
Who trod the sea and brought the dead to life?
What should wring this from thee!"—ye laugh and ask.
What wrung it? Even a torchlight and a noise,
The sudden Roman faces, violent hands,
And fear of what the Jews might do! Just that,
And it is written, "I forsook and fled";
There was my trial, and it ended thus. *Browning.*

74. *Then began he to curse and to swear.* It was probably not the first time Peter swore. A man does not suddenly acquire the habit of uttering oaths; and when it is said of Peter, "then began he to curse and to swear" it does not at all mean by "then" and "began" that he had not begun it long ago. The legitimate inference is, that in the rough days of his fisherman's life, when the nets got entangled perhaps, or the right wind would not blow, Peter had come out many a time with an oath to keep his passion cool. And now, after years of devoted fellowship with Christ, the stain is still so black upon his soul that he curses in the very presence of his Lord.

An outbreak which meets the public eye is generally the climax of a series of sins, which discretion has been able, till then, to keep out of sight. The doctrine of the stain of sin has no exceptions; and few men, we may be sure, can do a suddenly notorious wrong without knowing something in private of the series to which it belongs. *Henry Drummond,* in *The Ideal Life.*

75. *Thou shalt deny me thrice.*

Gardiner. As for what I did,
I suffer'd and repented. You, Lord-Legate
And Cardinal-Deacon have not now to learn
That ev'n St. Peter in his time of fear
Deceived his master, ay, and thrice, my Lord.
Pole. But not for five-and-twenty years, my lord. *Tennyson.*

75. *He went out, and wept bitterly.* The thridde sign (of a good confession) is that the shrift should be full of teres, if men mowen wepe; and if they mowe not wepe with hir bodily eyen, then let hem wepe in hir herte. Swiche was the confession of Seint Peter; for after that he had forsake Jesu Christ, he went out and wept ful bitterly. *Chaucer,* in *Persone's Tale.*

LIGHT FROM ORIENTAL LIFE

71. *The porch.* See page 435.

74. *Then began he to curse and to swear.* The scribes taught that oaths in which the name of God was not expressed were not oaths. Thus Maimonides, a famous rabbi, decreed: If any one swears by heaven, by earth, by the sun, etc., although it is the intention of him who swears in these words to swear by Him who created these things, yet this is not an oath; or, if one swears by one of the prophets or by one of the books of Scripture, although it is the purpose of the swearer to swear by Him who sent that prophet or who gave that book, nevertheless this is not an oath."

Dr. George D. Boardman gives this quotation and adds: "It is not strange that under such teachings people should have become terribly addicted to profanity. Swearing became to them almost as natural as breathing. Accordingly

I do not wonder that when Peter in a moment of weakness and fright denied his Master, he fell back into his old Jewish habits."

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

Matthew and Mark report the warning to Peter as given after Jesus and His disciples had left the upper room for the Mount of Olives, while John and Luke give it in connection with His farewell words to them at the Supper. Perhaps Matthew reported it later than it occurred, in order not to interrupt his account of the Last Supper. In any case, the warning was given late on Thursday night, and the denial was made early Friday morning, before daybreak, during the Jewish trial of Jesus. The four Gospel narratives differ somewhat as to the exact order in which the denials occurred. (See "Words and Phrases Explained"), but this is of slight consequence. What concerns us is that when Jesus was questioned by the high priest (Annas) in regard to His disciples, He refused to say anything that might bring them into trouble (Jn. 18.19-21), but down in the courtyard Peter, when questioned about his Lord, denied Him altogether.

Assign paragraph 176 of the Geographical Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Do you know what a "steeple-jack" is? One of these men was well-known in New York for his skill and daring. He had climbed the highest spires and the tallest flagstaffs, and there was no task so difficult that he would not undertake it. One day he had an order to put a gilt ball on top of a flagpole on a tall hotel. Many people were watching to see him do it. A ladder about ten feet long had been placed against the building, and to show them how skillful he was, he started up without holding on with his hands. He had gone up two or three rounds, only about four feet, when he lost his balance, fell backward and struck his head, and was taken up dead. What does our Golden Text say? Let us see how Peter was like that steeple-jack.

For Older Pupils. In "Quo Vadis" there is an interesting contest between a gladiator and a net-thrower. The heavily-armed gladiator is a giant, while the net-thrower is small, yet lithe and nimble. The net-thrower succeeds in casting his gossamerlike net over the giant, and despite his shield and breastplate and helmet and sword the giant is entangled and thus bound hand and foot. So it was with Peter. Rash as was his attack on Malchus in the Garden, it nevertheless showed a spirit that was brave for a great contest. I will lay down my life for Thy sake, he had declared to his Lord; he meant that then, and if a chance had come to prove him at that moment he would have stood the test. But the maid's question on that cold, dreary night after an exhausting experience proved the gossamernet that was his undoing.

LESSON THOUGHTS AND ILLUSTRATIONS

I He that thinketh he standeth

Why Peter fell. Have you ever noticed in the reports of those drowned at summer resorts that practically all of them have been good swimmers? Their over-confidence in their ability to swim makes them take risks which poor swimmers would not think of taking. Skill in swimming is good, but the skillful swimmer that thinks he can do everything must take heed lest he overestimates his strength or endurance. Paul was a great apostle, but he realized that he, like Peter, might be in danger. And he took heed to himself "lest by any means," as he says, "after that I have preached to others, I myself be rejected."

Overconfidence was one of Peter's great failings. We saw this overconfidence in himself on the Sea of Galilee when he started to walk across the water to Jesus, and then becoming fearful called out, Lord, save me. We saw it when he told his Lord, "Though all men should deny Thee, yet will not I." We saw it when after the arrest he did not flee with the other disciples but fol-

lowed "afar off," for he thought he was brave enough to go into temptation. Jesus "knew what was in man;" He knew Peter, and He gave him frequent warnings. In the Garden of Gethsemane He bade him watch and pray that he might not enter into temptation, but Peter neither watched nor prayed, and by the court fire his courage, which he thought all-sufficient, quailed and gave way. He was after all a moral coward. He had been confident in his own power, and he sorely needed God's power.

Where do you stand? "The coward," said Harry, after being with Jesus for three years, and then cruelly desert Him at the time when He most needed His friends! I know that I should have been faithful at any cost."

Several weeks passed; and one Sunday Mr. West noticed Harry seemed depressed, and he did not appear as interested in the lesson as usual. After the school was dismissed, Mr. West asked Harry to walk home with him.

"Well, Harry, what is it?" he asked, as soon as they were seated in Mr. West's study.

Harry looked very serious as he said, "Do you remember, Mr. West, what I said about Peter a few weeks ago?"

Mr. West nodded his head.

"I am worse than Peter ever was. Yesterday some fellows from our school went fishing. You know Mr. Warren; the boys called him a hypocrite, and said that his profession of Christianity is only a cloak to hide his meanness. The boys said that Christians were no better than other people, and they quoted irreverently from the Bible, saying things to which no Christian should have listened and remained silent! And I never said a word!" *Serina Clark,* in *The Classmate.*

Our Presumption is not rarely the Occasion of Our Danger. Naturalists tell us that amongst birds and butterflies the swiftest, strongest flyers approach man much nearer than those with weaker wings, feeling confident that they can dart away from any threatened danger—and this misplaced confidence brings them into the net of the collector. How often have we indulged a confidence similarly inspired and similarly misplaced, being betrayed into the very shadow of doom? Have we not taken liberties with thought and life to our tremendous peril? Considering ourselves, marking the pitfalls of the pathway, noting the foes of flesh and blood and the shadowy legions which throng the air, we cannot order our steps too warily. And we must not forget that our peril often lies in things which threaten least. In mountain ranges there is often a loose *detritus* especially dangerous to mountaineers, these loose or crumbling stones being called "the devil's stones," for, owing to their treacherous character, if you step on one incautiously you may be precipitated into the depth. There are many such stones in the path of life. False maxims with sophistical colorings; license stealing the name of liberty; harmful speculations, luring as grand chances; methods of trade outlined square, yet full of betrayal; sandy doctrines simulating the rock; friendships which are flowery graves; occupations, recreations which promise rest and serve only to slip us into mire; these are the things of peril; life is full of them; and he only walks surely who walks discretely. How often was that word "Watch" on the Master's lips! "Let him that thinketh he standeth, take heed lest he fall." *W. L. Watkinson,* in *Mistaken Signs.*

Watch and pray. Modern locomotives are powerful monsters capable of climbing steep grades and hauling long, heavy trains. Nevertheless, engineers plan their road-beds so as to avoid all the steep grades possible, and the engines are all provided with brakes. Why is this? No matter how powerful the engine, it can do better work when its work is made as easy as possible, and no matter how near the summit it may have climbed there is still danger that without brakes it may slip backward. So it is with human workers. No matter how strong and true one's character may be, it is nevertheless necessary to make one's pathway as level as possible by avoiding the stumbling-blocks of temptation, and one needs to be ever on one's guard, ready to apply the brakes of caution, lest one slip backward.

"When I am weak, then am I strong." The one who realizes his weakness and in prayer seeks strength from above, is strong. "I can do all things in Him that strengtheneth me," is the only rightful boast.

II PETERING

How Peter became a Peterer. From the time that Peter left his fish nets to become a follower of Jesus, he had been wonderfully privileged. He had seen the great miracles his Master wrought, had watched Him restore his own wife's mother to sudden health and the daughter of Jairus to life; he had been given power to walk on the sea to meet his Lord, had listened to His parables, had made his great confession at Cæsarea-Philippi, and had been an awed witness of the transfiguration; during the last few days he had listened to his Lord's last teachings, and to His institution of the Last Supper; he had been warned to watch and pray; and yet, despite his daily living with the great Example, he basely denied his Lord at the time of testing. During the preceding summer he had borne his testimony to the fact that his Master is the Christ, the Son of the Living God, and when asked if he, too, would leave Him, he had answered, Lord, to whom shall we go? Thou hast the words of eternal life. When in that upper room we hear him say with so much emphasis "Even if I must die with thee, yet will I not deny thee," we expect him to keep his word. And then after his magnificent profession he fell so miserably! If this were the end of his following the Christ, he would deserve to have a verb coined from his name, the verb to peter. We say of a vein or seam of ore that has become exhausted that it has petered out, and we say of anything that fails after promising better things that it has petered. You will find the verb in the dictionary, though it is called slang.

It is the nature of most rivers to start small and keep on increasing in size till they reach their journey's end, but in the West there are rivers that start from the mountain side with great promise but become less and less till they are lost from sight, petered out. Like those western rivers are many Christians, as Jesus taught in the parable of the Sower. The seed, you remember, that fell upon the rocky places straightway sprang up and promised great things. But the plants were soon scorched and withered away. So he that was sown upon the rocky place is he that heareth the word and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while, and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

Let the Last be the Best. Peter never was a success until he stopped petering. Nor will you and I succeed until we do likewise. The man who tries to distance competitors in the first ten minutes, and leaves his exhausted body in the road for them to carry the rest of the journey, is in no sense a success. In taking up a burden it is a mistake to take up one so heavy that after the first day you have to drop it upon another's shoulder. When a man joins the church he is not a success if he is so good the first month that he has to be a little worse on each succeeding month.

Never peter. Grow, increase in everything you undertake. It does not matter how small you start, but it does matter how small you grow. Rather than lift a three hundred pound weight the first day, and then have to come down to two hundred and fifty the next, and two hundred the next, it is better to begin by lifting one potato the first day, and two the next, and three the next, and so on. By the end of ten years you would be able to life 3,650 potatoes, which might be more than one thousand pounds. In everything that you do begin as small as you please, but see that to-day's record is better—a tiny bit better, anyway—than yesterday's. Be a little stronger, a little more courageous, a little more faithful, a little nearer God, this week than you were last.

It is God's way to begin small. He once started to save the world. We might have supposed that in revealing the terror of His majesty and the beauty of His love He would rend the heavens, and so astonish the world that they would only be beginning to forget about it now after nineteen hundred years. But He did not.

O little Babe of the stable, who would dream that thou art a King? Who would imagine that from that throne of Thy sweet mother's arms Thy power would reach down along the ages, overturning kingdoms, establishing empires, changing the world, and that even to-day so many proud nations should own Thee as their supreme Lord and King,—that Thou, O gracious Babe, shouldst be enthroned in so many faithful hearts, who would gladly lay down their life

and all they hold most dear for Thy name's sake. Truly well did he speak, that prophet of old, when he said: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."

In all that He does God begins very small. But the last is always the best. Nothing in which God has a hand peters out. Let us, as God's true sons, build according to His plans, that of the structure that our hands rear it may also be said, the last is best. Condensed from an article by *John Hopkins Denison,* in *Sunday School Times.*

Keep Wrestling. I knew a student who had been to Keswick and had drunk deep of the teaching of that school, and very noble teaching it is when nobly grasped. And he came back to Scotland in a kind of rapture; everything was to be easy evermore. He went to one of our most saintly and notable ministers to tell him about this new-found way to holiness, and the minister (with his beautiful smile) looked at him and said, "Ah, sir, it will be a sore *warstle* till the end." For we wrestle not again flesh and blood, but against the principalities and powers and spiritual darkness. *G. H. Morrision,* in *Sun-Rise.*

Do all your Walking in One Direction. When Socrates was asked if he could tell how to go to Mount Olympus where the gods lived, he replied, "Certainly I can tell you: do all your walking in that direction." In the ancient Grecian stadium there were three pillars. On the one at the starting point of the race there was carved the inscription, "Show thyself a man." It is good to make a brave beginning. On the middle pillar were the words, "Speed you." There must be continuance in well-doing, no lagging, no petering. At the goal were the words, "Stop here." Be thou faithful unto death, and I will give thee the crown of life.

III A Fall is a Signal to Rise

Go and sin no more. Judas fell most grievously, and never rose. Peter fell miserably, but he rose gloriously. Judas was the worthless pebble; Peter was the diamond with the flaw in it, which as the old proverb says is more precious than a perfect pebble. Between Peter in Pilate's courtyard and Peter at Pentecost what a contrast! Truly Longfellow tells us in "The Sifting of Peter":—

Wounds of the soul, though healed, will ache;
The reddening scars remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.
But noble souls, through dust and heat,
Rise from disaster and defeat,
The stronger;
And conscious still of the divine
Within them, lie on earth supine
No longer.

Peter's True Penitence. All the world are at one with Peter in his sin; but not all the world are with him in his penitence. Sinful Peter is one man, and Repentant Peter is another; and many who have kept him company along these worn steps of sin have left him to trace the tear-washed path of penitence alone. The real lesson in Peter's life is the lesson in repentance. His fall is a lesson in sin which requires no teacher, but his repentance is a great lesson in salvation. And Peter's penitence is full of the deepest spiritual meaning to all who have ever made Peter's discovery—that they have sinned.

Now the result of this distinction is this: that there are two kinds of sorrow for sin. And these are different in their origin, in their religious value, and in their influence on our life. The commoner kind is when a man does wrong, and, in the ordinary sense of the word, is sorry that he has done it. We are always easier in such a case when sorrow comes. It seems to provide a sort of guarantee that we are not disposed to do the same again, and that our better self is still alive enough to enter its protest against the sin the lower

self has done. And we count this feeling of reproach which treads so slowly on the act as a sort of compensation or atonement for the wrong. But it is no true sorrow for sin. It is wounded self-love. It is sorrow that we were weak enough to sin. We thought we had been stronger men and women, and when we were put to the test we found to our chagrin that we had failed. And this chagrin is what we are apt to mistake for penitence. But it is no divine gift or grace, this penitence—it is merely wounded pride—sorrow that we did not do better that we were not so good as ourselves and our neighbors thought. It is just as if Peter turned and looked upon Peter. And when Peter turns and looks upon Peter he sees what a poor, weak creature Peter is. And if God had not looked upon Peter he might have wept well-nigh as bitterly, not because he had sinned against his God, but because he, the great apostle, had done a weak thing—he was weak as other men.

The true experience, on the other hand, is a touching lesson in human helplessness; teaching him God has to come to man's relief at every turn of his life, and how the same hand which provides his pardon has actually to draw him to the place of penitence.

That was a great distinction which Luke brings out, in the prodigal's life, between coming to himself and coming to his father. "He came to himself," and then, says Luke, "He came to his father." So we are always coming to ourselves. We are always finding out, like the prodigal, the miserable bargains we have made. But it is only when we come to our Father that we can get them undone and the real debt discharged. *Henry Drummond,* in *The Ideal Life.*

A New Leaf.

He came to my desk with a quivering lip,
The lesson was done—
Dear teacher, I want a new leaf, he said,
I have spoiled this one.
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was done—
Dear Father, hast Thou a new leaf for me?
I have spoiled this one.
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled—
"Do better now, my child." *C. R. Shaw.*

SENTENCE SERMONS

"Be humble, or you'll stumble."

The past is irrevocable; the future is improvable. *F. W. Robertson.*

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe. *Tyron Edwards.*

Temptations are a file which rub off much of the rust of our self-confidence. *Fénelon.*

A river is not judged by its shoals, but by its current; and in like manner a life is not judged by its eddies of temptation but by its tendency, its direction, its goal. *Frances E. Willard.*

Blessed is he, whosoever shall find no occasion of stumbling in me. Mt. 11.6.

Be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Eph. 6.10.

THE LESSON'S MEANINGS FOR US

James Russell Lowell speaks of a life of

Placid completeness; life without a fall
From faith or highest aim, truth's breachless wall,

but such a life is not ours. The possibility of falling is never removed from any one. Abraham failed in his faith, Moses in his meekness, Job in his patience, Peter in his courage—each one where he was seemingly the strongest. In the possession of what virtues do you feel secure? May it not be that just there you need to be on guard?

Truly Pope says that he who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.

Of a truth thou also art one of them; for thy speech maketh thee known. So to-day the true follower of the Christ is known by his speech.

THE LESSON BRIEFLY TOLD

During their last talk together Jesus told His disciples that they were all to stumble that night because of Him, for as it had been written, He the Shepherd would be smitten and they His flock, scattered; and then He promised them that after He had been raised up, He would go before them into Galilee. "If all be caused to stumble because of thee, I never will be," declared Peter. "Before the cock crow, thou shalt deny me thrice," solemnly Jesus declared, and again Peter spoke self-confidently, "Even if I must die with thee, yet will I not deny thee." All the other disciples in like manner asserted their loyalty.

When Jesus was siezed and taken to the house of the high priest, Peter followed afar off, and entering the court took a place with the officers by the fire. A maid charged him with having been with Jesus the Galilean. "I know not what thou sayest," quickly answered Peter. Another maid declared to the others that Peter had been with Jesus of Nazareth. Again Peter denied with an oath, saying, "I know not the man." A third time some one told him that he was certainly one of Jesus' company, for his speech, so different from that of the Judeans, made him known. Then Peter began to curse and to swear that he knew not the man. The crowing of a cock recalled to Peter his Lord's warning, and he went out and wept bitterly.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. Moral cowardice. There is in this community to-day an amount of right conviction which, if it were set free into right action by complete release from moral cowardice, would be felt through the land (*Phillips Brooks*).

2. The duty of helping others to rise after they have fallen. See "The Little Church of those that stumble and rise," *Atlantic*, Dec., '08.

3. The Middle-life stumbling blocks.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

See the suggestion on page 18.

1. How many were the Jewish trials of Jesus? 2. Why did not the Sanhedrin carry out its own sentence? (Jn. 18.31.) 3. What was the charge on which the Sanhedrin condemned Jesus? (Jn. 19.7.) 4. How many were the Roman trials? 5. What charge against Jesus did the Jews make to Pilate? (Lk. 23.14.) 6. What did Pilate say as to the charge? (Lk. 23.14,15.) 7. Why, then, did he order Jesus crucified? (Lk. 23.23; Jn. 19.12, 13, 19.) 8. Who ordered the inscription put over the cross, and what words with the Jews did he have in regard to it? (Jn. 19.19-22.) 9. What were the "Seven words" spoken by Jesus from the cross? (Lk. 23.34, 43; Jn.19.26,27; Mt. 27.46; Jn. 19.28, 30; and Lk. 23.46.) 10. What friends stood near Jesus? (Jn. 19.25-27.) 11. Read the four Gospel accounts of the crucifixion, and write a complete account.

LESSON XI—DECEMBER 11

THE CRUCIFIXION

Golden Text

He was wounded for our transgressions, he was bruised for our iniquities. Isa. 53.5.

LESSON TEXT Mt. 27.33-50 COMMIT verses 41,42

33 And when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. 35 And when they had crucified him, they parted his garments among them, casting lots; 36 and they sat and watched him there. 37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then are there crucified with him two robbers, one on the right hand and one on the left. 39 And they that passed by railed on him, wagging their heads, 40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking *him,* with the scribes and elders, said, 42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.

45 Now from the sixth hour there was darkness over all the land until the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me? 47 And some of them that stood there, when they had heard it, said, This man calleth Elijah. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said, Let be; let us see whether Elijah cometh to save him. 50 And Jesus cried again with a loud voice, and yielded up his spirit.

WORDS AND PHRASES EXPLAINED

33-44. Mk. 15.22-32; Lk. 23.33-43; Jn. 19.17-24.

34. *Gall.* Myrrh, Mk. 15.23. Any bitter substance. It was customary to give something to stupefy one about to be crucified.—*He would not drink.* Because it was unpalatable, say some; because He would endure all the agony or would not die with clouded mind, say others; the best supposition is that He had yet work to do, see Lk. 23.39-43; Jn. 19.26-27.

35. *Casting lots.* Psa. 22.18. See His words to John and to His mother, Jn. 19.25-27.—*When they had crucified him.* See His words at this time, Lk. 23.34.

37. *Written.* In Hebrew, Latin, and Greek, Jn. 19.20.

39. *Thou that destroyest . . . days.* See 26.61.

44. *The robbers also.* See Lk. 23.39-43.

45-56. Mk. 15.33-41; Lk. 23.44-49.

45. *Sixth hour until the ninth hour.* From twelve noon till three P. M.

46. *Eli . . . sabachthani.* A quotation from Psa. 22.1. "He forsaken! Who can comprehend it?" (*Luther*). "Separation from God is the true death, the wages of sin; and in that dread hour He bore in His own unconsciousness the uttermost of its penalty," suggests Dr. Maclaren.

48. *Vinegar.* The sour wine which was the customary drink of Roman soldiers.—*Put it on a reed.* The cross was but slightly elevated, and with a sponge fastened to the end of a reed a foot or two in length they could easily

THE HILL ABOVE JEREMIAH'S GROTTO. THE PROBABLE SITE OF CALVARY

reach His mouth.—*Gave Him to drink.* In answer to His saying "I thirst," Jn. 19.28. When Jesus therefore had received the vinegar He said, It is finished, Jn. 19.30.

49. Many ancient authorities add, And another took a spear and pierced his side, and there came out water and blood. See Jn. 19.34, RVm.

50. *Cried again with a loud voice.* Verse 46. Crying with a loud voice said, Father, into thy hands I commend my spirit, Lk. 23.46.

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

36. *They sat and watched him there.* How possible it is to look at Christ's sufferings and see nothing! The rude legionaries gazed for hours on what has touched the world ever since, and saw nothing but a dying Jew. They thought about the worth of the clothes, or about how long they would have to stay there, and in the presence of the most stupendous fact in the world's history were all unmoved. We, too, may gaze on the cross and see nothing. We, too, may look at it without emotion, because without faith, or any consciousness of what it may mean for us. Only they who see there the sacrifice for their sins and the world's, see what is there. *Alexander Maclaren,* in *Gospel of St. Matthew.*

39. *They railed on him.* Christ came to this earth as perfect man and perfect God. A man's eyes look upon them with loving pity, a man's form which lies on the cross in agony, a man's soul who feels the shame, the exposure, the spitting, the attitude of hatred; a man's flesh and blood through which the nails go, through a man's tender nerves which are tortured. *A. F. Winnington-Ingram,* in *The Seven Words.*

50. *And yielded up his spirit.*

Only one day must pass away,
Only one day must intervene,
Till aching eyes beheld Him rise;
But O, that day—the day between!

Kate M. Cleary.

LIGHT FROM ORIENTAL LIFE

34. *They gave him wine to drink mingled with gall.* Avowedly, the punishment was invented to make death as painful and as lingering as the power of human endurance. The crucified might hang for hours, even days, in the unutterable anguish of suffering, till consciousness at last failed. It was a merciful practice to give to those led to execution a draught of strong wine mixed with myrrh, so as to deaden consciousness. This charitable office was performed at the cost of an association of women in Jerusalem. *Alfred Edersheim.*

35. *They parted his garments among them, casting lots.* In the cathedral of Treves, preserved in an air-tight case with a glass front, and shown only three times during the last century, is a soft, faded, brown garment of thin wool, finely woven. This was brought from Jerusalem by the Empress Helena, mother of Constantine the Great, and is claimed to have been the seamless robe for which the soldiers cast lots. There is another one in the cathedral at Argenteuil, while one hundred and three cathedrals claim to have parts of the crown of thorns, and seven churches in Rome claim to have fragments of the sponge on which wine was raised to the lips of Christ on the cross.

36. *When they had crucified him.* In ancient times there were no executioners, properly speaking. Oriental sovereigns who were every day commanding decapitations, constantly keep executioners near them among their guards, and the Romans put their condemned to death by means of soldiers. Those of Jerusalem pertained to the auxiliary troops, always very ill made up; and it was to this brutal soldiery, habituated to cruelty, indifferent to suffering from constantly witnessing it, and inaccessable to the sight of moral greatness and submission, that Jesus was given up. *Edmond Stapfer.*

40. *The cross.*

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime,

we sing, but how differently was the cross regarded at the time of Christ's crucifixion! Then, like the gallows with us, it was associated only with degradation; to die on the cross was to suffer the most ignominious death possible. Rome had borrowed it from the East, but would not use it for her meanest citizen. Then Christ died upon it, and instead of the cross eclipsing His name, His name has transfigured the cross. His disciples went forth and preached Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness, and the cross of shame became at once the cross of glory.

THE HISTORICAL AND GEOGRAPHICAL BACKGROUND

When Judas saw that Jesus was condemned by the Sanhedrin, he brought back to the chief priests the thirty pieces of silver he had received from them for betraying his Lord, saying, "I have sinned in that I betrayed innocent blood." "What is that to us? See thou to it," was their cold answer. Throwing down the price of his treachery, Judas went away and hanged himself. With the money the priests bought the potter's field, in which to bury strangers.

Jesus was meanwhile taken bound to Pilate, the Roman governor. The chief priests and elders would not enter the prætorium, lest they be "defiled," for Pilate was a Gentile. Pilate was obliged to come out to them and ask what their accusation was. Insolently they answered, "If this man were not an evil-doer, we should not have delivered Him up unto thee." "Take Him yourselves," then returned Pilate contemptuously, "and judge Him according to your law." They were thus forced to acknowledge sullenly that they could not put a man to death, and to give as their charge against Jesus, not the one of blasphemy which the Roman governor would not trouble himself about, but a charge of sedition. "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a King."

Pilate marveled at the silence of Jesus during this charge, and took him into the prætorium to question him. "Art thou a King of the Jews?" he asked. "What hast thou done?" "My kingdom is not of this world," Jesus replied; "if my kingdom were of this world then would my servants fight." "I find no fault in him," said Pilate, again going out to the chief priests. "He stirreth up the people, teaching throughout all Judea, and beginning from Galilee even unto this place," they cried. The word Galilee struck Pilate. Jesus belonged, then, to Herod's jurisdiction, he would send Him to Herod, and thus make friends with him and free himself from the troublesome matter.

Herod was glad to see Jesus, because "he had heard concerning him; and he hoped to see some miracle done by him," but to all his questions, Jesus answered nothing. Then Herod and his soldiers mocked Him, arrayed Him in gorgeous robes of royalty, and sent Him back again to Pilate.

The effort to shift the responsibility to Herod having failed, Pilate went to the palace gate and to the members of the Sanhedrin and the people he declared that both he and Herod had found no fault in Jesus; He would therefore scourge him and let Him go. Pilate was greatly troubled by his own conviction that Jesus was innocent and also by the warning of his wife, who had sent to him this message, "Have thou nothing to do with that righteous man, for I have suffered many things this day in a dream because of him." It was the custom for the governor to release one prisoner at this feast of the passover, and Pilate asked the people whom they would have released, Barrabas or Jesus. The priests persuaded the people to ask for Barabbas. "What shall I do unto Jesus who is called Christ?" asked Pilate. "Let him be crucified," they shouted. "Why, what evil hath he done?" Pilate asked and still the rabble shouted, "Let him be crucified." What a spectacle was this, Pilate, the man in authority, knowing the right, and yet almost begging the people to let him do the right!

Pilate had Jesus scourged, and then as He was brought before the people Pilate said, "Behold the man!" If he hoped that the sight of the suffering Man would appease the crowd, he was mistaken, for they only renewed their cry of "Crucify him! crucify him!" Then a personal motive was brought to bear upon Pilate. "If thou release this man, thou art not Cæsar's friend." What was one innocent man's life worth when weighed in the balance with the self-interest of a weak, unscrupulous man? Pilate took water and washed his hands before the multitude saying, "I am innocent of the blood of this righteous man; see

ye to it. And all the people answered, "His blood be on us, and on our children." Pilate then ordered Barabbas released, and Jesus delivered to be crucified.

The soldiers gathered about Jesus, clothed Him with a scarlet robe, put a crown of thorns on His head and a reed in His hand, and kneeling down before Him mocked Him saying, "Hail, King of the Jews!" and they spat upon Him and struck Him. After all these cruel indignities they took off the robe, put His own garments upon Him, and led Him toward Golgotha. At first Jesus bore His own cross, according to custom, but soon they compelled a chance traveler, Simon of Cyrene, to carry it. With them went a great multitude. To the weeping women about Him Jesus said, "Daughters of Jerusalem, weep not for me but weep for yourselves, and for your children."

The time of the crucifixion was from nine A. M. to three P. M., Friday, April 7, A. D. 30. The traditional place, to which the Via Dolorosa (Sorrowful Way) leads, is about a quarter of a mile west from the northwest corner of the temple, near the present Church of the Holy Sepulchre. Modern scholars accept as the true site a knoll, shaped like a skull (the word *Golgotha* means *a skull*), outside of the city on the north not far from St. Stephen's gate. See our illustration. Not far away was the tomb of Joseph of Arimathæa, in which Jesus was buried. Assign paragraph 126 of the Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. Dr. Alexander Macleod had a friend who was teaching a school of black children in Jamaica. This teacher had made a rule that every one who told a lie in school should receive seven strokes on the palm with a strap. One day a little girl named Lottie Paul told a lie, and was called before the school to receive her punishment. She was a sensitive little thing, and the teacher was very sorry to strike her, but he must carry out the rule of the school. Her cry of pain when she received the first stroke went to his heart; he could not go on with her punishment. Yet he could not pass by her sin, and this is what he did. He looked over to the boys and asked, "Is there any boy who will bear the rest of Lottie's punishment?" And as soon as the words were spoken up started a little fellow called Jim, who said, "Please, sir, I will!" And Jim went to the desk and received without a cry, the six remaining strokes. Dr. Macleod tells the story, and adds: "And it was the vision of a Heart gentler still than that of this brave boy, but gentle with the same kind of gentleness, which filled the master's eyes with tears that day, and made him close his books, and bring his scholars round about his desk, and tell them of the Gentle One, who long ago bore the punishment of us all." The story he told them is ours to-day.

For Older Pupils. One of Holman Hunt's pictures portrays Jesus as a lad with outstretched arms which cast the shadow of a cross. Throughout our study of Matthew's Gospel we have seen that shadow of the cross, for we have listened to Jesus' words that He must go to Jerusalem and suffer, and we have seen the hatred of His enemies aroused and growing steadily more bitter and murderous. For several weeks now we have followed the Christ through the sad days of Passion Week, and have seen the conflict and His rejection, degradation and suffering. The Jewish trial we had last week. The Roman trial followed. (See the "Historical Background.")

"If you have tears, prepare to shed them now!" exclaimed Mark Antony in his oration over Cæsar's dead body. Not so does Matthew introduce his sad recital of the murder of the Christ, but in his account he seems intent solely in gathering together all the incidents of shame and suffering that the silent sufferer endured, and the tears of the stoniest heart among us would fall as we read did we not know beforehand that death was swallowed up in victory, and that the suffering King of the Jews is the "Lord of Lords and King of Kings."

LESSON THOUGHTS AND ILLUSTRATIONS

I The Meaning of the Cross

The Reason for the Cross. Upon that place stood a cross, and a little below it a sepulchre. So I saw in my dream, that just as Christian came up

with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tremble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad, and said, "He hath given me life by His death." *Bunyan's Pilgrim's Progress.*

Through all depths of sin and loss
Drops the plummet of Thy Cross!
Never yet abyss was found
Deeper than the Cross could sound! *Whittier.*

The Testimony of Science to the Doctrine of Self-Sacrifice. Our personal salvation is made possible through the sacrifice of Christ; and the self-same spirit of renunciation must animate all His disciples. As the New Testament boldly declares, we have redemption only through blood. If anything is clear in its teachings, it is this. A hundred times from every possible point of view, it insists that Christ died for a guilty race, and that life is secured for us only through His death. The theory of the Atonement is not of vital import, but that the death of Christ is the basis on which God forgives sin and confers uttermost salvation is an indisputable fact to all who are free to accept the New Testament language in its natural sense. And modern thought, in a remarkable manner, has vindicated the sacrificial principle; that is, the principle of one suffering for another, of one suffering for many, and therefore, by logical inference, the possibility of one suffering for all.

The botanist points out how one portion of a flower is sacrificed for the welfare of the flower as a whole; how certain leaves patriotically perish to enable the plant to put on the full glory of the summer. The entomologist finds the same principle in insect life and polity. For example, little of the intense activity of the bee is on account of its own pleasure: its gifts, habits, industry mainly design the benefit of the species. Modern natural history is full of these instances of the qualifications of the individual for the good of the community.

The deeper view of nature entertained by modern thinkers supplies a striking commentary on the profound passage which reveals the Lamb slain before the foundation of the world. *W. L. Watkinson,* in *The Supreme Conquest.*

The Sacrifice of Love. A great ocean steamer was on fire. Hastily the boats were lowered and filled, and in the excitement and confusion all of the boats had left but one, when on the deck a woman and her ten-year-old boy appeared. "Too late, we cannot take you; our boat is already dangerously loaded," was the word shouted up to her. Then in their compassion those in the boat offered to run the risk of taking one of them, both could not possibly be received. At once the mother pressed the boy to her, kissed him, and said, "Goodbye, my child, the Lord keep you till we meet in heaven. Tell your father that I staid behind to save you." Then she lowered him into the boat. That boy is now a man, but he has never forgotten that his mother gave her life for him.

In Japan there is a stone monument beneath which are buried the hand and the feet of a man who gave his life for his country. It was in 1894 when the Chinese fleet was in the Japanese harbor, and at its mouth a strong boom had been placed to keep out the Japanese fleet. Twice under cover of the darkness the Japanese tried to blow up the boom with dynamite but failed, and then this lieutenant climbed out on the boom himself and while holding the dynamite in place, ordered the launch back. The explosion came and shattered man and boom, and the Japanese fleet was able to enter the harbor and capture the fleet of China.

Greater love hath no man than this, that a man lay down his life for his friends. What that mother and that Japanese did, multitudes of others have done throughout the world, sacrificed themselves for love of others. But the greatest example of self-sacrificing love the world has ever known was the willing death of the Son of man and Son of God for the sins of the world. For God so loved the world that He gave His only begotten Son, that whoever believeth on Him should not perish, but have eternal life.

God was in Christ reconciling the World unto Himself. When I think over what Christianity really means, discussion about a good man named Jesus Christ who died on a Cross has nothing to say to me at all. There have been plenty of good men who have died for causes in which they believed. But if I believe, as I do with all my soul, that the Spirit of God Himself came down

and poured out His life for my salvation, then the old hymn does not exaggerate at all which declares that:

Love so amazing, so divine,
Demands my love, my life, my all.
A. F. Winnington-Ingram, in *Is Christianity a Failure?*

Man's Part in the Atonement. It is for every person to settle with himself what he will do with this great sacrifice which has been offered by Jesus according to the will of God, upon the Cross of Calvary, and with the innumerable benefits which the sacrifice has won. We have the same liberty of choice with regard to the sacrifice of Christ that we have with regard to the sacrifice of patriots. Should it be our pleasure, we can avail ourselves of the liberty and of the right which men of old have won for our commonwealth and carry ourselves as free-born citizens, and accept the responsibility of our high citizenship. Or we can carry ourselves as bondsmen, refusing any share in the government of the country and rendering no service. We can also accept with grateful heart the spiritual blessings which are bestowed by the Cross, claiming the forgiveness of sins, and taking our place as the sons of God. Or we can prefer guilt to righteousness, and remain of our own will in the bondage of sin. Two things are certain, that no one can achieve his own salvation, and that our salvation has been accomplished by Jesus Christ, and still another thing is quite as certain, that by an act of consent any one can place himself within the merit of Jesus' sacrifice and so make himself an heir to its fulness of life. *John Watson,* in *The Expositor.*

II Exile from God

Why hast thou forsaken Me? The agony in the Garden we cannot understand, nor can we this cry on the cross. As a noted minister has said, "Both present to the gaze an ocean of sorrow on the shores of which we may stand and look down upon the waveless surface, but the depths below no created intelligence can fathom." The realization of the presence of His Father was Christ's throughout His life. Behold, the hour cometh, yea, is come, He said to His disciples in their last talk, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. And then on the cross came that last temptation when for a brief space it seemed to Him as though His Father had deserted Him. Sin separates from God. Jesus was dealing with human sin and rebellion against God, "and how could He deal with it unless He understood it, unless He realized its awfulness, its heinousness, and its consequences?"

Mrs. Browning's Stanza has this thought:—

Deserted! God could separate
From His own essence rather,
And Adam's sins have swept between
The righteous Son and Father;
Yea, once Immanuel's orphaned cry,
His universe hath shaken,
It went up single, echoless,
My God, I am forsaken.

The Mystery of seeming Exile from God.

Oh, it is hard to work for God,
To rise and take His part,
Upon this battlefield of earth,
And not sometimes lose heart.

He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or He deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need Him most.

Yet there is less to try our faith
In our mysterious creed,
Than in the Godless look of earth
In these our hours of need *Faber.*

No soul is ever Forsaken. We find so many in darkness, deserted in their lives, in helpless poverty, and there is a great depression as if God had left them. There is a deadly temptation in such spiritual depression. There is no sense of God's protection, only a desire to give up everything out of sheer darkness. Now His cry means this to any of you who feel thus. You are not forsaken, Christ was not forsaken. He still said, "My God, My God!" True, the sense of light and protection went; but here is the splendid truth that no soul that ever was is forsaken! We have only got to hold on our way. "No man can pluck you out of his hand." Only hold tight to Him, he will hold you fast. It is only a trial time to you as it was to Jesus. That temptation will not be too hard. If you but keep your will conformed to His will, the darkness will roll away as the darkness did from Christ. *A. F. Winnington-Ingram,* in *The Seven Words.*

Causes and Remedies. There are many persons to whom separation from God brings no dismay. They are not necessarily wicked persons, who wish there was no God; nor atheists, who believe there is no God; nor agnostics, who have a settled conviction that nothing can be known about God; nor civilized pagans, who think that God is only to be dreaded, and who wish to escape from Him. Besides these, and probably more than all these combined, are men and women whose lives are so full of human companionships that they have no room for divine companionship, and so full of the service of their fellow-men that they have no time to think of the service of God.

But there are others to whom God is the Great Companion, "never so far as even to be near." To them exile from God is the greatest of disasters. Doubtless this experience is sometimes due to sin. But it is not always so. Other causes than sin produce this feeling of exile.

Sometimes one comes into an experience which shatters the creed of his youth. He can no longer believe what he once believed. The philosophy which seemed to him once unquestionable has become to him incredible. Intellectual anarchy ensues; the foundations of his faith seem to be broken up; and with the loss of his theology and the disrupture of his creed there comes a failure of his faith and a loss of his God. Something like this was the experience of Job, who had believed that God is a righteous God and would certainly reward righteousness with happiness. "Be virtuous and you will be happy" is a short and simple creed. It was Job's creed. Suddenly, and by an irresistible series of calamities, this creed was shattered. He had been virtuous and he was not happy. In vain his friends endeavored to reestablish this creed and to compel him to confess that the tragedy of his life was a just punishment for sins concealed. His creed was gone; beyond recovery by him or for him, and not to be replaced by any false pretense. With the loss of his creed came also the loss of the consciousness of the presence of God.

Sometimes a darker cloud intervenes between the soul and God. The soul is overwhelmed with the sense of the tragedy of life; with the sense of the sinfulness of humanity, its greed, its hypocrisy, its selfishness, its vanity, its cruelty. And these sins of humanity the soul takes upon itself because it also is human.

The man identifies himself with a people who are living as children of the Evil-One, not as children of God. He vicariously bears their sins in his own wounded heart; counts himself as one with them and therefore no longer one with a pure and righteous God. And he cries out, in the spirit of his Master, "Why hast thou forsaken me?" Well for him if in such an experience he can also say in the spirit of the Master, "*My* God! *My* God!"

What, in such times, shall the exiled soul do? How shall we in such experiences recover our fellowship with the Great Companion? Not by yielding to the temptation to substitute a fictitious for a real faith—a make-believe belief for a sincere belief. Job will not find his way back to God by yielding to the arguments of his friends and confessing sins which he has never committed.

We may recognize the fact that our intellect is not at its best in these clouded hours, and we may hark back to the conclusions which we have reached in our

saner moments. We may recall not only the judgments which we have formed in our hours of normal thinking; we may also recall the experiences which we have enjoyed in the hours of our normal living.

Finally, one may remember that the true test of character is not conscious companionship with God, but resolute and persistent obedience to God. "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father which is in heaven." To forget self; to forget one's experience, whether of joy or of sorrow; to be careless whether one is happy or unhappy; to think only of service, of duty, of love; to give one's whole thought, to devote one's whole life, to consecrate one's whole energy, to ministering to others—not considering whether we shall be ministered to ourselves, and willing to give our life, even our highest and deepest life, as a willing sacrifice, if this be needful for our highest service—this is the best way out of the experience of exile into the experience of renewed companionship. Condensed from a *Vesper Sermon,* by *Lyman Abbott,* in *The Outlook.*

III Missionary Topic The Work of the Cross

Man cannot save himself. At Kerbela, a city of Asiatic Turkey about fifty-five miles from Bagdad, there is held every year a gory ceremony. Here in the year 681 Hosein, the last son of Fatima, daughter of Mahomet, was massacred by the rival claimant for the Caliphate. A sect known as the Shiites, composed of those Mohammedans who believe that to Hosein and his descendants the Caliphate should have descended, has existed ever since, and for them Kerbela and its mosque with domes and minarets of plated gold where lies the dust of Hosein, is second only to Mecca in sacredness. The annual miracle, or passion play, held here lasts ten days. It is intended to portray incidents in the life of Hosein, and it culminates in a literal representation of the massacre. On the last day men and veiled women clad in white go from one sacred spot to another, and while others dance and shout and fire guns these flagellants slash their shaven heads with swords till their garments are covered with blood. Some of them fall dead and thus attain, as the sect believes, to sainthood. What a horrible spectacle and belief!

When Sven Hedin returned from Thibet he told about the pilgrimage which thousands make around the sacred mountain of Kailas. Two young men especially attracted his attention. They were measuring the distance with their bodies. Throwing themselves down on the earth they stretched their hands above their heads and prayed; then making a mark on the ground where their hands reached, they arose, walked to that mark, then threw themselves down again and uttered another prayer. In this way it took them twenty days to make the circle of the mountain. One of them, after going twice around the mountain, returned home, but the other went to a grotto on the banks of the Isangpo where he will spend the rest of his life. After he entered, the grotto was walled in, only a very small hole being left through which food is brought to him once a day by monks from a near-by cloister. That he still lives is known only by the fact that the food is removed from the opening. In this manner one man existed over sixty years. Why do they do this? Because they are seeking God and His forgiveness! Their religion teaches them that such sacrifice will receive a special reward.

Shiites and Tibetans and countless others are trying to save themselves, and they must be taught that men are not saved by the sacrifices they make but by the sacrifice God through Christ made for them. Christianity has taken away this vain hope of self-redemption and has shown Jesus the Christ as the Saviour sent by God to redeem the world, who was slain and didst purchase unto God with His blood men of every tribe and tongue and people and nation. What are you doing to help bring to them the knowledge of Jesus Christ and Him crucified? What is your Christianity worth? It is not difficult to be a Christian, because God's grace has made the way easy, and yet it costs much to be a Christian, for Christ "died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again." (2 Cor. 5.15). Living unto Christ means living for others, not for self.

What Jesus' Pierced Hands have done. Richter was not writing poetry but prose when he declared that Jesus' pierced hands lifted empires off their

hinges and turned the stream of history into a new channel. You cannot account for the difference between Occident and Orient without a consideration of the influence of this one Man. Fifteen hundred years ago the civilization of China was what it is to-day. The social and industrial orders have through all this period remained there unchanged, and Chinese character is not a whit more cultivated than it was a millenium and a half ago. Fifteen hundred years ago northern Europe was a wilderness and so also was the island of Britain. In these wildernesses there lived various tribes of barbarous people, whose pastime was to make war on one another. Many of them were but little above the rank of savages. Through fifteen hundred years northern Europe and the British Isles have been coming up, up, up, until to-day there are no higher summits in the world. While China has remained exactly where she was, western Europe has been ascending; and when you endeavor to interpret this wonderful phenomenon, you cannot lose sight of the fact that China has been gazing into the face of Confucius, while western Europe has been gazing into the face of Jesus. Jesus of Nazareth has lifted Europe to the seats of power. It is one of the supreme miracles of the world's history. *Charles E. Jefferson,* in *The Character of Jesus.*

SENTENCE SERMONS

The cross on Golgotha can never save thy soul;
The cross in thine own heart alone can make thee whole.
Angelus Silesius.

When I visit the Cross and the Tomb, life is transformed from a picnic into a crusade. *J. H. Jowett.*

The saving worth of Jesus Christ for man as a sinner,—that is what the Atonement means to us; I think it surpasses all explanation of it, just as life is more than biology. *Henry van Dyke.*

Thy unblemished Body on the Tree
Was bared and broken to atone
For me, for me
Thy little one. *Christina Rossetti.*

Men could be saved only by a life; we can help to save men only by lives that reveal the life. *Sunday School Times.*

Do what you will, you cannot escape Jesus of Nazareth; His life and death underlie our institutions as the alphabet underlies our literature. From *Robert Elsmere.*

I believe that the root of almost every schism and heresy from which the Christian Church has ever suffered, has been the effort of men to earn, rather than to receive, their salvation. *Ruskin.*

Ye know that he was manifested to take away sins. 1 Jn. 3.5.

The missionary ardor of the Church will always depend on the place and meaning of the Cross in the habitual worship and teaching of the Church. *P. T. Forsyth.*

There is but one result that can warrant the agony of Calvary—and that is our being conquerors over sin. *Mark Guy Pearse.*

Loyalty to Christ means carrying forward in our century the work He began in His; not only worshiping Him on our knees, but working with Him on our feet. *C. H. Parkhurst.*

THE LESSON'S MEANINGS FOR US

Jean Beraud, a French artist, has represented the crucifixion as though taking place on Montmartre, with the background, not of Jerusalem, but of Paris, and grouped about the cross are figures of modern Frenchmen. His object was to show that it was not only Caiaphas and Pilate and the Jewish people of A. D. 30 who crucified Jesus the Christ, but that every selfish, weak and hard heart to-day is guilty of the same sin. Could that scene be represented in our city? The writer of Hebrews says there are those who crucify to themselves the Son of God afresh and put Him to an open shame.

"I, if I be lifted up, will draw all men unto me." Are you among the number? Can you leave the cross without vowing loyalty to the Crucified?

We are not among those around the cross who mock: we are at one with the centurion who said, Truly this was the Son of God. But is this enough for us? We can not understand how His death on the cross was for our sins, but we believe "He loved *me,* and gave Himself for *me,*" and we must be able to repeat with sincerity of heart those beautiful words of George Mathesons's—

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

THE LESSON BRIEFLY TOLD

On Golgotha the Roman soldiers crucified Jesus between two robbers. Above His cross Pilate had this inscription placed, in Greek and Latin and Hebrew: "This is Jesus the King of the Jews." "Write not, 'The king of the Jews,' but that he said 'I am the king of the Jews,'" the chief priests had begged; but Pilate, firm now that the occasion for firmness was passed, answered; "What I have written I have written."

To deaden the pain, they gave Jesus wine mixed with gall, but He refused it. "Father, forgive them, they know not what they do," was His first "word" on the cross. Some there were who watched and said nothing, many there were who mocked and derided Him, a few there were who wept, and one there was who cried, "Jesus, Lord, remember me when thou comest into thy kingdom." "Verily I say unto thee, to-day shalt thou be with me in Paradise," was Christ's answer to the penitent thief hanging beside Him. The watching guard took His garments, each of the four taking one, and then they cast lots for His coat that was without a seam.

"If thou art the Son of God, come down from the cross," mocked the passers-by; " If thou be Christ save thyself and us," mocked one of the malefactors; "He saved others, himself he cannot save," mocked the chief-priests with the scribes and elders. To all alike Jesus answered not a word. To His mother, Jesus said, "Behold thy son," and to John, the disciple whom He loved, "Behold thy mother!"

From the sixth to the ninth hour there was darkness, and at the ninth hour Jesus cried out, "My God, my God, why hast thou forsaken me!" Forsaken by all, He cried to His Father, for in His anguish God Himself seemed veiled from Him. The needed strength came to the victorious Christ. "I thirst," He cried, and the grateful vinegar was given to Him. "It is finished!" Then with a loud, triumphant voice He exclaimed, "Father, into thy hands I commend my spirit." And thus the Sinless One died for the sins of the world.

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The way in which chapter 27 brings out human guilt: of Judas, Peter, the other disciples, Caiaphas and the Sanhedrin, Pilate, the people.
2. A study of Pilate. See "Pilate washing himself," *Outlook,* March 20, '09.

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Who buried Jesus? (Mt. 27.57-60; Jn. 19.39.) 2. How was the tomb made secure? (Mt. 27.62-66.) 3. Who was Mary Magdalene? (Lk. 8.2.) 4. Give John's description of the tomb as seen by himself and Peter. (Jn. 20.5.6.) 5. Tell the story of Thomas' doubt. (Jn. 20.24-29.) 6. How did Jesus' resurrection differ from that of other resurrections recorded in the Bible? 7. Why do you believe that Jesus rose from the dead? 8. What last command did Jesus make to His disciples? 9. Read these accounts of the burial and resurrection and forty days: Mt. 27.57-28.15; Mk. 15.42-16.8; Lk. 23.50-24.9; Jn. 19.38-20.18; Acts 2.22-37; Rom. 4.24,25; 6.4-11; 8.33,34; 1 Cor. 15; Col. 2.12; 1 Pet. 1.18-21; Rev. 1.17,18.

LESSON XII—DECEMBER 18

THE RESURRECTION

Golden Text

Lo, I am with you always, even unto the end of the world.

LESSON TEXT Mt. 28.1-20 (Print 1-10) COMMIT verses 5,6

1 Now late on the Sabbath day, as it began to dawn toward the first *day* of
the week, came Mary Magdalene and the other Mary to see the sepulchre. 2
And behold, there was a great earthquake; for an angel of the Lord descended
from heaven, and came and rolled away the stone, and sat upon it. 3 His
appearance was as lightning, and his raiment white as snow: 4 and for fear of
him the watchers did quake, and became as dead men. 5 And the angel an-
swered and said unto the women, Fear not ye; for I know that ye seek Jesus,
who hath been crucified. 6 He is not here; for he is risen, even as he said.
Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples,
He is risen from the dead; and lo, he goeth before you into Galilee; there shall
ye see him: lo, I have told you. 8 And they departed quickly from the tomb
with fear and great joy, and ran to bring his disciples word. 9 And behold,
Jesus met them, saying, All hail. And they came and took hold of his feet, and
worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren
that they depart into Galilee, and there shall they see me.

WORDS AND PHRASES EXPLAINED

1-8. Mk. 16.1-8; Lk. 24.1-10; Jn. 20.1-8.

1. *The sabbath day.* The Jewish Sabbath was Saturday.—*First day of the week.* Sunday. With the exception of the Sabbath, the Jews gave no names to the days of the week, but called our Sunday the first day, Monday, the second, and so on. Mark says that "Very early on the first day of the week they came to the tomb when the sun was risen." Ordinarily the Jews reckoned the day from sunrise to sunset, and Matthew's record of time would mean about six o'clock on Saturday evening, but here he seems to depart from this custom and to include also the night in his reckoning, so that the time is early on Sunday morning. *Mary Magdalene.* Mary from Magdala, a city on the western shore of the Sea of Galilee. She had been delivered from "seven demons," Lk. 8.2, but must not be confounded (as she is so often) with the "woman who was a sinner" of Luke 7. Mt. 27.56, 61.—*The other Mary.* Mary the mother of James, and Salome, Mk. 16.1.

2. *Rolled away the stone.* See Mt 27.60. Who shall roll us away the stone from the door of the tomb? had been the anxious question of the women as they went to the sepulchre, Mk. 16.3. That they saw the stone rolled away might be inferred from Matthew's account, but from the other Evangelists we learn that they found it rolled away when they approached.

4. *The watchers.* The guard mentioned in Mt. 27.65,66.

5. *The angel.* Evidently the one who had rolled away the stone, v. 2. One angel is mentioned in Matthew and Mark, and two in Luke and John. "Angels are not motionless and visible after the fashion of stone statues" (*Godet*).

5. *Answered.* Their look of amazed fear. They were affrighted and bowed down their faces to the earth, Lk. 24.4.—*Unto the women.* Mary Magdalene had already hastened away to tell the disciples, Jn. 20.1-10, and on her return she saw Jesus, Jn. 20.11-18.—*Fear not ye. Ye* is emphatic in the Greek.

6. *Even as he said.* Mt. 12.40; 16.21; 27.63.—*Where the Lord lay.* Where he lay, RVm. The tomb as seen by Peter and John is described in Jn. 20.5-7.

7. *Tell the disciples.* Peter is especially mentioned in Mk. 16.7.—*He goeth before you into Galilee.* As He promised in Mt. 26.32. "On a certain mountain in Galilee was to be the great meeting, where many disciples should receive the Great Commission, thus differencing this event from the appearances on that same day at Jerusalem to a comparatively small number."

11. *Told unto the chief priests.* Who had directed them to guard the sepulchre, Mt. 27.65, 66.

12. *They.* The chief priests.—*Gave much money.* A bribe.

13. *While we slept.* Death was the penalty for falling asleep on the watch. If they had been asleep, how could they know that "the disciples stole him away"?

14. *Come to the governor's ears.* Or, come to a hearing before the governor, RVm. The governor was Pilate.—*We will persuade him.* Persuade him with money, for Pilate was a bribe-taker, according to Philo.—*Rid you of care.* Better than *secure you,* AV. (Our word *secure* is from the Latin *se* (*sine*), without, and *cura,* care.)

15. *This saying.* Verse 13.—*Until this day.* When the Gospel of Matthew was written.

16-20. Mk. 16.9-20; Lk. 24.13-53; Jn. 20.19-22.25; 1 Cor. 15.1-8.

20. *Always.* Greek, *all the days,* RVm.—*The end of the world.* Or, *the consummation of the age,* RVm. "This does not set a term to Christ's presence, but to His invisible and temporal presence, which will be exchanged for His visible and eternal presence at His coming" (*Schaff*).

SUGGESTIVE THOUGHTS FROM HELPFUL WRITERS

2. *An angel of the Lord.* We heard much of a herald angel of the Lord in the story of the nativity. We hear nothing of him during the life of Christ. Now again he appears, as the stars, quenched in the noontide, shine again when the sun is out of the sky. He attends as humble servitor, in token that the highest beings gazed on that empty grave with reverent adoration, and were honored by being allowed to guard the sacred place. Superstition has peopled the gulf between God and man with crowds of beings; revelation assures us that it is full of creatures who excel in strength. Men have cowered before them, but "whether they be thrones, or dominions, or principalities, or powers," our King was their Creator, and is their Sovereign, and, if we serve Him, all these are on our side. *Alexander Maclaren,* in *Exposition of Matthew.*

6. *He is risen, even as he said.* The value of the resurrection as a divine act is threefold: first, it is God's attestation of the perfection of the life of the Man Jesus; secondly, it is God's attestation of the perfection of the mediation of the Saviour Jesus; thirdly, it is God's attestation of the perfection of the victory of the King Jesus. *G. Campbell Morgan.*

LIGHT FROM ORIENTAL LIFE

2. *Rolled away the stone.* The door might be rectangular and of solid stone, with a flange fitting into a socket for a hinge, both of the same material. Or it might be a cylindrical stone rolling in a groove to the right or left of the opening. Or there might be a regular door of stone supported by hinges, against which a stone was rolled for further protection. It is not possible to say with certainty which of these methods was followed in the tomb of Joseph of Arimathea. The sealing of tombs appears to have been common throughout the East. Quite recently they have been found in Egypt, dating back to the time of the Exodus, with their seals still intact upon them. *Bissell, Biblical Antiquities.*

THE HISTORICAL BACKGROUND

As Jesus died on the cross the veil of the temple was rent in two from the top to the bottom; the earth shook; the rocks were rent; and the tombs were opened. The centurion and those who with him were watching Jesus, when they saw the things that happened, feared greatly and said, "Truly this was the Son of God." And there were also many women beholding from afar.

That the bodies might not remain on the crosses over the Sabbath, the Jews asked to have their legs broken and the bodies then removed. The soldiers broke the legs of the two evil-doers, but finding that Jesus was already dead, one of them thrust a spear into His side, and blood and water flowed from the wound. Then Joseph, a rich man of Arimathea, and a member of the Sanhedrin, came and asked Pilate for the body of Jesus. Joseph and Nicodemus, "he who at the first came to Him by night," took the body, bound it in linen cloths with spices, and laid it in a new tomb. A stone was then rolled against the door of the tomb. Mary Magdalene and Mary, the mother of Jesus, beheld the tomb and saw how the body was laid, then they returned and prepared spices and ointment.

On the morrow the chief-priests and Pharisees asked Pilate to send a guard to the tomb, for "we remember," they said, "that that deceiver said while he was yet alive, 'After three days I rise again,' and the disciples may come and steal him away." "Go, make it as secure as you can," returned Pilate. They went and made the sepulcher sure, sealing the stone, the guard being with them.

It is with great relief that we turn to-day from the sorrow and death on the cross and the darkness and gloom of the tomb to the brightness and glory of the resurrection morning. Matthew records the resurrection, but as he has passed over the Judean ministry, so now he passes over the Risen Lord's later appearances in Judea which the other writers relate, and gives His assumption in Galilee of universal dominion and His world-wide commission. The King of the Jews is the King of all nations.

Underneath the dome of the Church of the Holy Sepulcher in Jerusalem a tomb is shown to visitors as the one in which Jesus was buried, but we know from the Gospel accounts that the tomb was near the place of crucifixion and without the city gate (Heb. 13.12). The tomb which many modern scholars accept as the one in which our Lord was buried is near the spot shown in our full page illustration for the last lesson.

Assign paragraph 129 of the Manual.

THE APPROACH TO THE LESSON

For Younger Pupils. In the cemetery at Hannover, Germany, I have seen a grave on which great slabs of granite and marble are piled, the one stone cemented on the other and also fastened together with steel clasps. It is the grave of a woman who did not believe that Jesus rose from the dead, nor that she or any one else would live again after death. In her will she ordered her grave to be made so secure that if there were a resurrection of the dead it could not reach her. On the stone these words were engraved: "This burial place must never be opened."

But a little seed chanced to be covered over by the stones, and it began to grow and to try to find its way out to the light. You would not think a little growing plant could wrench those steel clasps from their sockets and burst the cemented stone slabs, but it did, as our full-page picture taken from a photograph shows. That little seed has become a full grown tree, and the great stones have fallen over to give it room.

Caipahas and other enemies of Jesus thought that when His body was laid in the tomb and the tomb made secure, it could not be opened, but the power of God that worked through a little seed in Hannover worked in a more marvelous way to open that tomb near Jerusalem. How?

For Older Pupils. Among the Moravians daily services are held during Passion Week, and on Friday as the hour of Christ's death on the cross approaches and at at three o'clock as the bell tolls in the towers, the gloom is said to be almost unendurable. But on Sunday morning early, as it began to dawn, the church is found brilliantly lighted and filled with flowers, and the joyful music there is equally contagious. Very early indeed the people have been awakened by the choir that goes through the streets singing the Easter hymn and playing on trombones, and they have gone gladly to their church service. After that is over they enter the cemetery and among the graves of their friends they await the resurrection hour. Just as the sun appears they sing their glad exultant hymn, and they believe its words, that Christ is risen. Another beautiful fact about their faith is that they believe and follow Christ's parting words

THE RIVEN TOMB AT HANNOVER

in what we call the Great Commission. Their missionary zeal exceeds that of any other denomination, for one out of every sixty of their members is a missionary, while the proportion for other denominations is one in every five thousand.

LESSON THOUGHTS AND ILLUSTRATIONS

I The Lord is Risen

A Proof of Christ's Resurrection.

"'So the Nazarene is dead,'
Caiaphas the High Priest said.
'His wonder-working deeds are o'er,
He will trouble us no more.
May blasphemers such as He
Perish on the shameful tree,
And our holy Temple's law
Be kept free from ev'ry flaw;
For the Temple must have sway
Till Heaven and earth shall pass away.'
'So the Nazarene is dead,'
Caiaphas the High Priest said.

"'So the Nazarene is dead,'
In his palace Pilate said.
'Good His words and just His life,
But the priests who stirred up strife,
Said His followers would be
From imperial Rome set free.
Vain their plotting and their care—
All the yoke of Rome must bear—
Rome that will for ever stand
Mighty Lord of every land.'
'So the Nazarene is dead,'
In his palace Pilate said."

To all appearances the Nazarene was dead, and there was nothing for His disappointed followers to do but to return to their Galilean homes and say no more about their Lord whose wonder-working deeds were o'er. Six weeks pass, and we find those drooping disciples transformed into exultant apostles, clothed with power, and we hear Peter preaching with such effect that three thousand souls were added unto them that day. What is Peter saying? Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; he, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death, because it was not possible that he should be holden of it. What can account for the change of cowardly Peter in Pilate's court into this resolute man boldly charging the Jews with their guilt, and for all that Jesus continued to do and to teach through His apostles after He was received up? The only explanation possible is that Jesus is risen, even as He said.

How to have Faith in the Truth of the Resurrection. The resurrection of Christ does not admit of absolute demonstration. Undoubtedly the testimony in favor of the event is strong. It was evidently unquestioned by a great number of intelligent people living at the time of its reputed occurrence. So much force as all such evidence has is to be estimated at its logical value. So Columbus estimated at its logical value all the indications that were afforded him of the existence of another continent. To most people of that generation those evidences appeared insufficient to warrant fitting out vessels of exploration, and it was long before funds requisite for the purpose could be secured. And the magnificent result and discovery was due to the fact that in Columbus' mind there was room for America. He could see beyond the point where he could see distinctly. His thoughts could comprehend both the known and the surmised.

Thomas would not believe in the risen Christ because risen Christs were not a part of the universe as he had plotted it. The other disciples did believe in a risen Christ because they were large enough to be able to think farther than they could think clearly, and because they were able to push the chariot of their convictions over a road that had not been logically paved. And undoubtedly when Thomas did finally accept Christ it was not because he had reasoned Him out by pressing his hands into the print of the nails, but because of having had dimly wrought in him a capacity for larger persuasions than his mental and moral contractedness had been hitherto able to accommodate.

And that is still the way in which we have to acquire the art of great believing, the art of immense assurance of faith and the triumphant joy that is bound to go along with it. A world that is only large enough to contain our petty employments, or to contain our small pleasures, it not a world big enough to have room in it for a human Son of God or for His immortal escape from the tomb. We need to rise to higher levels of thought; to have created for ourselves a world too large to be filled with the small and passing interests and commonplace incidents of life; till our mental reluctance and moral antagonism are dissolved in the warm light of the larger prospect, and in the cordiality of complete conviction we are able to echo the words of the persuaded Thomas, "My Lord and my God." Condensed from a sermon on *Constructive Faith,* by *Charles H. Parkhurst.*

The Faith of a Student of the Scriptures. There was a time in my college life when I did not believe in the deity of Jesus Christ. I was specializing on historic studies and other studies preparatory to the legal profession. I was led to begin a study of the resurrection. I carried it on as well as I could without special leadership. It required a long time. I shall never forget the day and never will my life lose the inspiration which came when, after I had spread out on paper the evidence, I came to that position where in my case to be intellectually honest I had to concede that Jesus Christ rose from the dead, and could say, with feeling and conviction, "My Lord and my God." *John R. Mott.*

Lo, I am with you always.

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, nor the sky,
But here where men live and die. (*Gilder.*)

At commencement in the great universities of England and Scotland it has been the custom from time immemorial for the undergraduates to have some boyish fun at the expense of the dignitaries and learned men who receive honorary degrees. They come armed with pop-guns and pea-shooters and good strong lungs. When David Livingstone visited Scotland after an absence of sixteen years in Africa, the University of Glasgow conferred upon him the degree of Doctor of Laws. When the students saw his gaunt form and dark face, tanned by the African sun and furrowed by the hardship of toil and fever, and the arm hanging by his side which a lion's bite had made useless, they forgot their fun and joined only in the applause. After Livingstone had referred to the honorable careers of most of his classmates, he turned to the young men and besought them to lead noble lives. "Shall I tell you what sustained me in my exiled life, among strangers whose language I could not understand?" he suddenly asked. And then in the hush that followed he said, "It was this that comforted me at all times: Lo, I am with you always, even unto the end of the world."

"The effect of that solemn text, unexpected, evidently, by every one, could hardly have been surpassed on any occasion since its first utterance in Galilee," said one who was present. "Every heart felt the power of the grand promise, the grandest of all time. Doctor Livingstone was both its witness and its example."

Our Source of Strength. Knowing ourselves to be ever before a living, loving Presence, having a constant sense of Christ abiding in us, taking Him with us into the market-place, into our business and our pleasure, to have Him as our familiar friend in joy and sorrow, in gain and loss, *must* be a source of strength, lifting life to a higher level of thought and feeling, and action. *Black.*

II Because I live ye shall live also

Why is it judged Incredible with you, if God doth raise the Dead? (Acts 26.8.) Professor Seelye, in writing about the dragons that fought in the primeval slime, has this striking passage: "Judged by the method of comparing the anatomical structures of one animal with another, the existence of flying reptiles might be pronounced impossible; but the light which geology affords shows that our opinions ought always to be tempered with modesty, for we learn that with nature nothing is impossible in the development of animal structure." And then he goes on to say how the birds of the heaven are all kindred with the lizard. However improbable it looks to us, the bird of paradise and the crocodile have had one ancestor.

Now, I say to you if God Almighty can take snakes, lizards, crocodiles, and bring out of them the magnificent birds of the air, that have their song at heaven's gate; what can He not do when He puts forth the fullness of His power on the human body?

It is nothing incredible that God should bring out of this body another body. And He will; for this corruptible shall put on incorruption, and this mortal shall put on immortality. If we believe that Jesus died and rose again from the dead, even so we believe that they also which sleep in Jesus will God bring with Him. *W. L. Watkinson,* in *Record of Christian Work.*

Abraham Lincoln.

And so they buried Lincoln? Strange and vain.
Has any creature thought of Lincoln hid
In any vault 'neath any coffin lid,
In all years since that wild spring of pain?
'Tis false—he never in the grave hath lain.
You could not bury him, although you slid
Upon his clay the Cheops Pyramids,
Or heaped it with the Rocky Mountain chain.
They slew themselves—they but set Lincoln free;
In all earth his great heart beats as strong,
Shall beat while pulses throb to chivalry,
And burn with hate of tyranny and wrong.
Whoever will may find him, anywhere
Save in the tomb. Not there—he is not there. *James McKay.*

The Lesson the Little Girl learned. "My mama is sick. My papa was drunk and he beat my mama with a chair," a little four-year-old announced one morning at kindergarten in the New York slums. Then there was a sick baby in her home, and one morning after three days' absence, she came back and told her teacher: "Our baby does not get any better any more; they put her in a hole in the ground." After school her teacher took her to the box where there were some empty chrysales. She had watched the butterfly make its way out of its chrysalis and fly away. The teacher took the chrysalis and buried it in a flower-pot. Then she asked the little maiden, "Is the butterfly in the ground?" "O no! he flew up, out of the window into the sky." Then her teacher told her that the baby was not in the hole in the ground, either, and after that the little girl spoke of her sister as having "gone up to God."

Are you Worthy of the Resurrection? Dr. Lyman Abbott has a sermon about "Attaining the Resurrection." He takes as his text these words of Paul: I count all things but loss that I may win Christ, that I may know Him, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto death; if by any means I might attain unto the resurrection of the dead. It is a sermon full of thought, and these words are especially for us: Did it never occur to you that, after all, a man is something like gold—part dross and part gold—and some men are hardly worth the mining? If a man die, shall he live again? How much of you is immortal? Let us look that question fairly in the face. Would you really wish to go on eternally in the life you are now living? Would you wish to carry through eternity the being you now are?

If then ye were raised with Christ, seek the Things that are above. There is great truth in these words spoken by Harriet Martineau to a Christian:

If I believed in immortality, as you believe in it, as you profess to do, I should live a far better life than you appear to live. I should strive more earnestly and bear more patiently. I do not think I should ever be troubled with a fear, or worried with an earthly burden. I think it would be all sunlight and joy if I believed as you do in eternal things—in resurrection and a life beyond in which all things will be made right.

III Missionary Topic The Great Commission

The Change in Jesus' Commands. When Jesus sent His disciples on their mission, He bade them not enter into any city of the Samaritans but go rather to the lost sheep of the house of Israel, and in his talk with the Syro-Phœnician woman He said that He was sent but to the lost sheep of Israel. He came to His own, and His own received Him not. It was necessary that the word of God should first be spoken to you, said Paul later to the Jews, but seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. Jesus turned to the Gentiles, too, and His last words to His disciples before His ascension were: All authority hath been given unto me in heaven and on earth: go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

This last command of Jesus we call the Great Commission. This term means that a great duty has been committed to the care of Christ's followers. The command is also well called the "Great Permission," for the work of making disciples of others is the great privilege of true Christians. Coupled with the Great Commission is the Great Promise of help. How tremendous was the work handed over to that little company of disciples, but how wonderfully did they do their part because it was not they but Christ that worked in them mightily (Col. 1.29).

The Need of Human Help. In George Eliot's beautiful poem about the famous violin maker in Cremona we read these striking words:

> Not God Himself can make man's best
> Without best men to help Him...
> ..... 'Tis God gives skill,
> But not without men's hands: He could not make
> Antonio Stradivaris' violins
> Without Antonio.

Every one has a work to do in the world that God cannot do without him. All authority hath been given me, said Jesus, and then there followed logically this command, Go ye therefore. He needed His disciples to carry on His work, and He still needs disciples to complete it.

The way in which divine power works through human means Mr. James H. Snowden thus illustrates: The electricity of heaven's omnipotence must have an earthly wire along which to flash. Have you ever noticed a giant steam-hammer at work? What enormous power is stored up in the boiler! The hammer, weighing possibly half a ton, shoots down like lightning and strikes a tremendous blow that crushes a great bar of steel; and then again it slips down softly the lightest tap that would not hurt a child's finger. What controls and guides it? The workman's hand on the lever. The all power of the steam and the puny power of the human hand work together in beautiful harmony. Either without the other could do nothing; but both together forge huge axles on which will roll the world's commerce, or mighty shafts and anchors that will drive ships through foaming seas and defy the fiercest storms. So the power of omnipotence is lodged in the hands of the risen and glorified Christ, but it waits for our co-operation to shoot forth in the mightiest blows of power, or to slip down in the softest accents of love. He stands back of us with His power, but we must go at His bidding.

Do what you can. One of the converts whom Mrs. Howard tells about in her book, Pastor Hsi, was an old woman called Mrs. Han. She had lived a consistent Christian life for a year or two, but was strangely unwilling to be baptized and join the mission. At length one of the missionaries found out

her reason. "If I only could be a true follower of Jesus and be baptized!" she said wistfully, "But how could I? I could never do the work." "But what work couldn't you do?" inquired the missionary. "Why, the Lord said that His disciples were to go into all the world and preach the gospel to every creature. I am not able to do that. I love to tell of Him. I have told my son and his wife, and all our neighbors, and in the summer time I can go to several villages near at hand. But I am old and feeble, and I can only walk a little way. You see it is impossible for me to go to foreign countries and preach the gospel. If you had come earlier, when I was young—but now it is too late. I can not be His disciple." When it was explained that she only needed to do what she could, she was the happiest of women.

Have we learned this lesson? Some one has defined philanthropy as John's opinion of what James should do for William. Is your interpretation of the Great Commission limited to what you think some one else should do for others? Are there not Christian parents who have never tried to make disciples of their own children; older brothers and sisters who, themselves Christians, have never sought to influence others in their home; teachers who with their pupils have failed to carry out the great command, relying on the great promise? Are you less true a follower of the Christ than that Chinese convert?

Forward to Christ. In our day we hear much of "Back to Christ." My brethren, Christ is not back there. Why seek ye the living among the dead? Let the cry of the church be "Forward to Christ!" Christ is in the van; Christ is on the firing line; Christ is where the battle is being waged, and where the battle is being won, and the great cry on the firing line is: "Close up! close up!! close up!!!" Let us do our part on the firing line until the great victory is won and the kingdoms of this world have become the kingdoms of our Lord and of His Christ. *Bishop Hendrix,* in *Missionary Issues of the Twentieth Century.*

SENTENCE SERMONS

We live in a world of miracles, and the last great miracle will be that we who bear the image of the earthly shall bear the image of the heavenly. *W. L. Watkinson.*

In works we do, in prayers we pray,
Life of our life, He lives to-day. *Whittier.*

The Life of Jesus was beyond the reach of death; it was Ageless Life. *Ian Maclaren.*

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die. *Henry Ware.*

Them also that are fallen asleep in Jesus will God bring with him. 1 Thess. 4.14.

I cannot lose
One instant, this great certainty of peace:
Long as God ceases not, I cannot cease;
I must arise. *Helen Hunt Jackson.*

It is the deepst and highest evidence of the Life of their Risen Lord that they find who seek Him. *P. B. Jenkins.*

So close is my friendship with Jesus, I find,
He can't go to heaven and leave me behind. *Rowland Hill.*

We have no outside, distant, occasional Saviour, as the disciples had long ago; but His Spirit, His other Self, to abide with us, in us, to-day, to-morrow, forever. *M. D. Babcock.*

"The only church that can live to-day is the active missionary church."

Discipleship sits at His feet to learn, and apostleship goes out into the world to work. *Phillips Brooks.*

It is important to know what Christ did; it is more important to know what He is doing. *Lyman Abbott.*

Jesus Christ is the same yesterday and to-day, yea and for ever Heb. 13.8.

Rise, heart, thy Lord is risen; sing His praise
Without delays,
Who takes thee by the hand, that thou likewise
With Him mayest rise. *George Herbert.*

THE LESSON'S MEANINGS FOR US

In Hoffman's painting of "Mary at the Saviour's Tomb," Mary's attitude is one of utter grief and despair. Had she looked upward, she would have seen the Saviour who stands near. "He is not here, for He is risen," said the angel to Mary, and to every heart that grieves at the tomb of a loved one the Saviour speaks: "Let not your heart be troubled, neither let it be fearful. Because I live, ye shall live also. I am the resurrection and the life: he that believeth on me, though he die, yet shall he live." Look upward and know that "Blessed are the dead who die in the Lord."

We have had a year with Jesus the Saviour and King. We have seen His wonderful deeds and listened to His gracious words. We have heard His great invitation. Have we accepted it? Are we to go on living as though we had never heard it? Is the year's study to have no effect on our own lives? Three hundred years ago Gaspard de Coligny, the Huguenot captain of the Reformation in France, was defending the city of St. Quentin which was besieged by the Spaniards. One day the Spaniards shot an arrow over the wall, which carried with it a strip of parchment on which was written a promise to spare the lives of the people if the town would surrender. In reply Coligny flung a spear into the enemy's camp which carried this message—*Regem habemus*—We have a King. Jesus Christ is Lord of Lords and King of Kings. Is He our King, and are we loyal to Him? Let us say—

"I claim Thee as my risen Lord
I claim Thee as my King."

THE LESSON BRIEFLY TOLD

Very early in the morning Mary Magdalene and the other Mary came to the sepulcher where the body of Jesus had been laid. "Who shall roll us away the stone from the door of the tomb?" had been their anxious thought, but they found it already rolled away. Overcome by fear because of an earthquake and the vision of an angel, the guard had become "as dead men." Soon they hastened to the city and told the chief priests that Jesus was risen. Such news as theirs must not be repeated, the high priests declared, else would the risen Galilean become a greater power against them and their authority than ever was the living Rabbi. They bought the silence of the soldiers with money, and spread abroad the report that the disciples came while the guard slept and stole the body of Jesus.

Meanwhile to the amazed women the angel said: "Fear not ye: for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said. Come and see the place where the Lord lay, and go quickly and tell His disciples." As they hastened to do his bidding, the Lord met them and said "All hail." In their great joy they fell down and worshipped Him. Jesus bade them "Fear not," but go and tell the disciples that He would meet them in Galilee.

On a mountain in Galilee Jesus appeared to the disciples and charged them to carry on His work. "All authority hath been given unto me," He said: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you"; and then He added His great promise, "Lo, I am with you always, even unto the end of the world."

SUBJECTS FOR BIBLE CLASS DISCUSSION

1. The danger of losing sight of the meaning of our Christian festivals, Easter and Christmas. How should they be celebrated?

2. Belief in the Unseen. See "As to Ourselves," by Dr. Wm. Hanna Thomson, in *Everybody's Magazine*," March, '09; "From Life to Life," *Outlook*, April 18, '08; "Meditation at Easter," *Outlook*, April 10, '09; "God, Man, and Immortality," *North American Review*, Dec., '08.

3. One Lord, one Faith. See *Outlook* for Jan. 11, '08; "Opportunity in the East; Responsibility in the West," *Missionary Review*, Feb., '09.

REVIEW

Golden Text

Wherefore God also hath highly exalted him, and given him a name, which is above every name. Phil. 2.9.

A REVIEW OF THE LAST THREE CHAPTERS OF MATTHEW'S GOSPEL

Lesson V. While Jesus warned His disciples that the Son of man would be crucified during the passover, the chief priests and elders met with Caiaphas to consider how they might put Him to death, but they feared to sieze Him during the feast lest a tumult arise. Judas came and offered to deliver Jesus unto them. For thirty pieces of silver the infamous bargain was made.

When Jesus was in Bethany He was anointed, as He said, for His burial. At a feast given in His honor, Mary poured upon His head very precious ointment, and the disciples murmured at what they called "this waste," for the money that the ointment cost might have been given to the poor. Jesus rebuked them, told them that the poor they always had with them, but they could not always have Him, and declared that this loving deed of Mary's should be told in her honor wherever the gospel was preached.

Lesson VI. At the passover feast Jesus told His disciples that one of of them would be His betrayer. "Is it I, Lord?" questioned each one, even Judas. Taking the bread and the wine and blessing them, Jesus told them to eat and drink, for they were His body and His blood that was poured out for many unto remission of sins. From that Last Supper they went out to the Mount of Olives.

Lesson VII. On Tuesday before the events of our last lesson, Jesus talked with His disciples about His coming again, warned them that He should come unexpectedly, and told them to be always ready. The people who had been warned of the coming of the flood had not heeded the warnings and were surprised when it came. As unexpected as is the coming of the thief in the night shall be the coming of the Lord.

Lesson VIII. Late Thursday night Jesus went to Gethsemane, where He prayed in anguish of spirit, beseeching His Father to spare Him the fate before Him if it were His Father's will. Three times He returned to Peter, James and John, whom He had asked to watch with Him, and found them sleeping. Watch and pray, that ye enter not into temptation, He counselled Peter. His prayer was heard, and He was comforted, for His will and His Father's were one, and He went calmly forth to meet the multitudes who had come with swords and staves to sieze Him, and Judas who had come to betray Him with a kiss. Peter struck off the ear of the high priest's servant, and Jesus rebuked him, saying that He could be defended by angels if He but wished. The disciples all fled.

Lesson IX. From Gethsemane Jesus was taken first to Annas, for an informal examination, and then to Caiaphas, the high priest, and the Sanhedrin. Peter followed afar off. The council sought false witnesses against Jesus; many came, and two were selected who declared that Jesus had said He was able to destroy the temple of God and rebuild it in three days. To the question of Caiaphas, Answerest thou nothing? Jesus made no reply. Then Caiaphas put Him on oath, and demanded to know whether or not He was the Christ, the Son of God. Jesus answered that He was, and added that He should sit henceforth at the right hand of Power on high. Declaring that Jesus had spoken blasphemy, the high priest rent his garments and asked the Sanhedrin, "What think ye?" "He is worthy of death," they replied, and then they spat in His face and struck Him, saying, Prophesy: who is he that struck thee?

Lesson X. While Jesus was being tried before the Jewish authorities, Peter, who had followed afar, was being tested in the court below by the serving maids. Three times he was told that he belonged to the company of the Nazarene, and three times he declared, even with oaths, that he did not know Him. When Peter heard a cock crow, he remembered how his Lord, during their talk together that night, had warned him that before the cock crew he should deny Him thrice, and he went out and wept bitterly.

Lesson XI. After His condemnation by the Sanhedrin Jesus was hurried away to Pilate, the Roman governor. Pilate found no fault in Him, and sent Him to Herod, hoping to shift the responsibility to Herod's shoulders, but this plan failed. Then he tried to have the people ask for His release, but they asked for the release of Barabbas instead, and demanded that Jesus be crucified. Pilate had Jesus scourged, and when the people, urged on by the high priests, still clamored for His death, he yielded to their demand. Toward Calvary, an elevated spot outside the walls of Jerusalem, the procession started, Jesus carrying His cross and followed by a jeering crowd. His flesh had been lacerated by the scourging and He was not strong enough to bear the heavy cross, and it was laid upon Simon of Cyrene. At Golgotha they crucified Him between two thieves. On His head was a crown of thorns, and above, the inscription "This is the King of the Jews." Passers-by, soldiers, thieves, and chief priests all mocked Him, bidding Him come down from the cross, declaring that He saved others but could not save Himself. From the sixth to the ninth hour there was darkness and the veil of the temple was torn. Toward the end Jesus cried, "My God, why hast Thou forsaken Me?" but His last words, which Matthew does not record, were, "Father, into thy hands I commend my spirit."

Lesson XII. Joseph, a rich man from Arimathæa, asked Pilate for the body of Jesus and buried it in his own new tomb. He rolled a great stone to the door of the tomb and on the morrow the chief priests and Pharisees with Pilate's permission, sealed the tomb and set a guard to watch. Early on Sunday morning the two Marys came to the tomb and found the stone rolled away. The guards told the chief priests what had happened and received money from them to spread a report that the disciples had come while they slept and had stolen the body of Jesus. Sitting on the stone was an angel who told the two Marys that He whom they sought was risen, and he bade them tell the disciples. Jesus Himself appeared to them on the way and told them that He would meet the disciples in Galilee.

At the appointed place Jesus charged the disciples to make disciples of all the nations and promised to be with them always, even unto the end of the world.

"And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be."

A REVIEW OF THE EVENTS AND DISCOURSES OF PASSION WEEK AND THE FOLLOWING FORTY DAYS

Saturday. Anointing at the supper in Bethany.

Sunday. Triumphal entry of Jerusalem; Jesus weeping over Jerusalem; return to Bethany.

Monday. Cursing of the fig-tree on the way to Jerusalem; cleansing of the temple; hosannas of the children in temple; healing blind and lame; return to Bethany.

Tuesday. Fig-tree found withered; authority of Jesus questioned in the temple; parable of the Two Sons in the Vineyard; parable of the Marriage of the King's Son; question of the Pharisees and Herodians about tribute; question of the Sadducees about the resurrection; Jesus' unanswered question; question of the lawyer about the Great Commandment; warning and woes in regard to the Pharisees and scribes; widow's two mites; Greeks seek Jesus; on leaving Jerusalem, prediction of destruction of temple; discourse on Mount of Olives about destruction of Jerusalem and the end of the world; parable of the Ten Virgins; parable of the Talents; a picture of the judgment; return to Bethany; conspiracy between chief priests and Judas.

Wednesday. No event recorded.

Thursday. Return to Jerusalem and preparation for passover; beginning of passover supper in the evening; strife as to who was greatest; washing of

disciples' feet; announcement of betrayal; institution of Lord's Supper; prediction of Peter's denial; incident of the swords; farewell discourse and intercessory prayer; departure at midnight over brook Kedron; agony in Garden of Gethsemane; betrayal and arrest; incident of Malchus.

Friday. One A. M., hearing before Annas; before day, trial by Caiaphas; maltreatment of Jesus; three denials of Peter; at daybreak, formal condemnation by Sanhedrin; Jesus taken to Pilate; in the morning, remorse and suicide of Judas; Pilate's first attempt to release Jesus; Jesus sent to Herod; Pilate's second attempt to release Jesus; choice of Barabbas; scourging (*Ecce Homo*); delivery of Jesus to death; mockery by soldiers; on the way to Golgotha; 9 A. M., crucifixion and first word from the cross; penitent robber and second word; Jesus commends His mother to John, third word; darkness, fourth to seventh words; 3 P. M., death; veil of temple rent, words of centurion; Joseph and Nicodemus bury Jesus, women visit the tomb.

Saturday. Guard at the tomb.

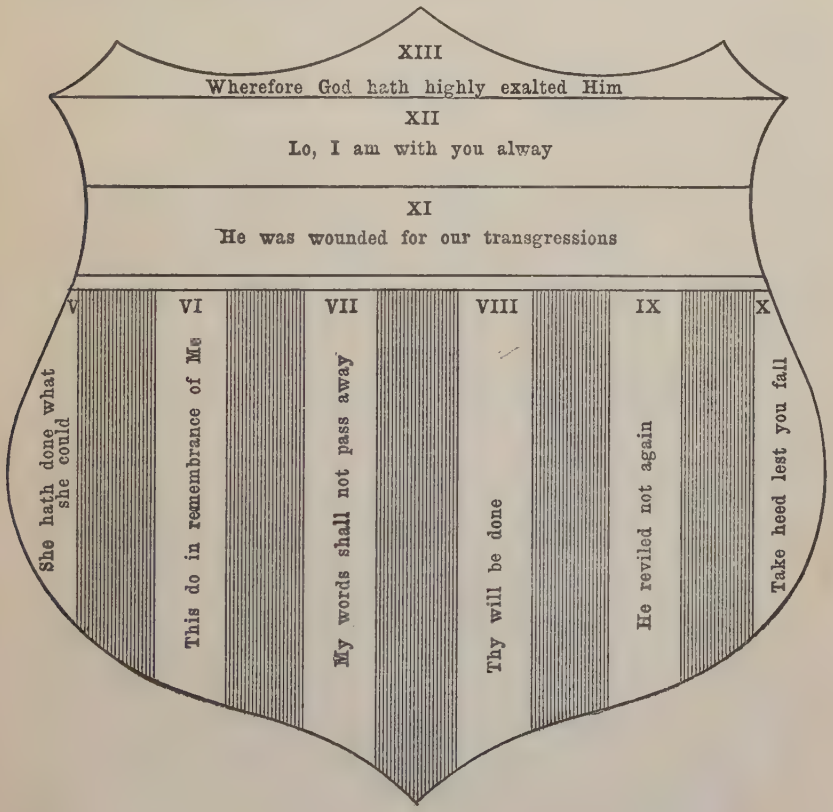
Sunday. Visit of women to tomb; vision of angels; Peter and John visit tomb; the Risen Christ's first appearance to Mary Magdalene; second appearance to the women; report of guard; appearances to Peter and to the two disciples on the way to Emmaus; appearance to the disciples in absence of Thomas.

Sunday, a week later. Appearance to disciples, Thomas being present.

April, May. Appearance to seven disciples fishing; to the whole number of apostles; to the five hundred; to James.

Thursday, May 18. Final appearance at Jerusalem. Ascension from Mount of Olives.

REVIEW OUTLINES FOR THE BLACKBOARD



Eight Words for Eight Lessons

V. Anointed.
VI. Remembered.
VII. Prophesying.
VIII. Praying.
IX. Condemned.
X. Denied.
XI. Crucified.
XII. Arisen.

Eight Sentences for Eight Lessons

V. I like to be told that I am loved. *George Eliot.*
VI. He who feeds on Christ becomes Christ-like. *Maclaren.*
VII. Earth changes, but thy soul and God stand sure. *Browning.*
VIII. He enters into temptation who neglects to pray.
IX. Quiet endurance may be more heroic than violent resistance. *Mahaffy.*
X. Be humble, or you'll stumble.
XI. The Good Shepherd gave his life for His sheep.
XII. Christ died, and yet He lives.

A WRITTEN REVIEW FOR YOUNG PUPILS

Lesson V. Jesus told His . . . that He was to be . . . during the . . . at ... Caiaphas and the elders wondered how they could ... Jesus, and they were glad when ... came and promised to deliver his ... to them for ... pieces of silver. At ... Mary anointed Jesus. The disciples called her deed ..., but Jesus told them that she had ... it for His ..., and said that the story of what she had done should be ... wherever the gospel was ...

Lesson VI. When Jesus was eating the passover with His . . . He said to them, one of ... shall ... Me. In sorrow every one of them asked, "Is it ..., Lord?" Jesus answered, He that ... his hand with Me in the ..., the same shall ... Me. ..., too, asked, "Is it ...?" and Jesus replied, "Thou hast said." Jesus then took ... and ... and gave thanks and offered them to His ..., bidding them eat and drink in remembrance of ..., for He was to give His life for their ... After singing a ..., they went to the Mount of ...

Lesson VII. Jesus told His . . . that heaven and . . . should pass away, but His ... should never pass away. He told them that they could not ... when He would come, but they must be always ... for His coming.

Lesson VIII. In . . . Jesus prayed . . . times to be spared His fate, but each time He said that He wished not His own ... but God's. His three disciples, ..., ... and ..., had slept instead of ... as He bade them. "Watch and ...," said Jesus, "that ye enter not into ..." Strengthened by prayer, Jesus went forth to meet those who came to ... Him, and ... who betrayed his Lord with a ...

Lesson IX. Jesus was . . . to Caiaphas and the Jewish council. False ... were sought against Him. Two came who charged ..., with having said He could destroy the ... of God and build it in ... days. Jesus made no ... to this charge. When Caiaphas asked Him if He were the ..., He said, Yes. The high priest declared He had ... blasphemy. The council said He was worthy of ... Then they ... in His face and ... Him with the palms of their hands.

Lesson X. While Jesus was being questioned and . . . by the rulers, He was ... in the court below by ... "Even if I must ... with Thee, yet will I not ... thee," Peter had declared, when his Lord had told Him that before the ... should crow that morning he would ... Him ... Yet when a ... charged him with having been with ... of ..., he denied that he ever ... Him. Three times he denied his Master, and then he heard the ... of the cock, and ... what Jesus had told him, he went out and ... bitterly.

Lesson XI. Jesus was taken by the chief priests to . . . who found no ... in Him, but he yielded to the ... of the Jews and ordered Him ... Jesus was nailed to a ... and over His head this title was placed, "This is the ... of the ..." Two ... were crucified with Him, one of either ... There were on the ... Jesus died, and was buried by ... of Arimathea in a tomb near by.

Lesson XII. When the two Marys, early on ... morning, went to the ... they found the ... rolled away and an ... sitting upon it. "Fear not," the angel said; "Jesus who hath been ... is not here; for He is ... Go quickly and tell His ..." With great ... and ... the women went on their way and were

met by ... Himself. In Galilee Jesus talked with the ... and bade them go and make ... of all the ..., promising that He Himself would be with them ...

QUESTIONS FOR A WRITTEN REVIEW

A few questions on this last quarter are here given, but for most classes a review of the whole year's work (page 476) is much more important.

For Younger Pupils.

1. Where and by whom and why was Jesus anointed?
2. Where was the feast of the passover held?
3. What did Jesus tell His disciples at that feast that one of them would do?
4. Where is Gethsemane?
5. What did Jesus ask three of His disciples to do for Him in Gethsemane? Who were they? Why did they fail?
6. For what did Jesus pray in Gethsemane?
7. How did the Father answer His prayer?
8. Where was He crucified?
9. After He arose, what did He command His disciples to do?
10. What was His last promise to them?

For Older Pupils.

1. On what one occasion in His life did Jesus call for human sympathy?
2. What had Peter boasted he would not do?
3. What were the reasons for his denial?
4. What was the cause of Jesus' agony in the Garden?
5. What was His prayer and how was it answered?
6. Why did Judas betray Jesus?
7. In what respects was the condemnation of Jesus illegal?
8. Describe Pilate's character.
9. Describe Caiaphas' character.
10. Give the seven words from the cross.

A REVIEW OF MEMORIZED WORDS OF JESUS

Complete the following sayings, and state on what occasion each was spoken:—

1. Drink ye all
2. My Father, if it be
3. Why trouble ye the woman
4. It is written, I will smite
5. The Son of man goeth
6. Heaven and earth shall
7. Go ye therefore
8. Watch therefore
9. Lo, I am
10. Watch and
11. Therefore be ye also ready
12. Henceforth ye shall see
13. All authority
14. The spirit indeed is

SUBJECTS FOR WRITTEN WORK TO BE BROUGHT TO CLASS

For Younger Pupils.

1. (Give to each pupil a picture illustrating one of the lessons of the quarter, and ask him to tell the event or the teaching that it recalls.)
2. Give the titles of the lessons and with each one a truth that you are trying to put into practice, and a sentence sermon that you have learned.
3. Tell the story of the warning of Judas, how he betrayed his Lord, and how he repented.
4. Tell the story of how Peter denied his Lord, and how he repented.

For Older Pupils.

1. An analysis of each lesson of the quarter.
2. An account of the various illustrations that Jesus used to teach the necessity of being always ready for His coming.

3. Contrast Mary's love and Judas' treachery.
4. An account of the events in the Garden of Gethsemane, combining all the Gospel narratives.
5. The denial of Peter and the betrayal of Judas; in what respects each was the lesser and the greater sin.
6. An account of the Jewish trials of Jesus.
7. An account of the Roman trials of Jesus.
8. A word picture of the judges of Jesus: Annas, Caiaphas, the Sanhedrin, Herod, Pilate's wife, Pilate.
9. Tell the story of Passion Week by days, stating what occurred on Saturday, Sunday, Monday, etc.
10. The gradual growth of the disciples' knowledge of Jesus the Christ.
11. The growth of the hostility to Jesus, its causes and motives.
12. The Gospel according to St. Matthew, its purpose and characteristics.
13. Make a list of the chapters of Matthew's Gospel and after each one write the chief events recorded or subjects taught.

A REVIEW OF THE YEAR'S LESSONS

For Younger Pupils.

1. How many Gospels are there?
2. Which were written by apostles?
3. What can you tell about Matthew?
4. How many chapters are there in his Gospel?
5. What is the purpose of Matthew's Gospel?
6. What chapters give the Sermon on the Mount?
7. Where are the Beatitudes found?
8. Give chapter and verse number of the Golden Rule.
9. In what chapter is the Lord's Prayer given?
10. Where and when was Jesus born?
11. How old was He when He began His public ministry?
12. Where and when was He crucified?
13. How old was He then?
14. Name the twelve disciples.
15. Who was omitted from the list after the crucifixion?
16. Draw an outline map of Palestine (or a printed outline map may be used) and locate the chief cities where events of the year's lessons took place.
17. Tell one thing that happened at Capernaum.
18. Tell one thing that happened at Jerusalem.
19. What happened near Cæsarea Philippi?
20. What happened near Tyre and Sidon?
21. Tell two things that happened on the Sea of Galilee.
22. Tell two miracles that were wrought on the eastern shore of the Sea of Galilee.
23. Where is Bethany? What friends of Jesus lived there?
24. Give the names of all the persons mentioned in this year's lessons that you can remember.
25. Give one of the Golden Texts and a story that illustrates it.
26. How did Jesus show that He was the friend of the sick?
27. Of sinners?
28. Whom did Jesus raise from the dead?
29. Tell one of the parables.
30. Give an account of one of the miracles of Jesus.
31. Repeat the Beatitudes.
32. Repeat the Lord's Prayer.
33. What is the Golden Rule? Where is it found?
34 What did Jesus say about little children?
35. Tell in your own words Jesus' last command to His disciples.
36. Tell one thing you have learned through Jesus' words that you must do.
37. One of the things you have learned that you must not do.

For Older Pupils.

1. Why are there four Gospels?
2. Why are the first three called the Synoptic Gospels?

3. Compare Matthew's Gospel with that of Mark. Luke. John.
4. What is the purpose of Matthew's Gospel?
5. What can you tell about the arrangement of Matthew's material?
6. Give its five main divisions.
7. What does the phrase, the Kingdom of Heaven, mean?
8. What are some of Jesus' teachings in regard to the Kingdom?
9. What miracles are recorded in Matthew's Gospel?
10. What parables?
11. Name the parables of the Kingdom.
12. How long was the public ministry of Jesus?
13. How old was Jesus at its beginning?
14. Make a list of the men and women whose lives came in touch with that of Jesus, and show what influence He had upon each.
15. Explain the three temptations in the wilderness.
16. Give an account of the transfiguration.
17. What was Peter's great confession, and how did he arrive at its truth?
18. What diseases did Jesus heal?
19. What power over the elements did He show?
20. Give illustrations from the lessons of types of hearers portrayed in the parable of the Sower.
21. Give instances of remarkable faith in Jesus.
22. On what occasions and why did the Pharisees find fault with Jesus?
23. Who testified to Jesus as the Christ, and what was the witness of each?
24. What rebukes has Peter received in these lessons?
25. How many qualities shown by Jesus can you name?
26. In what characteristics was Jesus during His earthly life different from other men?
27. Give instances from our lessons of His bravery.
28. Give instances of His meekness.
29. What claims of Jesus are recorded in Matthew's Gospel?
30. What things looked large to Jesus?
31. What things looked small to Him?
32. Show how Jesus dealt with two problems.
33. What did He teach in regard to: His relationship to the Father? To us?
34. In regard to the right treatment of God? Of others?
35. In regard to Prayer and its answer?
36. Repeat the sayings of Jesus about:—

Forgiveness	Cost of Service	Righteousness
Humility	His yoke	Alms-giving
Judging	Great Commandment	Saying and Doing
The Judgment	Self-denial	Reward of Service
Revenge	Giving	Children
Persecution	Prayer	Witnessing
Love	Watching	The Sabbath
True treasure	Worship	Riches
Faith	Anger	Tribute
Mission Work	Anxiety	Greatness

WORK TO BE ASSIGNED FOR THE NEXT LESSON

1. Who were the four great patriarchs of Israel? (Abraham, Isaac, Jacob, Joseph.) 2. To what country did the Israelites go where they were enslaved? (Gen. 46.8.) 3. By whom were they led out of Egypt? (Ex. 3.10,11.) 4. How many years did they spend in the wilderness? (Num. 14.33) 5. Who led them across the Jordan into Canaan? (Joshua 1.1,2.) 6. What were their first rulers called? (Judges 2.16.) 7. Who was their first king? (1 Sam. 9.15-17.) 8. How was he chosen? (1 Sam. 10.17-24.) 9. Who was the second king? (2 Sam. 2.4; 5.1-5.) 10. The third? (1 Kgs. 1.38,39.) 11. Who followed Solomon? (1 Kgs. 11.43.) 12. Of what is the yoke an emblem? 13. What had Samuel predicted in regard to the king's yoke? (1 Sam. 8.11-18.) 14. What did Jesus say about His yoke? (Mt. 11.30.) 15. Read 1 Kgs. 11.1-12.24.

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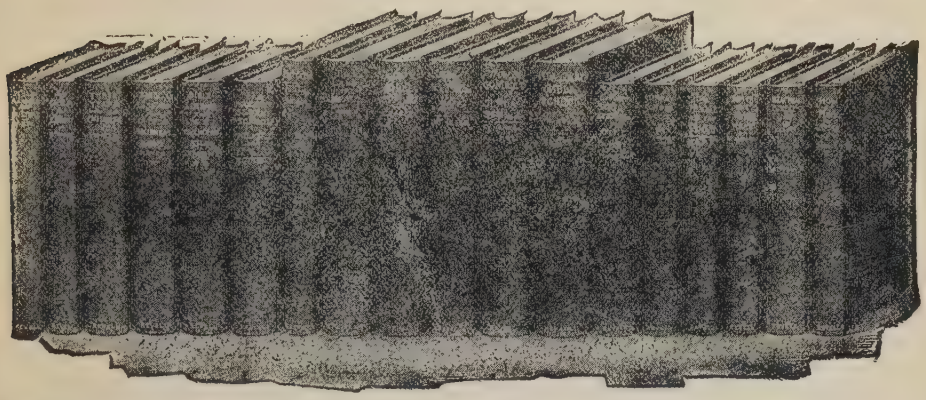

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